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# HISTORY OF DHARMAŚĀSTRA

(ANCIENT AND MEDIEVAL  
RELIGIOUS AND CIVIL LAW)

Vol. 2, Pt. 2

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## CHAPTER XIX

### DEVAYAJÑA

*Devayajña* :—As stated in the *Tai. Ār.* quoted above ( p. 636 ) the *Devayajña* was performed by offering fuel sticks into fire. According to the *Āp. Dh. S. I. 4. 13. 1. Baud.* <sup>1685</sup> *Dh. S. II. 6. 4* and *Gaut. V. 8-9*, the *Devayajña* consisted in offering into fire offerings ( of food or at least a fuel stick ) with 'svāhā' uttered after the name of the deities in the dative case. *Manu* also ( *III. 70* ) looks upon *homa* as *devayajña*. 'The devatās to whom *homa* or *devayajña* was offered are different according to different *gṛhya* or *dharma sūtras*. For example, *Āsv. gr.* ( *I. 2. 2* ) says that 'they are the deities of the *Agnibotra* ( i. e. *Sūrya* or *Agni*, and *Prajāpati* ), *Soma* *Vanaspati*, *Agni* and *Soma*, *Indra* and *Agni*, *Heaven* and *earth*, *Dhanvantari*, *Indra*, the *Viśve Devas*, *Brahman*'. According to *Gaut.* they are *Agni*, *Dhanvantari*, *Viśve Devas*, *Prajāpati*, *Agni* *Svīstakṛt*. Vide *Mānava-gṛhya II. 12. 2* where the deities are different from those in *Āsv. gr.* and *Gaut.* In later *smṛtis* a distinction is made between *homa* ( or *devayajña* ) and *devapūjā*. *Yāj.* in *I. 100* speaks of the worship of gods immediately after *tarpaṇa* and then in *I. 102* includes *homa* among the five *yajñas*. *Manu II. 176* also makes this distinction. Medieval writers came to look upon *Vaiśvadeva* as the *devayajña*, while others held that *homa* to gods was different from *Vaiśvadeva*. Vide *Haradatta* <sup>1686</sup> on *Āp. Dh. S. I. 4. 13. 1*. According to *Marīci* and *Hārīta* quoted in the *Smṛtimuktāphala* ( *ānuika p. 383* ) *devapūjā* is performed after the morning *homa* or after *brahmayajña* and *tarpaṇa* <sup>1687</sup> in the noon. In medieval and modern times the ancient idea of *homa*

1685. अहरहः स्वाहाकुर्वादाकाशमर्चयितुं देवयज्ञं समाप्नोति । बौ. ध. सू. II. 6.4; देव-  
पितृमनुष्यपञ्चाः स्वाध्यापयन् चलिर्कर्म । अग्रावद्विषन्मन्तरिषिष्वे देवाः मजापतिः स्थितवृद्धिर्नि  
होमः । बौ. V. 8-9. The mantras become सौमाय वनस्पतये स्वाहा, अग्निषोमाभ्यां  
स्वाहा and so on ; when स्वाहा is said the offering is thrown into the fire.

1686. वैश्वदेवोक्तकारणैरेव देवयज्ञः केचिद्देवदेवाहुतिभ्यः ब्रुधमृताभिमाताहुतिं  
मन्थन्ते । देवेभ्यः स्वादेति च मन्त्रमिच्छन्ति । देवयज्ञेन पश्ये इति संकल्पमिच्छन्ति । सर्वं तु  
न तथेति युक्त एवावोचाम । हरद्वज on *आप. ध. I. 4. 13. 1*.

1687. अथ देवयजनम् । तच्च मातर्होममन्तरमिति केचित् । विधेया देवतापूजा मातर्हो-  
मादमन्तरम् । इति मरीचिसमत्पत्ताम् । ... ब्रह्मयज्ञजपतर्पणमन्तरमित्यग्नये । तथा च हारितः  
कुर्वीत देवतापूजां जपयज्ञादमन्तरम् । इति । स्मृतिसुक्ताफलः ( आङ्गिक p. 383 ).



receded far into the back-ground and its place was taken by an elaborated procedure of *devapūjā* (worship of images kept in the house). Some space must be devoted to the origin and development of this phase of religious practice.

It is extremely doubtful whether images were generally worshipped in the ancient Vedic times. In the Rgveda and the other Vedas, there is worship of Agni, the Sun, Varuna and various other deities; but they were worshipped in the abstract, as powers and manifestations of the one Divine Person or as separate deities or functions behind natural phenomena or cosmic processes. There are no doubt passages where the deities of the Rgveda are spoken of as possessed of bodily attributes. A few verses may be cited in this connection. Indra is described in Rg. VIII. 17. 8 as 'tuyigriṣva' (with a powerful or thick neck) and 'vapodara' (having big or capacious belly) and 'subāhu' (having well-shaped arms). Rg. VIII. 17. 5 speaks of the limbs and sides of Indra and prays Indra to taste honey with his tongue. In Rg. X. 96. 8 Indra is spoken as having dark green (*hari*) hair and beard and in X. 105.7 again it is said that the hair on his chin are dark-green and his chin is never injured (in battle).<sup>1688</sup> In Rg. II. 33. 5 Rudra is said to be 'ṛdūdara' (whose abdomen is soft), 'babhru' (of brown colour) and 'suśipra' (with a fine chin or nose). The Vāj. S. 16. 7 speaks of Rudra as having a dark-blue throat and red (complexion) and 16. 51 says he wears a skin (*kṛtī*). In Rg. I. 155. 6 Viṣṇu is said to approach a battle with his huge body and as a youth ('*brhac-charitra*' and '*yuvā*'). In Rg. III. 53. 6 Indra is asked to go home at once after drinking Somas, as he has a charming wife and delightful house. In Rg. X. 26.7 god Pūṣan is said to shake his beard. In Rg. IV. 53.2 Savitr is said to put on a yellowish *drāpi* (armour) and in Rg. I. 25. 13 Varuna is said to wear a golden *drāpi*. It is not necessary to multiply examples. It is possible to argue that all these descriptions are poetic and metaphorical. But there are two passages of the Rgveda that cause much more difficulty than the above. Rg. IV. 24. 10 asks 'who will'<sup>1689</sup> purchase this

1688. तुविग्रीषो वपोदरा सुबाहुश्चर्मो मदे । इन्द्रो वृषाणि जिघ्रसे ॥ अ. VIII. 17. 8; हरिदमृतावर्धरिकेन आपसस्तुतये चो हरिषा अवर्धत । अ. X. 96. 8; वलं पञ्चके सुहृताप इत्येवे हिरीमदो हिरीमान् । अवतद्वृषाक्षुत्तं न रजो ॥ अ. X. 105. 7.

1689. क इमं वृषभिर्ममेन्द्रं क्रीयाति येनभिः । यदा वृषाणि जह्वन्तदर्थेन मे पुनर्वन्द ॥ अ. IV. 24. 10; नो यत्न त्वान्वितः परा ह्युत्क्राप देवात् । न सहस्राय नावुताय पञ्चिनो न शताय शतमप ॥ अ. VIII. 1. 5.



my Indra for ten cows and might return it after he (Indra) has killed enemies'? Rg. VIII. 1. 5 says 'O Indra! I shall not give thee for even a great price, not even for a hundred, a thousand or an *ayuta* (ten thousand)'. It may be argued that here there is a reference to an image of Indra. But this is not convincing. It is equally possible to hold that these are hyperbolic or boastful statements of the great devotion of the worshipper to Indra and that there is no reference to an image of Indra. If we look at the Vedic cult described in the Brāhmanas where sacrifices of butter, cakes and boiled rice or other grain are offered to several deities in the fire, or animal and soma sacrifices are described at great length, it is clear that the ancient sages hardly ever thought of the worship of idols, but of deities in the abstract to whom they ascribed different functions and poetically represented them as being endowed like human beings with hands and feet and other limbs. It cannot be denied that here and there occur a few passages that suggest images as objects of worship. For example, in the Tai. Br. II. 6. 17 occurs the passage 'may the hotṛ priest worship the three goddesses, that are golden, that are endowed with beauty (or ornaments) that are great ones' &c. It looks as if golden images of the three goddesses are meant.<sup>1690</sup> One can say without much fear of contradiction that the religious practices among the higher strata of the Vedic Aryans did not include the worship of images in the house or in temples. But we have hardly any literary materials for judging what the religious practices of the lower or ignorant masses of Vedic India were. In Rg VII. 21. 5 Vasiṣṭha prays to Indra 'may the *śiśna-devas* not overwhelm our ṛta' (religious order or practices); similarly in Rg. X. 99. 3 the prayer is 'may he (Indra) striking (or killing) the *śiśnadevas* overcome them by his form or power'. Scholars are sharply divided in opinion about the meaning of the word<sup>1691</sup> 'śiśnadeva'. Some hold that it denotes people who were worshippers of the phallus (*vide* Vedic Index, vol. II. p. 382). Others hold that the word is used in a secondary or metaphorical sense for those who are immersed in sexual gratification and do not recognize anything else (as worthy of pursuit). Yāska in his Nirukta (IV. 19) quotes

1690. होता बभ्रुलोकस्वतीः । तिस्रो देवीः शिरश्चर्याः । भारतीर्बृहतीर्मदीः । तै. ब्रा. II. 6. 17. The three devīs are Bhṛatī, Idā and Sarasvatī.

1691. ना शिश्नदेवा अपि दुर्लभं वाः ॥ ऋ. VII. 21. 5 ; त्र्यम्बकदेवो अभि वर्षता भूत ॥ ऋ. X. 99. 3 ; 'ना शिश्नदेवाः अन्नद्वयार्वाः शिश्नं दधधतेः अपि दुर्लभं वाः सर्वं वा वर्जं वा' निरुक्त IV. 19.



Rg. VII. 21. 5 and explains that the word means 'those who do not observe rules of *brahmacarya* (celibacy)'. The preponderance of authority and evidence is in favour of the second view. In Rg. VII. 104. 14 (= Atharva VIII. 4. 14), the poet pleads 'if I be addicted to falsehood, O fire, or if I call upon the gods in vain (then you may injure me), but (not being so) why are you angry with me? May those whose speech is false incur slaughter at your hands'. Here 'aurta-devāḥ' is practically the same as 'drogha-vācaḥ' in the fourth pāda. In the Tai. Up. I. 11. 2 we have the words 'māipdevo bhava, pitrdevo bhava', where all that is meant is that 'one should be devoted to the parents'. Therefore 'śisna-deva' could hardly mean 'those who worship phallus as god'. In Rg.<sup>1692</sup> X. 87. 2 Agni is invoked as follows 'with thy tongue reach the *mūradevas*, in thy mouth envelope the eaters of raw flesh after cutting them into bits' and in Rg. VII. 104. 24 Indra is called upon to kill male and female *yātudhānas* (evil spirits or sorcerers) and it is added 'may the *mūradevas* perish bereft of their necks and may they not see the sun rising up from the horizon'. Yāska in commenting on Rg. X. 4. 4 explains 'mūra' as 'mūḍha' (stupid)<sup>1693</sup>. It is possible to take 'mūra' as meaning 'mortal' or 'perishable' (since the root 'mr' assumes the form 'muriya' as in Rg. VII. 104. 15). From the above quotations it is clear that the Rgvedic poets knew of low people who practised witchcraft, who were *mūradevas* (i. e. either worshipped perishable objects or were stupid in their cult) and who were the enemies of the Aryans. There are also clear references to enemies who did not look upon Indra as God (Rg. X. 27. 6, X. 48. 7, X. 86. 1).

Phallic emblems have been found in the ancient ruins at Mohenjo-daro (*vide* Sir John Marshall's work, vol. I pp. 58-63). Except these finds the earliest known *liṅgas* so far discovered do not go beyond the first century B. C. But centuries before Christ the worship of images had become widespread in India. According to Haradatta on Āp. gr. 20. 1-3, where the offerings to

1692. आ जिह्वा मूदेवान्मस कन्वाद्यो वृक्षमपि शस्वास्त ॥ अ. X. 87. 2 and अथर्ववेद VIII. 3. 2 (साधन renders मूदेवान् राजसान्); पराशिवो मूदेवाऽवृणीति पराशुवो अभि शोषुवान् ॥ अ. X. 87. 14 (=अथर्ववेद VIII. 3. 13 with slight variation at end); नि बीषातो मूदेवा जदन्त ना ते वृक्षमूर्ध्वहृत्कारतम् ॥ अ. VII. 104. 34 (अथर्ववेद VIII. 4. 24).

1693. मूरा अमूर न वरं चिकित्थो महिल्यन्ने स्वमू वित्ते (अ. 10. 4. 4.); मूराः वरं अमूराः स्वमति न वरं चिकः मम्वमन्ते स्वं दु वेत्त । निवक्त VI. 8.



Īśāna, his consort and his son 'Jayanta' (the conqueror Skanda) are described, images of these three are worshipped. The Mānava-grhya<sup>1694</sup> II. 15. 6 prescribes that if an image (of wood, stone or metal) were to be burnt down or to become reduced to powder (of itself) or falls (from its pedestal) or breaks into pieces, or laughs, or moves to another place, the householder (in whose house it had been established) should offer ten oblations into fire with certain Vedic verses. In the Baud. gr. II. 2. 13 when describing the ceremony of Upaniṣkramaṇa (taking the infant child out of the house for the first time) it is said that the father after performing homa goes out of the house, worships the images outside (the house), feeds the brāhmanas, makes them pronounce benedictions and then brings back to the house the infant.<sup>1695</sup> The Laugākṣi grhya (18. 3) speaks of devatāyatana (a temple). Gaut. (IX. 13-14) forbids a man from answering calls of nature in front of images or from stretching one's feet towards them and (IX. 66) requires a man to circumambulate a temple (devatāyatana) that he may meet on his way. The Śān. gr. IV. 12. 15 does the same and uses the same word (S. B. E. vol. 29, p. 125) and in II 6. 6 mentions a *deva-kula* (god's house). Āp. Dh. S. (I. 11. 30, 28) has a similar rule. Manu (II. 176) directs the brahmachārin to worship images, requires a person to circumambulate images that he may meet with when on a journey (IV. 39), not to cross the shadow of images (IV. 130) and ordains that witnesses be sworn in the presence of the images of gods and brāhmanas (VIII. 87). *Vide* also Manu III. 117 and IX. 285. The Viṣṇu Dh. S. (23. 34, 63. 27) mentions the images of gods (devatārcā) and speaks of the worship of Bhagavat Vāsudeva as an image. In Vasiṣṭha XI. 31, Viṣṇu Dh. S. 69. 7, 30. 15, 70. 13, 91. 10 the word 'devatāyatana' or 'devāyatana' occurs. Unfortunately the dates of all these works are far from being certain. But no scholar will assign the Mānava, Baudhāyana and Śāṅkhyāyana grhyasūtras and the dharmaśāstras of Gautama and Āpastamba to a later date than the 5th or 4th century B. C. Pāṇini, whom no scholar will place later than 300 B. C. (though there are some who

1694. वयस्यं वृद्धेष्टा नवपेष्टा प्रपेष्टा ममजेष्टा जहतेष्टा मयतेष्टा...एतानिर्हृत्वा... इति दद्याद्भुजः । मानवग्रह्य II. 15. 6.

1695. अतोपनिष्क्रम्य बाह्यानि विविधान्यन्तर्यं... एतत् पुराणमवति । शी. सु. II. 2. 13. This is quoted in the *लंकाररत्नमाला* p. 837 where विविधानि is explained as देवता.

place him several centuries earlier), teaches<sup>1696</sup> that an image by attending on which a person maintains himself and which is not for sale has the same name as the god whose image it is e. g. an image is called Śiva or Skanda when the worshipper makes his livelihood by attending on the image of Śiva or Skanda (and appropriating the offerings placed before the image) which is not for sale. Pāṇini also teaches (IV. 3. 98) that 'Vāsudevaka' is a person who is a votary of Vāsudeva and Patañjali expressly says that Vāsudeva was not a mere ksatriya, but that the word is the name of God. Patañjali comments on the former sūtra and vouchsafes the very interesting information that the Mauryas who were greedy of gold established or manufactured images, to which this rule would not apply, but it would apply to the images of gods that were in Patañjali's day used for pūjā (worship). According to Patañjali the images manufactured by the Mauryas would be called Śivaka &c. Patañjali, while commenting on Pāṇini IV. 1. 54, gives as examples an image with a long or high nose. The Ādiparva 70. 49, Anuśāsana 10. 20-21, Āśvamedhika 70. 16 speak of devatāyatanaś (temples) and Bhīṣma 112. 11 in speaking of terrible portents refers to images in temples trampling and shedding tears. Khāravela, king of Kalinga (latter half of 2nd century B. C.) is said to have re-established an image of Jina carried away by Nandarāja and he is described as 'sarva-devāyatana-saṅkhāra-kāraka' (one who looked after the preservation and repair of all temples). In Kautilya's Arthaśāstra II. 4 (variously assigned to different dates from 300 B. C. to 250 A. D.) it is stated that in the centre of the capital shrines of Aparājita, Apratihata, Jayanta, Vajrayanta and temples of Śiva, Aśvinas, Vaiśravapa, Lakṣmī and of Madirā (wine?) should be erected. It follows from the above discussion that long before Pāṇini there had arisen professional men who made their livelihood by attending on images and that temples of deities must have existed even in the 4th or 5th century B. C.

The question whether the worship of images and the erection of temples spontaneously arose among the Vedic Aryans

1696. अतिविकार्यं चापदे । पर. V. 3. 99; अपय इत्युच्यते । अपदे न निरपदि शिवः स्वयम् । विशाख इति । किं कारणम् । मूर्तैर्द्विरप्यप्रतिमैश्च । प्रकल्पितः । प्रवेक्षान् न इषान् । वास्तेनः संयति वृक्षादीनाम् प्रतिष्ठाति । महाभाष्य vol. II. p. 429; दीर्घनामिष्यर्थां वृक्षनामिष्यर्थां । महाभाष्य vol. II. p. 232 (on पर. IV. 1. 54); 'वासुदेवायुनायानां इव' पर. IV. 3. 98; अपया नैवा अतिविकार्यः । संज्ञेया तत्रभवतः । महाभाष्य vol. II. p. 314; vide E. I. vol. 20 p. 80 and 'Vaishnavism and Saivism' by Dr. R. G. Bhandarkar (1913) pp. 3-4.



or whether they derived the idea from some other race or sectarians has been very often discussed. There are three principal views, viz. (1) that the worship of images was derived from śūdras and Dravidian tribes and absorbed in the brahmanical cult; (2) that the making of images was copied from the Buddhists; (3) that this practice was a natural and spontaneous growth. The second view is not very plausible. Images of Buddha were not made for a long time after his *nirvāṇa*. He was only represented at first by symbols. If modern chronology about Buddha's ministry is to be followed<sup>1697</sup> (he was born about 563 B. C. and died about 483 B. C.), it is almost impossible to hold that images of gods originally came to be made in imitation of images or statues of Buddha, since, as we saw above, temples and images of gods had already become widespread throughout India in the 4th or 5th century B. C.<sup>1698</sup> The first view is supported with arguments of some weight by Dr. Farquhar in J. R. A. S. for 1928 pp. 15-23. *Vide* also Dr. Charpentier in Indian Antiquary for 1927 pp. 89 ff. and 130 ff. But I do not hold that the reasons for this view are convincing. There is no apparent reason why only about 400 B. C. image worship should have been copied from the śūdras by the brāhmanas. The śūdra though given an inferior status had become a part of Indian Society at least a thousand years before 400 B. C., as the Puruṣasūkta shows. He had been serving the brāhmanas for centuries before that date and brāhmanas could in the times of the sūtras partake of food cooked by him and could take śūdra women in marriage. So, if the worship of images was a practice borrowed from the śūdras, it should have prevailed at least a thousand years before 400 B. C. The fact that the *devalakā* brāhmaṇa (one who maintained himself by attending on images either for a salary or by appropriating what was placed before the image) was not to be invited at a śrāddha and had thus an inferior status (Manu III. 152) is to be explained in a different way. The institution of worshippers of images had not an hoary antiquity behind it in the time of

1697. See 'History of Buddhist thought' by Dr. E. J. Thomas (1933) for these dates.

1698. *Vide* Mr. O. C. Ganguly's paper, 'the antiquity of the Buddha Image' in *Orientalische Zeitschrift* Neue Folge XIV, Heft 2/3, where he adduces very weighty grounds for holding that the beginning of the cult of the worship of the image of Buddha lies somewhere between 150 B. C. to 50 B. C.



Manu, as that of priests officiating at the *śrauta* or *ghṛya* sacrifices had in his day; besides such men must have neglected the principal duty of a *brāhmaṇa* (viz. study of the Veda) and so they were looked down upon. Even in the times of the *Brāhmaṇas* the simple *ghṛya* sacrifices were being raised to the level of *śrauta* rites, which were gradually becoming less and less frequent. The *Ait. Br.* (11. 8) prescribes that when a man takes up an offering to a deity and is about to say 'vaṣaṭ' he should contemplate upon that deity for whom the offering is meant.<sup>1699</sup> This would naturally lead the worshipper to invest the deity with anthropomorphic attributes. The *Nirukta* devotes some space (VII. 6-7) to the consideration of the question of the form of the deities referred to in the Vedic *mantras*.<sup>1700</sup> Three views are propounded, viz. (1) they have an anthropomorphic form, (2) they have no anthropomorphic form, (3) they may partake of both characters, i. e. the deities though really non-anthropomorphic may assume various forms for carrying out some purpose or activity. This last view contains the doctrine of *avatāras*. When Vedic sacrifices became less and less prevalent owing to various causes (particularly because of the doctrine of *ahimsā*, the various *upāsānas* and the philosophy of the Absolute set forth in the *Upaniṣads*), there arose the cult of the worship of images. Originally, it was not so universal or elaborate as it became in medieval and modern times.

The literature on the subject of image-worship is vast. The principal topics are: the substances from which images are made, the principal deities of which images were or are worshipped, the proportions of the various limbs in manufacturing images, the consecration of images and temples, the ritual of image worship. The subject of consecration of images and temples will be dealt with later on under the topic of *Pratiṣṭhā*.

In the *Bṛhat-saṃhitā* of *Varāhamihira* (chap. 58, where images of *Rāma*, of *Viṣṇu* with eight or four or two arms, of *Baladeva*, *Ekānamīśa*, *Śāmba*, *Brahmā*, *Skanda*, *Śiva*, *Girijā* as half of *Śiva's* body, *Buddha*, *Jina*, the Sun, the *Mātṛa*, *Yama*, *Varuṇa*, *Kubera* are described); in the *Matsyapurāṇa* chap.

1699. यस्मै देवतायै उन्निर्मुह्यते स्वाकां स्थापेद्वद्वह्मकस्मिन् । ऐ. ब्रा. 11. 8. quoted by श्रीकराचार्य on वेदान्तसूत्र I. 3. 33.

1700. अथाकाराचिन्तनं देवदानात् । पुनश्चविद्याः स्फुरित्वेकम् । ... अपुनश्चविद्याः स्फुरित्परम् । ..... अपि वा उभयविद्याः स्फुः अपि वा अपुनश्चविद्यानामेव सतामेते कर्मज्ञानाः स्फुः । निबन्ध VII. 6-7.

258-264; in the *Agnipurāṇa* chap. 44-53, the *Viṣṇudharmottara* (III. 44 ff.) and other purāṇas, in the *Mānasāra*, the *Caturvarga-cintāmaṇi* of Hemādri (*Vratakhanda* vol. II part 1, pp. 76-222), in several *Āgama* works, in the *Devatāmūrti-prakarṇa* of sūtradhāra Maṇḍana of the 15th century (ed. by Upendra Mohan Sāṅkhyatīrtha, Calcutta, 1936) and similar works elaborate rules are given on *pratimālakṣaṇa* (the characteristics of the images of gods and goddesses). They cannot be dealt with here. In modern times many works and papers, several of them illustrated with plates and photographs, have been published on this subject.<sup>1701</sup>

Medieval digests like the *Sm. C.*, the *Smṛtimuktāphala*, the *Pūjā-prakāśa* devote considerable space to the subject of *devapūjā* (image-worship) in its various aspects, the last work containing 382 pages in print on this subject. A very concise statement of only a few topics is attempted below.

1701. Besides the Annual Reports and Memoirs of the Archaeological Survey of India, the following is a modest list of such works:

*Ara Asiatica* (in French), some volumes of which such as vol. III (on Saiva sculpture), vol. X (on Ajanta), vol. XV (about images at Mathurā) are specially useful; Ludwig Bachhofer's 'Early Indian Sculpture' in two volumes (1929, Paris) with 161 plates (from 300 B.C. to 200 A.D.); Brindaban Bhattacharya's 'Indian Images' vol. I (1921, a very useful work containing original Sanskrit texts from the Vedas to the latest works and several illustrations); N. K. Bhattachali's 'Iconography of Buddhist and Brahmanical Sculptures in the Dacca Museum'; Rai Bahadur Chanda's 'Medieval Indian Sculptures in the British Museum' (1936); 'Ancient India' (from the earliest times to the Guptas as to architecture and sculpture) by K. de B. Codrington 1926, with numerous plates; A. K. Coomaraswamy's 'History of Indian and Indonesian Art'; A. Foucher's 'Beginnings of Buddhist Art' (1917 translated by L. A. Thomas and F. W. Thomas) and 'L' *Arte Gréco-Buddhique du Gandhāra* (in two vols. 1905 and 1918); O. C. Gangoly's 'South Indian Bronzes' (1915, with 95 full page illustrations and 45 smaller plates); T. A. Gopinath Rao's 'Elements of Hindu Iconography' (in 4 parts, containing quotations from purāṇas, *Śilpaśāstras* and other works and numerous illustrations); Grünwedel's 'Buddhist Art in India' (English translation by Agnes C. Gibson revised by James Burgess, 1901); E. B. Havell's 'Indian Sculpture and Painting' (London, 1908), 'the Ideals of Indian Art' (London, 1911), 'Hand-book of Indian Art' (London, 1920); H. Krishna Sastry's 'South Indian Images of Gods and Goddesses'; Nihar Ranjan Ray's 'Brahmanical Gods of Burma' (1932); V. A. Smith's 'History of Fine Art in India' (1911, with hundreds of illustrations); 'Mūrtivijñāna' (in Marathi) by G. H. Khare (1939, Poona).



The word 'devapūjā'<sup>1702</sup> occurs in the Vārtika on Pāpini I. 3. 25. The digests try to show that, just as *yūga* (sacrifice) consists in giving up materials accompanied by a mantra with reference to a deity that is then principally in view, so *pūjā* also is *yūga*, as therein also there is giving up (or dedication) of materials to a deity.<sup>1703</sup>

The next question is; who are entitled to perform *devapūjā*. Men and women of all varṇas and even the untouchables were to worship Viṣṇu who incarnated himself as man-lion, according to the Nṛsiṃhapurāṇa and Vṛddha-Hārta<sup>1704</sup> (VI. 6 and 256). All the male members of a joint undivided family are to perform separately *samdhya*, *brahmayajña* and *agnihotra* (if they have consecrated the *śrauta* and *gṛhya* fires) but *devapūjā* and *vaiśvadeva* will be only one for the whole family.<sup>1705</sup> The time for *devapūjā* is after *tarpaṇa* at noon and before *vaiśvadeva*; but some place it after *vaiśvadeva*. According to Dakṣa II. 30-31 all *devakārya* (duties and ceremonies in honour of gods) must be performed in the first half of the day.

One of the peculiar tenets of Hinduism is *adhikāra-bheda* (difference in rights, duties, ceremonies and worship dependent on difference in intellectual, emotional and spiritual equipment). Not every one was capable of the same discipline and regimen. Image worship was not absolutely necessary for everybody and the ancient writers never thought that when they worshipped an image they were simply paying homage to a material object. They believed that they contemplated the One Supreme Spirit in the form of the image or symbol before them, which helped ordinary people to concentrate their mind on the Godhead to the exclusion of other external and engrossing objects and pursuits.

1702. उपनिषद्वृत्तान्तमन्त्ररत्नोः । वार्तिक on पा. I. 3. 25 उपनिषद्वृत्तान्ते. Vide महाभाष्य vol. I. p. 281 which shows that this वार्तिक was read somewhat differently by others even so early.

1703. वज्रसिद्धिद्वयं ब्रह्मदेवताद्वयं सद्गुणो कृतार्थत्वम् । बहुके अवयवज्जुहोति-  
रासेचनाधिकः स्यात् । जै. IV. 2. 27-28, on which Śaṅkara distinguishes between  
याम, होम and हवन as follows वज्रसिद्धिद्वयजुहोतिषु सर्वैरुत्तमैः समानः । तत्र वज्रसि-  
द्धिदेवताद्वयं ब्रह्मदेवताद्वयं, जुहोतिरासेचनाधिकः, हवादिदेवताद्वयं, परस्मैनेन संन्य  
हत्वेन यथा विशेष इति । तत्र पूजा नाम देवतोदेतेन ब्रह्मदेवताद्वयकत्वाद्यान एव । पूजा-  
यकता p. 1.

1704. ब्राह्मणः शक्तिना वैश्वः क्षिप्रः ब्रह्मन्वज्जलतः । संतुष्टं नं सुखं भवेत्तु यथा  
सिद्धिपुत्रम् । सुचरन्ते ब्राह्मणेभ्यः शौचमन्त्रकोटिसहस्रैः । सुसिद्धपुराण quoted in  
पूजायकता p. 1, ब्रह्मकमलाकर p. 33.

1705. Vide नाकल quoted in the व्यवहारनूत p. 133.

According <sup>1706</sup> to Nārada, the Bhāgavata-purāṇa XI. 27. 9 and Vṛddha-Hārta ( VI. 128-129 ) Hari is to be worshipped in water, in fire, in the heart, in the sun, on the altar, in brāhmaṇas and in images. Śātātapa <sup>1707</sup> says 'the gods of ordinary men are in water, those of the knowing are in heaven, of the ignorant and of those of small intelligence are in wood and clay (i. e. images) and of the *yogin* in his own self (or heart)'. God is worshipped in fire by throwing oblations, in water by throwing flowers, in the heart by contemplation and in the orb of the sun by *japa*.

The materials out of which images are to be made are precious stones, gold, silver, copper, brass, iron, stone, wood or clay. One made of precious stones was the best and the most inferior was that made of clay. The Bhāgavata-purāṇa ( XI. 27. 12 ) says that images are eight-fold viz. made of stone, wood, iron, sandal-wood or similar paste, drawn (as a picture), made of sand, of precious stones and lastly mental <sup>1708</sup>. The Matsya-purāṇa ( 258. 20-21 ) adds 'lead and bronze' to the above eight of the Skanda. Vide also Vṛddha-Hārta VIII. 120. Among stones the Śālagrāma stone (a black stone containing fossil ammonite found in the Gāṇḍakī river near a village called Śālagrāma ) and the stone from Dvārakā marked with a cakra (discus) are highly prized in the worship of Viṣṇu. Vṛddha-Hārta ( VIII. 183-189 ) highly extols Śālagrāma-pūjā. It is stated by Vṛddha-Hārta that only *devās* can worship Śālagrāma and not *sūdras*. According to several purāṇa passages quoted in the Pūjāprakāśa ( pp. 20-21 ) even women and *sūdras* can perform

1706. साकारा विहृतिर्ज्ञेया तस्य सर्वं जगत्समुत्तमं । पूजाध्यानादिकं कार्यं साधारण्येव  
अस्थते ॥ विष्णुधर्मोत्तर III. 46. 3 ; नारदोक्तिः । अथवाग्रे हृदये सर्वे स्थण्डिले प्रतिमास्तु च ।  
यत्स्थण्डिले हरेः सत्त्वकर्त्तव्यं धूमिभिः स्मृतम् ॥ quoted in पूजाप्रकाश p. 10 and स्तुति-  
( आदिक p. 384 ) ; सन्निधान III. 29. 2 has the same words. 'हृदये प्रतिमायां  
वा जले सन्निधुमण्डले । बद्धौ च स्थण्डिले वापि चिन्तयेद्भिष्णुमात्मनम् ॥ इन्द्रहारीत VI.  
128-129 ; अर्चायां स्थण्डिलेऽग्नौ वा सर्वे वास्तु हवि द्विते । द्रव्येण भक्तियुक्तोर्ध्वे स्मृतं  
माममायया ॥ भामवत XI. 27. 9 ; vide also इन्द्रहारीत VIII. 91-92.

1707. अथ देवा मनुष्याणां द्विवि देवा मनीषिणात् । वाङ्मलोकेषु मुखानां वृक्षस्था-  
त्मनि देवाः ॥ आताप in आदिकप्रकाश p. 382 ; अग्रे विचारतां देवो द्विवि देवो मनी-  
षिणात् । प्रतिमास्थण्डिलेऽग्नौ येतिनां हृदये हरेः ॥ quoted in पूजाप्रकाश p. 8 ( this is  
हर्मिहपुराण 82. 5 and सन्निधान III. 29. 3 ) ; इतिवाग्रे जले इत्यर्थोर्ध्वनिर्वा हृदये  
हरेः । अर्थानि वृत्तौ निरर्थं जपेन धर्मिण्डले ॥ स्तुति- ( आदिक p. 384 ).

1708. रत्नजा देवजा चैव राजसी तामजा तथा । सेतकी वा तथा लोही शैलजा  
द्रुमजा तथा ॥ अधनायमा विज्ञेया वृत्तयो यतिनां च वा । सर्वकामप्रदा चैव रत्नजा चोत्त-  
मोत्तमा ॥ स्वाम्भुपुराण quoted in पूजाप्रकाश p. 11 ; सेतुी दासमयी लोही लेम्पा लेम्पा  
च सेतुी । मनीषमयी मणिमयी यतिमायविधा स्तुता ॥ भाववतपुराण XI. 27. 12, quoted  
in पूजाप्र. p. 116.



the worship of Śālagrāma<sup>1709</sup>, but they should not touch it. Similarly they are not to worship *lingas* established in the past by sages &c. This worship of Śālagrāma is comparatively ancient. Śaṅkarācārya in his commentary on the Vedāntasūtra speaks in several places of Śālagrāma<sup>1710</sup> being worshipped as a symbol of Hari. Five kinds of stones were used in worship, viz. Bāpa-lingas from Narmadā in Śiva worship, Śālagrāma in Viṣṇu worship, metallic stone in Durgā worship, crystal for sun-worship and red stone in Gaṇeśa worship. The Rājatarāṅgi (IL 131 and VIL 185) refers to the establishment of Bāpalingas<sup>1711</sup> of Śiva in Kashmir taken from the Narmadā. About the images to be worshipped in the house it is stated in the Matsyapurāṇa (258. 22) that they should be in size as big as a part of the thumb up to 12 angulas and not more; but an image to be established in a temple should be up to sixteen angulas and not more or its proper height should be arrived at as follows: divide the height of the door into eight parts; taking seven parts divide them into one-third and two-thirds; the pedestal of the image should be one-third and the image should be two-thirds of the seven parts (i. e.  $\frac{1}{3}$  of seven-eighths of the height of the door). Vide Matsyapurāṇa 258. 23-25.

Among the gods popularly worshipped the principal ones are Viṣṇu under various names and in various *avātāras*, Śiva in his various forms, Durgā, Gaṇeśa and the Sun.<sup>1712</sup> The

1709. शातग्रामशिला यत्र यत्र ह्यारवतीशिला । उभयोः संनयो यत्र तत्र मुक्तिर्न संशयः ॥ नारद quoted in स्मृतिरु. (आष्टिक p. 384); vide also पूजाप. p. 11 and आचाररत्न p. 78a quoting स्कन्दपुराण. द्विजानामेव नाम्नेषां शातग्रामशिलार्चनम्, ब्रह्मवर्तिल VIII. 190.

1710. एवमधीनस्तत्रादिसुखमनोपेत ईश्वरस्तत्र हृदयधृत्वरक्तिं निष्काप्यो ब्रह्मण उप-  
दिश्यते यथा शातग्रामे हरिः । शंकर on वेदान्तसूत्र I. 2. 7; vide also on I. 2. 14 and I. 3. 14. (where he says यथा शातग्रामे निष्कः संगीदित इति वदतु). Vide ब्रह्म-  
कमलाकर p. 35 'नृनल्लिङ्गयोः शातग्रामादौ न स्वर्गरेजिका पूजा सुजात्यैः कार्यः' and p. 37 quotes a passage from the मत्स्यपुराण which allows even मत्स्येष्टा to worship Devī and *Līngas* made of clay or sand (पाषाणलिङ्ग).

1711. स्थाने स्थाने जलान्तरा बहुसंख्येनिवेशितैः । अथपन्नमदाभक्तिं शिवलिङ्गैस्तर-  
ङ्गिणेन ॥ राजतरङ्गिणी II. 131.

1712. आदित्यमन्त्रिको निष्कः शनभाशे ज्येष्ठरत्न । पञ्चपङ्क्तयोः शिवं पुरातनः पञ्च  
पुञ्जयेत् ॥ संशय quoted in स्मृतिरु. (आष्टिक p. 384). Vide पूजापकाश p. 239 where  
a verse is quoted which supports the diagram in the text 'सम्नो मध्वगते  
हरिमहरद्भूषणो हरी शंकरेनामयेनामदुता वदो हरणेशान्त्रिकान् रचयित्वा । देव्यां निष्क-  
हरीकदम्बरयोः हनुमदोऽनेश्वरेनाथः शंकरभावनोऽतिपुञ्जदा स्मृतास्तु ते शानिदाः ॥'.  
This verse is quoted in the आचाररत्न (p. 51a) as from the कमलपकाश  
of बीपदेव.

worship of these deities ( called pañcāyatanapūjā ) is said to have been popularised by the great Śaṅkarācārya. In modern times these five devatās are still worshipped, but they are differently arranged according as the worshipper places one or other of the five in the centre. The following diagram will show the five positions :

East

	Viṣṇupañcāyātana	Śivapañcāyātana	Sūryapañcāyātana	Devīpañcāyātana	Gaṇeṣapañcāyātana
North	Śaṅka-Gaṇeṣa ra 2 3	Viṣṇu Sūrya 2 3	Śaṅka-Gaṇeṣa ra 2 3	Viṣṇu Śaṅka- ra 2 3	Viṣṇu Śaṅka- ra 2 3
	Viṣṇu 1	Śaṅkara 1	Sūrya 1	Devī 1	Gaṇeṣa 1
	Devī Sūrya 5 4	Devī Gaṇeṣa 5 4	Devī Viṣṇu 5 4	Sūrya Gaṇeṣa 5 4	Devī Sūrya 5 4

West

In mediæval and modern times Viṣṇu has been deemed to have descended to earth ten times to preserve the world and its culture. A brief account of the development of this theory will not be out of place here. The ten well-known *avatāras* are Matsya ( fish ), Kūrma ( tortoise ), Varāha ( boar ), Narasiṃha ( man-lion ), Vāmana ( dwarf ), Paraśurāma, Rāma, Kṛṣṇa, Buddha and Kalki. There are faint glimmerings of the theory of *avatāras* and of these forms even in the earliest Vedic Literature. In Rg. VIII. 17. 13<sup>1713</sup> it is said that Indra was the grandson of the sage Śṛṅgaviṣa. This may be interpreted as meaning that Indra was supposed to have descended on the earth in a human form. In Rg. IV. 26. 1 the sage Vāmadeva exclaims<sup>1714</sup> ' I was Manu and I was also the Sun '. This is referred to in the Br. Up. I. 4. 10 and is often relied upon in support of the doctrine of the transmigration of souls. It may be capable of that interpretation, but if that is not accepted it will at least tend to support the proposition that the Vedic sage thought that the

1713. वस्ते सुहृद्वो नवात् पञ्चाष्टुन्धवारयः । नवस्मिन्द्वय आ मनः ॥ अ. VIII. 17. 13. निरुक्त VIII. 5 explains ' नवात् इति अन्तराष्टयः पञ्चाष्टु नामधेयम् । '। सायण takes नवात् to mean पुत्र here.

1714. अहं मनुजभवं सूर्यंश्चाहं कालीनं कविरस्मि विभः । अ. IV. 26. 1 ; अष्टु वा हृदमहं आसीत्पुत्रानामनेषावेत् । अहं ब्रह्मास्मीति । तस्मात्तत्पुत्रमवधौ यो देवानां अथ ब्रह्मवत् स एव तद्वत्पुत्रसर्पिणां तथा मनुष्याणां तद्वत्पुत्रपशुविश्वामदेवः यत्तेपितृर्हं मनुजभवं सूर्यंश्चेति । बृह. उप. I. 4. 10 ; नास्त्वृक्षोऽप्यदेमो यामदेववत् । वेदान्तसूत्र I. 1. 30.



Sun could be born on the earth as a human being (i. e. there was an avatāra of the Sun). There is another sense in which this passage of the Rg and that of the Br. Up. are understood in the Vedāntasūtra I. 1. 30 viz. that Vāmadava had realized that his soul was non-different from the Supreme Soul, Brahma. The elements of the avatāra of Matsya are probably suggested by the story of Manu who was saved from a flood by a great horned fish to whose horn Manu tied the rope of his ship when the flood rose. Vide Śat. Br. I. 8. 1. 1-6 (S. B. E. vol. 12, pp. 216-218).<sup>1715</sup>

The tortoise avatāra was probably suggested by the legend that Prajāpati having assumed the form of a tortoise created living beings and that as the words *kūrma* (tortoise) and *kaśyapa* mean the same object all creatures are said to be descended from (or to belong to) Kaśyapa (Śat. Br. VII. 5. 1. 5, S. B. E. vol. 41, p. 390).<sup>1716</sup> The peculiar exploit of the Boar incarnation, viz. raising up the earth from the bottom of the ocean, is alluded to in the Śat. Br. XIV. 1. 2. 11 (S. B. E. vol. 44, p. 451) 'a boar called Emūsa raised the earth up and he was her lord Prajāpati'.<sup>1717</sup> In the Rg. Viṣṇu is said to have pierced Varāha (I. 61. 7) and that he being incited by Indra brings to the worshipper a hundred buffaloes, rice cooked in milk, and the boar (called) Emūsa (VIII. 77. 10). The Tai. Ār. X. 1 refers to this myth. In the Kāthaka S. VIII. 2 Prajāpati is said to have become a boar and plunged in water. Vide also Tai. S. VII. 1. 5. 1 and Tai. Br. 1. 1. 3. Some elements of the story of the destruction of Hiranyakaśipu by Viṣṇu in the man-lion form are supplied by the story of the slaughter of the demon Namuci by Indra at dawn with the foam of waters, since Indra had agreed with Namuci that 'he would not slay him by day or by night, with the dry or moist

1715. स औष उल्लिख्ये वाचमापेदे ते स मास्य उपस्थापुर्द्वये तस्य सृष्टे वाचः पादो वसि-  
शुमेधः वेनेश्वरः पितृवामिदुद्वायः । अतपध्वजः I. 8. 1. 5. Vide an interesting and  
learned article by Prof. Macdonell in J. R. A. S. 1896 pp. 165-189 on the  
mythological basis of some of the incarnations.

1716. स पल्लुर्मो नाम । एतद्वै कमे कुर्या पञ्जापतिः पञ्जा अयुजत पद्मयुजताकरोत् दु-  
करोत्स्मात्कुर्मः कश्यपो वै कुर्मस्तस्माद्वाहुः सर्वाः पञ्जाः काश्यप इति । अतपध्वजः,  
VII. 5. 1. 5.

1717. इयसी इ वा इयमसे पुषिष्पातः पादेऽश्मावीः शानेभ्य इति वराह उज्जवाय  
लोऽश्वाः पतिः पञ्जापतिः । अतपध्वजः XIV. 1. 2. 11; उद्भूतासि वरादेव कुष्मेन अत-  
पाहुना । पुनिवकुम्भरणी लोकचारिणी । तै. अ. X. 1. वराह may in the Rg.  
mean 'a bear-like cloud demon' or 'a boar'. Vide निबन्ध V. 4.

or with the palm or with the fist, or with staff or bow &c.' (Śat. Br. XII 7. 3. 1-4, S. B. E. vol. 44, pp. 222-223). Śat. Br. XII 7. 3. 4 quotes Rg. VIII 14. 13 which narrates that Indra cut off the head of Namuci with the foam of waters.<sup>1718</sup> In the ancient Tamil work Silappadikāram (translated by Prof. V. R. Diksitar) there is a reference to the Narasimha avatāra. The special achievement of the dwarf incarnation, viz. the request of the dwarf for as much space as would be covered by his three steps, has its counter-part in the Rgveda, where the principal exploits of Viṣṇu are the taking of three steps and making the earth steady or fast.<sup>1719</sup> Vide Śat. Br. I. 2. 5. 1 for the Dwarf incarnation. In the Chāndogya Up. III. 17. 6 it is stated that the sage Ghora Āngirasa imparted a certain instruction to Kṛṣṇa, the son of Devaki.<sup>1720</sup> This may have supplied some part of the legends about Kṛṣṇa in the Great Epic and the Purāṇas.

We saw above that according to Patañjali Vāsudeva was not a mere ksatriya but an incarnation of God. Patañjali quotes a quarter of a verse which speaks of Kāṁsa being killed by Vāsudeva and refers to painted shows wherein the party of Vāsudeva were dressed in black and of Kāṁsa in red (vide Mahābhāṣya, vol. II. p. 36 and p. 119). Patañjali also speaks of Ugrasena as a member of the Andhaka clan and Viśvakṣena as a Vṛṣṇi and of Baladeva also (Mahābhāṣya, vol. II. p. 257 on Pāṇini IV. 1. 114) and of Satyabhāmā (vol. I. p. 111) and Akṛūra (vol. II. p. 295). So the main story of Kṛṣṇa and persons connected with his ministry on earth as gathered from the Mahābhārata, the Harivaṁśa &c. were known to Patañjali and to some extent also to Pāṇini. The Besnagara Inscription of Heliodorus (E. I. vol. X. Appendix p. 63 No. 669) shows that even Greeks became devotees of Viṣṇu. The Eran Stone

1718. बहुचेरासुरस्य शुक्रपां राजावदुहित आदिषे न दिवा न नक्तमिति शिर उद्धासयत् । तस्मादितदुचिषामनुजय । अथा केनेन ... सुयः ॥ इति । अतएवमा. XII. 7. 3. 3-4 । अ. VIII. 14. 13 । अथा केनेन बहुयोः शिर उद्धासयत् । विश्वा ननुजयः सुयः ॥

1719. इदं विष्णुविचकले केच निदुषे पदम् । समुद्रमस्य पतरे ॥ जगति पद्मा विज-  
कले विष्णुर्गोत्र अद्यापः । अ. I. 22. 17-18 ; vide also Mg. I. 154. 1-4, I. 155. 4,  
VI. 49. 13 &c ; न ते विष्णो जायमानो न जाति देव नहिन्मः परमन्तमात्र । उदस्तन्मा  
नामवृत्तं ब्रह्मं द्वापदं भार्गी ककुत्सं वृषिण्याः ॥ ... ॥ अथन्मा रोदुती विष्णवेते द्वापदं  
वृषिर्गोत्रमिति नमूनेः ॥ अ. VII. 99. 2-3.

1720. सद्देवद्वोर आश्रितः कृष्णश्च देवकीपुत्रापोकलोकावापिनाम एव स वचुर ।  
चान्दोष उप. III. 17. 6. Vide 'Vaishnavism and Saivism' by Sir R. G. Bhandarkar p. 11 on Kṛṣṇa.



Inscription ( vide Gupta Inscriptions p. 158 No. 36 ) refers to the Boar Incarnation. The Bhāgavatapurāṇa II. 4. 18 declares that even Kirātas, Hūṇas, Andhras, Pulindas, Pukkasas, Ābhiras, Suhmas, Yavanas, Khasas and others and even sinners, when they throw themselves on the mercy of Viṣṇu as devotees, are purified. It may therefore be assumed that the theory of the avatāras of Viṣṇu ( whether ten or less or more ) had been prevalent some centuries before the Christian era.

In the Mahābhārata and the Rāmāyaṇa it is frequently stated that God comes down to earth often for punishing the wicked, for the protection of the good and the establishment of *dharma*.<sup>1721</sup> In the Śāntiparva ( 339. 103-104 ) the avatāras are stated to be ten and they are the same as now accepted except that Haṁsa is mentioned instead of Buddha and Kṛṣṇa is called Sātvata. Among the Purāṇas also several do not mention Buddha as an avatāra. The Mārkaṇḍeya ( 47. 7 ) speaks of Matsya, Kūrma and Varāha incarnations and in 4-53-56 begins with Varāha and mentions Nṛsiṃha, Vāmana and Māthura ( i. e. Kṛṣṇa ). The Matsya ( 47. 39-45 ) speaks of 12 avatāras, some of which are different from the usual ones and verse 106 states that Bhṛgu cursed Viṣṇu to be born as a human being seven times, as he killed a woman, viz. his wife. The Matsya-purāṇa ( chap. 285. 6-7 ) mentions the well-known ten avatāras including Buddha and this passage is quoted by Aparārka on p. 338. The Matsya-purāṇa 47. 247 speaks of Buddha as the 9th ( avatāra ). The Nṛsiṃha-purāṇa chap. 36, the Agni-purāṇa chap. 2 to 16 and the Varāha-purāṇa 4. 2 enumerate the well-known ten avatāras. The Vṛddha-Hārīta smṛti<sup>1722</sup> ( X. 145-146 ) enumerates ten avatāras, includes Hayagrīva in them ( in place of Buddha ) and expressly says that Buddha should not be worshipped. In the Rāmāyaṇa ( Ayodhyā-

1721. Vide Hopkins' 'Epic Mythology' 1915, pp. 209-219 and Indian Historical Quarterly, vol. XI, p. 121 ff. for detailed information on the avatāras of Viṣṇu; note the following : अस्मत् निग्रहार्थं धर्मसंरक्षणाय च । अवतारं सृष्टुं महाभागमजायत यदुक्तं ॥ वनपर्व 272. 71 ; पक्षीः संसरतामो वै योनीर्धर्माणि सज्जतः । धर्मसंरक्षणार्थं धर्मसंरक्षणाय च ॥ आश्वमेधिकपर्व 54.12 ; वनपक्षीसूक्त IV. 7-8, वनपर्व 272. 61-70, 276. 8. &c. ; अयोध्याकाण्ड I. 7, उत्तरकाण्ड 8. 27 ; हिसः कुर्मश्च मत्स्यश्च नाहुर्मांसाह् द्विजोत्तमः । वराहो नारसिंहश्च वामनो राम एव च । रामो दशरथस्यैव सारथः कलिश्चेव च । आनिलपर्व 339. 103-104.

1722. मत्स्यं कुर्मं च वराहं नारसिंहं च वामनम् । श्रीरामं यत्नमग्रे च कुर्वन् कलिकमत्स्यपम् ॥ वृद्धवीर्यं जगद्योगिं दृष्टयेद्वैश्वेनोत्तमः । नार्चयेद्भार्गवं वृद्धं सर्वपापि च कर्तुम् ॥ वृद्धशर्णि X. 145-146.

kāṇḍa 109. 34) Buddha is reviled as a thief and an atheist.<sup>1723</sup> This passage may be an interpolation. In the Bhāgavatapurāṇa there are three different lists of avatāras at I. 3 (where 22 avatāras occur in which Buddha, Kalkin, Vyāsa, Balarāma and Kṛṣṇa are separately enumerated), II. 7 (where besides the well-known avatāras, Kapila, Dattatreya and others are mentioned), and at VI. 8 Buddha and Kalkin are both mentioned in verse 17.<sup>1724</sup> The Kṛtyaratnākara (pp. 159-160) quotes a passage from the Brahmapurāṇa about a *vratā* on the 7th of the bright half of Vaiśākha where it is stated that Viṣṇu as Buddha started the Śākya-dharma and that on the 7th day of Vaiśākha when the moon is in conjunction with the Pūṣya constellation, the image of Buddha should be bathed to the accompaniment of sayings of the Śākya and gifts of garments should be made to Śākya ascetics. The same work (pp. 247-248) quotes a passage of the Varāhapurāṇa on the observances of Buddha-dvādaśī, when a golden image of Buddha was to be worshipped and given to a brāhmaṇa. In memoir No. 26 of the Archaeological Survey of India, it is stated (p. 5) that in an inscription from South India of about the 7th century A. D. occurs a verse in a mutilated form in which Buddha is enumerated among the ten avatāras (...naraśimbotha Vāmanaḥ Rāma Rāmaśca Kṛṣṇaśca Buddhaḥ Kalki ca te daśa).<sup>1725</sup> From the above discussion it follows that Buddha became in popular view an avatāra of Viṣṇu for the Hindus from about the 7th century A. D. Even about that time he was not universally so treated and orthodox writers like Kumārila (who flourished somewhere about 650 to 750 A. D.) did not admit that he was an avatāra. In his Tantravārtika (p. 195 on Jaimini I. 3. 4) Kumārillabhaṭṭa says that the Śākya texts were promulgated by Buddha and others that had strayed from the path of the three Vedas and

1723. यथा हि चोरः स तथा हि दुष्टसंयोगे नालिक्कम विद्धि । अपोधनाकाय 109. 34.

1724. अवताराः कालकपेयाः श्रेः सप्तविंशतिभिः । भागवत I. 3. 26; अष्टाविंशतिभिः सति विष्णुः कलिमुने सति । शाक्यान् विनश्यमानं बुद्धो भूत्वा पर्यवत् ॥ ब्रह्मपुराण quoted in कुरवर, p. 160; 'स्वायम्भोक्त्य सोमये बुद्धं कृत्वा विचक्षणः । समयेन तु संसृज्य ब्राह्मणाय निवेदयेत् ॥ ..... बुद्धोद्भवस्य बुद्धोद्भूतं स्वयं बुद्धो जगद्भिनः । ... बुद्धस्य राज्य-भिर्य सोमं नति परमको यतः ॥ ब्रह्मपुराण quoted in कुरवर, pp. 247-248.

1725. मत्स्यः कुर्मो वराहश्च कर्निहोथ वामनाः । रामो रामश्च कृष्णश्च बुद्धः कलको च ते दश ॥ ब्रह्मपुराण IV. 2; the inscription in the memoir 26 (p. 5) contains the verse in this form. Vide 'Vaishnavism and Saivism' pp. 41-42 for the incarnations of Viṣṇu.



that acted contrary to the Vedas and asks <sup>1726</sup> the question "what assurance is there that one, who, himself being a *kṣatriya*, transgressed the dharma laid down for *kṣatriyas* and betook himself to the profession of a religious teacher and accepted gifts, would impart instruction in dharmas that would not lead to confusion? It has been said 'one should leave at a distance a person who does acts contrary to the other world. How can one who deceives himself confer benefit on another'?" The *Bṛhatsamhitā* of *Varāhamihira* (60. 19) states the persons who are to hold the office of worshipper in the temples of several deities, viz. the *Bhāgavatas* for *Viṣṇu*, the *Magas* (*sākadvīpiya brāhmaṇas*) in temples of the sun, *dījas* smeared with ashes in *Śiva* temples, those who know the group of *mātṛs* in the temples of the Mother Goddesses, *brāhmaṇas* in the temples of *Brahmā*, *Buddhists* in the temples of *Buddha* who was good to all and whose mind was full of peace, naked ascetics in the temples of *Jinas*; whoever is a devotee of a particular god should worship that god according to the procedure proscribed in his own cult.<sup>1727</sup>

1726. शाक्यादिचरानामि कतिपयवृत्तदानादिवचनवर्जं सर्वार्थेयं समस्तचतुर्वेद-  
विद्याभ्यासविकल्पाणि सर्वमाहर्ष्युनिषत्तद्विद्वत्पुत्रादिभिः प्रकीर्तयामि । ... स्वधर्मो-  
द्धमेण च येन सन्निधेयं सता यजकतुल्यमिति च । कतिपयौ न धर्ममभिप्रायमुपदेयमिति का-  
सनाश्रयः । इति च । परलोकविकल्पाणि कुर्वन्त दूरतत्पदेत् । आश्रयार्थं चोक्तिरर्थे तस्मिन्सौ-  
दृशान्तर्ये हिः । इति । *तन्त्रसारिका* p. 195. The verse परलोका &c. is *हानिपर्व* 143.  
13, the first half being somewhat different (though the sense is the  
same). A *brāhṇa* alone was entitled to accept gifts and propound dharma.  
*Vide* *Manu* X. 1.

1727. विष्णोर्भाष्यतान्त्रमपि सचित्तुः सम्योः समस्तविज्ञानं मातृगणानि मातृमण्ड-  
विद्वो विमानं विदुर्महानः । शाक्यान्महर्षिहस्तं ज्ञानमनसो यथाश्रितानां विदुषां च देवमुपा-  
श्रिताः स्वविद्वानां तैत्तिरीय आर्षा क्रियाः पुनर्लक्षिताः 60.19. *Vide* *Wilson's Viṣṇugurāṇa*  
vol. V. p. 382 where an analysis of the *Dharmasūtras* (last 12 chapters)  
is given. *Samba* being cursed built a temple of *Śiva* and brought 18  
families of *Magas* from *Sakadvīpa*, with whom the *Bhojas* (a sub-division  
of *Yādavas*) entered into matrimonial alliances, whence the *Magas* came  
to be called *Bhojaka*s. In the *Harṣacarita* IV *Bhṛṣa* speaks of a *Bhojaka*  
astrologer called *Tāraka* who predicts on *Harṣa*'s birth his greatness and  
the commentator states that 'Bhojaka' means 'Maga'. *Vide* *Sherring's*  
'Hindu Tribes and Castes' vol. I. pp. 102-103 where he describes the  
*sākadvīpi brāhmaṇas* as *Māgadha brāhmaṇas* and not as *Magas*. For  
*Son-worship* and the *Magas*, *vide* 'Vaishnavism and Saivism' pp.  
151-155. *Vide* *Weber's* essay on the *Magavyākṛti* of *Kṛṣṇadāsa* for the  
*Magadha brāhmaṇas* and E. I. vol. II. p. 330 ff. the *Govindapura* stone  
inscription of the poet *Gaṅgādharma*, who was a *Maga*, in *saka* 1059  
(1137-38 A. D.), where it is said that the *Magas* were sprung from the

(Continued on next page)

Ksemendra (about 1066 A. D.) in his *Dasāvatāra-carita* and the Gitagovinda of Jayadava (about 1180-1200 A. D.) speak of Buddha as an avatāra of Viṣṇu. Therefore at least before or about the 10th century A. D. Buddha had come to be looked upon as an avatāra of Viṣṇu throughout India.<sup>1721</sup> The total disappearance of Buddhism from India, the land of its birth, is a most striking phenomenon, which as stated by A. Schweitzer in 'Indian thought and its development' (tr. by Mrs. C. E. B. Russell, 1935) p. 137, cannot be satisfactorily explained. Though Buddha did not accept the authority of the Vedas and of brāhmanas, nor the existence of an individual soul nor the Supreme Soul, he believed in *karma* and *punarjanna* and in release from *samsāra* by renunciation and desirelessness. When his followers defied Buddha, when animal sacrifices had been almost stopped and his insistence on universal charity and kindness and on self-restraint were universally accepted by the followers of the Vedic religion, Buddha came to be deemed an avatāra of Viṣṇu, as the *raison d'être* for a separate cult ceased and the decadence of morals among monks and nuns hastened the downfall of Buddhism, the finishing touches being added by the Moslem invasions from about 1200 A. D. No one can affirm that persecution had anything to do with the disappearance of Buddhism from India. Though it cannot be said that there was no religious persecution whatever at any time in India, the evidence for persecution is very limited and such persecution if any as may have existed was as nothing compared to the persecution of Christians by other Christians and of Jews in all centuries and particularly in the 20th century by several so-called Christian powers. The few well-authenticated cases of large-scale persecutions are those of Śaśanka who persecuted the Buddhists (vide Beal's 'Records of the eastern world,' vol. I p. 213, vol. II. p. 42, 91, 118, 121), of Mihirakula, of a Pāṇḍya king (in the 11th

(Continued from last page)

sun's own body, were brought from Śākadvīpa by Śāmba, the son of Kṛṣṇa, and that the first Māga was a Bhāradvāja. Vide also E. I. vol. IX. p. 279 the Ghatijālā Inscriptions (near Jodhpur) of Pratihāra Kakkaka written by Mātṛavi, a Māga, in *sanskṛit* 918 (861-62 A. D.) and Bhavīyapūrāṇa, chap. 139-40 for further details, such as growing beards, being called Bhojaka &c. Bhṛṅmaparva chap. 11 describes Śākadvīpa and verse 36 speaks of the country of Māgas (Magas?).

1723. Vide the first *astopadi* of the Gitagovinda पल्लवपोषिजले धृत-  
वामनि वेदुः । ..... निन्दन्ति चञ्चलधिरसह क्षुतिजातम् । सत्त्वद्वयं दूषितपद्मपातम् । केसव  
धृतद्वयसरीरं नय जगन्नीला दरे ॥



century) who persecuted the Jains. From Aśoka downwards, kings and the civil power always extended a generous tolerance to all sects (vide Aśoka's Rock Edict No. 12). The father of the great emperor Harṣa was a worshipper of the Sun, while Harṣa's elder brother Rājyavardhana was a Buddhist and Harṣa, though himself a Śaiva, speaks of his brother with greater reverence than of his own father (vide the Madhuban copperplate inscription in E. L. vol. VII p. 155 and I p. 67). Vide Barth's 'Religions of India' pp. 133-134, Farguher's 'Outlines of the Religious Literature of India' pp. 169, 175 for general religious tolerance in ancient India.

Rāma and Kṛṣṇa were worshipped as avatāras of Viṣṇu at least several centuries before Christ. Kālidāsa in the Raghuvamśa (XI. 22) and the Meghadūta indicates that he regarded Vāmana as an avatāra of Viṣṇu as much as Rāma was. Similarly the Varāha and Narasiṃha avatāras are frequently spoken of in the Kādambarī. The *Trimūrti* i. e. the conception of the triune combination of Brahmā, Viṣṇu and Śiva into one God-head is also an ancient one. The Mahābhārata (Vanaparva) gives expression to the idea that Prajāpati creates the world in the form of Brahmā, sustains it in the form of the great Puruṣa and annihilates it in the form of Rudra. Hopkins in his 'Epic Mythology' p. 231 holds that this is a solitary passage about *Trimūrti* and is a late one and that the Mahābhārata in general has no doctrine of *Trimūrti*, but rather of the equality of Viṣṇu and Śiva. Kālidāsa in his Raghuvamśa (X. 16) and Kumārasambhava (II. 4)<sup>1729</sup> breathes the same belief. The temples of Brahmā are now very few and far between, the most well-known being that at Puṣkara (Ajmer). There is a temple of Brahmā in the Idar State and another at Sādhi in the Padra Taluka of the Baroda State. The Padmapurāṇa (Sṛṣṭikhanda 17) shows that the worship of Brahmā had declined at that time owing, it is said, to the curse of Sāvitrī.

Śiva worship appears to be the most ancient worship that is still prevalent. Sir John Marshall's work on Mohenjo-daro (vol. I. pp. 52-53 and plate XII No. 17) shows a figure that is most probably of Śiva as a great *yogin* surrounded by the

1729. सुवर्णं ब्रह्मसूत्रं रश्मिं प्रोक्ष्य ततः । सौमित्रायेन जमपेक्षितोऽवततः पञ्चा-  
यतेः । अथर्व 272. 48; नमस्विभूये तुभ्यं पादू धृतेः केवलामने । तुमन्वयस्मिन्मात्र पञ्चाज्ये-  
सुपेक्षते \* कुमारसंभव II. 4. It is noteworthy that the three aspects of crea-  
tion, preservation and destruction are ascribed by Kālidāsa to Brahmā  
here and not to Viṣṇu.

elephant, the tiger, the rhinoceros and the buffalo (as Śiva is called Paśupati). *Vide* also the Preface to vol. I. p. VII. At Mohenjo-daro the humped and short-horned bull is among the most prominent objects. Śiva as half male and half female was worshipped long before Kālidāsa (*vide* first verse of the Mālavikāgnimitra and Kumārasambhava VII. 28). Śiva is often spoken of as Pañcatūṇḍa (with five faces), the five aspects being respectively called Sadyojāta, Vāmadeva, Aghora, Tatpuruṣa and Īśāna (*vide* Tai. Ār. X. 43-47, Visṇudharmottara III. 48. 1). Though in later times the followers of Śiva and Viṣṇu abused each other, the Mahābhārata and some of the Purāṇas exhibit a most tolerant spirit and say there is no difference between the two.<sup>1730</sup> *Vide* Vanaparva 39. 76 and 189. 5-6, Śānti 343. 132, Matsyapurāṇa 52. 23. The 1000 names of Viṣṇu are enumerated in Anuśāsana-parva 149. 14-120 and the 1000 names of Śiva in Anuśāsana 17 and Śānti 287. 74 ff.

About the images of the sun the Matsyapurāṇa (II. 31 and 33) enjoins that in painting pictures of the sun or in temples of the sun the feet of the sun are not to be drawn<sup>1731</sup> or shown.

About Gaṇeśa a few words have already been said (at pp. 213-316). Gaṇeśa came to be worshipped even by the Jains. *Vide* Ācāra-dīnakara (composed in *samvat* 1468) published in the Kharatsragaccha-granthamālā (part II, 1923), where on p. 210 there is the procedure of consecrating an image of Gaṇeśa even for Jains and 'Journal of Indian History', vol. 18 for 1939 p. 158 for different types of Gaṇeśa figures one of which has 18 arms. For a figure of Gaṇeśa with sweetmeats (of about 500 A. D.) *vide* 'Ancient India' by Codrington (Plate XXXIX). The Ācāradīnakara says that images of Gaṇeśa may have two, four, six, nine, 18 or 108 arms. The Agnipurāṇa chap. 71, the Mudgalapurāṇa and Gaṇeśapurāṇa deal with Gaṇeśa worship, but their dates are uncertain. The Vārāṇasipurāṇa chap. 23 narrates a fantastic story of the birth of Gaṇeśa. The Gaṇapatyatharvaśīrṣa (Ausn. ed.) identifies Gaṇeśa with supreme Brahma.\* The worship of the images of planets is

1730. शिवाय विष्णुस्वरूपं विष्णवे शिवस्वरूपे । वनपर्व 39. 76 ; वनपर्वे भेदि स मां वेदि वसवान्तु स मामन्तु । नावयोरेतर्दं दिविन्मा ते बृहद्भिरन्यथा । कान्ति. 343. 131 ; एवं विन्दुनि वसते स वसति स विन्दुनि । एवं मां वसन्तान्तु स वसति योमति । वायु. 66. 114.

1731. अस्माकं धर्मकामार्थं विदेव्यापत्तये च । न कश्चिद्वारणेत्यादौ देवदेवस्य धीमता ॥ सत्यपुराण 11. 33 ; *vide* अवतारक p. 570 for a similar rule quoted from the देवीपुराण and सत्यपुराण.

\* *Vide* a learned monograph on Gaṇeśa by Alice Getty with a poetic Introduction by Prof. A. Foucher and many plates (1936, Oxford).

284.74 ff  
निर्गुण  
Ed.



comparatively ancient, Yaj. I. 296-298 prescribes that the images for the worship of the nine *grahas* (planets) viz. the Sun, the Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rahu and Ketu (the last two are the nodal points) should be made respectively of copper, crystal, red sandal-wood, gold (for both Mercury and Jupiter), silver, iron, lead and bronze. Yaj. then prescribes the details of the worship of the planets such as the clothes to be gifted, the flowers, incenses, offerings, and the mantras (from the Vaj. S.), the fuel-sticks, the food, and the fee. The Mīt. on Yaj. I. 297 quotes nine verses from the Matsyapurāṇa, chap. 94, concerning the details of the images of the nine planets.

About Sarasvatī, the goddess of learning, so early a writer as Dandin (not later than 600 A. D.) says that she was 'sarvasūklā' (all white).

Another deity whose worship is very popular in the Deccan is Dattātreya. His worship cannot have originated later than the first centuries of the Christian era. In the Jābālopaniṣad, he is referred to as a paramahansa and there is an Upaniṣad named after him. Vanaparva 115, Anuśāśana 153, Śānti 49. 36, say that he conferred boons on Kārtavīrya. Mārkaṇḍeyapurāṇa (chap. 16-19) gives the story of his birth, calls him a yogin and asserts that he was offered wine and meat by his devotees (19. 10-12). The Bhāgavata IX. 23, 23, Matsya 47. 242-246 and other purāṇas also refer to him. In the Śiśupālavadha of Māgha he is spoken of as an *avalāra*.

The Viṣṇudharmaśāstra<sup>1732</sup> chap. 65 contains one of the earliest detailed description of devapūjā (of Vāsudeva or Viṣṇu). "After having well bathed and washed his hands and feet and performed ścamana (sipping of water) he should worship Lord Vāsudeva who is without beginning or end, before an idol or on the sacrificial ground. Having given animated form in his mind to Viṣṇu with the mantra 'may the Āśvins who possess life give thee life' (Maitrāyaṇī Sam.

1732. अथतः सुस्नातः ... मयश्चरेत् (quoted above) : अभिनोः पावसो न इति जीपदानं वृत्तं वृत्तं मन इत्यवस्थाकेनावधानं कृत्वा जातुर्वा पाणिभ्यां निरसा च नमस्कारं कुर्यात् । आपो हि तेति तिसृभिरर्चयेन्निवेदयेत् । तिर्यग्वर्णा इति आदनिः पाद्यम् । सो न आपो धर्मस्या इत्यवचनमीदम् । इदमप्यः प्रवृत्तेति स्नानीयम् । स्वेत्यक्षेपु वृषभस्य वाजं इत्यक्षेपगतं वारी । वृषा ह्यवासा इति वासः । वृषाक्षीरिति धूमम् । धूमं पूर्वेति धूपम् । तेजोति सुकमिति दीपम् । दधिकृतम् इति मधुपर्कम् । तिर्यग्वर्णं इत्यवसानिर्निवेद्यम् । चामरं श्यवनं मातृं उर्वं पावसान्ने तथा । सावित्रेणैव तत्सर्वं देवाय त्रिनिवेदयेत् । एव मयश्च च जेतुं वृत्तं ये यौवर्ष ततः । तेनैव जुहुयादावप्य ए इत्येव्याभ्यां पदम् ॥ विष्णुधर्म-सूत्र 65. The text of तै. ब्रा. II. 7. 7 is एषे अनेतु वृषभस्य वाजे.

II. 3. 4) and having invited Viṣṇu with the *anuvāka* 'yujāta manah' (Rg. V. 81), he must worship God with a salutation with his knees, hands and head. With the three mantras 'apo hi &c.' (Rg. X. 9. 1-3), he must announce the *arghya* (water respectfully offered for washing the hands); with the four mantras 'hiraṇyavarṇāḥ' (Tai. S. V. 6. 1. 1-2) the *pādya* (water for washing the feet); with 'may the waters of the plain propitiate us' (Atharva I. 6. 4), the 'ācamaniya' (the water for sipping); with Rg. I. 23. 23 the water meant for the bath (should be offered); with 'in chariots, in oxles, in the strength of bulls' (Tai. Br. II. 7. 7) unguents and ornaments; with (Rg. III. 8. 4 'yuvā suvāśāḥ') a garment; with 'endowed with flowers' (Tai. S. IV. 2. 6. 1) a flower; with 'thou art a slayer, slay the enemies' (Vāj. S. I. 8) incense; with 'thou art lustre, thou art bright' (Vāj. S. XXII. 1) a lamp; with 'dadhikrāvo' (Rg. IV. 39. 6) a *madhuparka* (honey mixture); with the eight mantras 'hiraṇyagarbhaḥ' (Rg. X. 121. 1-8) an offering of eatables; a chowrie, a fan, a looking glass, an umbrella, a vehicle, a seat, all these objects he must announce and place before God (Viṣṇu) muttering the Gāyatri at the same time. After having thus worshipped Him, he must mutter the Puruṣasūkta. After that he who desires to obtain eternal bliss should make oblations of clarified butter, while reciting the verses of the same hymn (Rg. X. 90)." The Baud. gr. pariśeṣasūtra II. 14 describes<sup>1733</sup> the daily worship of Mahāpuruṣa (i. e. Viṣṇu). "A man after bathing should coudung a pure and even spot and draw the image of Viṣṇu, should offer whole grains of rice and flowers to it in worship and then should invoke Viṣṇu to come by offering water with flowers accompanied by the three vyāhrtis repeated separately and together: then he should utter the words 'this kūṛca (bundle) of darbhas is made for the divine lord, its blades are twisted by threes, it is green and gold, accept this'. Then he should cleanse a vessel with water to the accompaniment of the Gāyatri, should pass kuśa grass across

1733. अथवा श्री महापुरुषसमक्षरः परित्यज्य विधिं व्याख्यासायः । स्वतः क्षुधिः क्षुधां समे देवे गोमूत्रेनोपलिप्त्वा देवस्य प्रतिफलं कृत्वा कृतपुण्यैर्नृपात्मनश्च पितृणां सह इन्द्रो देवेन महापुरुषमावाहयेत् । ओं शुः पुरुषमावाहयानि ... ओं द्युर्धुः स्वा पुरुषमावाहयामीत्या-  
याम् ... । तेषां तेषांमीति द्वादशनामधेयैर्वाहयानिः यदक्षिणमुदरं परित्यज्य ...  
त्याहयानिः पुरुषमुवाहयानि ... ओं शुः पुरुषमुवाहयानि-इत्यादिभिः 'यथा तु यथापान् महापुरुषः  
केमाय चित्रपाप पुनस्तन्दर्शनाय च' इति । प्रतिमास्थापने व्यासस्य नोद्घातनवर्जनस्य हस्तवा-  
चकस्य इत्याह भगवान् बोधायनः । श्रीयः पुरुषोपसृष्ट II. 14. This whole chapter is  
quoted by the सूत्रचिन्दिता I. pp. 193-200, स्तुतिः. (अद्विक् p. 286), पूजा-  
वकास pp. 140-142 (in all with variations).



the water poured therein, should then utter the Gāyatri mantra over it and should then turn it towards the sun with the syllable 'om' till he desires (or till he is tired); from that water he offers water for washing the feet (pādya) with Rg. I. 22. 18 (trīṇi padā &c.); then after having put aside the stale flowers to the accompaniment of the *vyāhṛtis*, he should offer *archya* with the verse Rg. I. 22. 17 (idam Viṣṇu) and should offer *ācamaniya* with the verse 'divo vā Viṣṇo' (Tai. S. I. 2. 13. 2); then he bathes the deity with the three verses Rg. X. 9. 1-3 (apo hi ṣṭhā &c.), with the four verses 'hiraṇya-varṇaḥ' (Tai. S. V. 6. 1. 1-2), with the *anurāka* beginning with 'pavamānaḥ suvarjanaḥ' (Tai. Br. I. 4. 8) and with the mantra 'brahma jñānam' (Tai. S. IV. 2. 8. 2), with the Vāmadevī ṛk (Rg. IV. 26. 1), with the 'yajur-pavitra' (i. e. Tai. S. I. 2. 1. 1). Then he initiates (the image of) the deity with water sprinkled round the deity keeping the right hand towards it and taking the twelve names (Keśava and others) with the *vyāhṛtis*; he offers a garment with the syllable 'om', *yajñopavita* with the sacred Gāyatri, *ācamaniya* with Rg. I. 22. 17, sandalwood paste with the verse 'gandhadvārām' (Tai. Ār. X. 1), whole grains of rice (akṣata) with the verse 'Irāvati' (Rg. VII. 99. 3), flowers with Rg. I. 22. 20 (tad Viṣṇoḥ), incense (dhūpa) with the Gāyatri, a lamp with the mantra 'uddīpyasva' (Tai. Ār. X. 1) and cooked food is offered with the formula 'devasya tvā'; then he should offer flowers to the image repeating the twelve names of Viṣṇu, associating with each name the verses from 'trīṇi padā' to 'sumṛtikā bhavantu naḥ' (Tai. Br. II. 4. 6). Then they laud him with verses derived from the Rgveda, Yajurveda, Sāmaveda or Atharvaveda in praise of Viṣṇu; then he should bid good bye to the Puruṣa (i. e. Viṣṇu) by uttering<sup>1734</sup> the three *vyāhṛtis* (in such formula as 'om bhūh puruṣamudvāṣ-nyāmi) and adding 'may the Lord, the Great Person, go away for (my) well-being, for conquest and for being seen again.' In case the image is immovably fixed on a pedestal &c. the invocation to come and the bidding of good-bye are omitted. The Baud. gṛhya-śeṣasūtra (II. 17) contains the procedure of the worship of Mahādeva (Śiva). It is almost on the same lines as the worship of Viṣṇu set out above with the difference that the names of Śiva such as Mahādeva, Bhava, Rudra, Tryambaka

1734. Vide above (note 567) for the twelve names of Viṣṇu. The *vyāhṛtis* will be in four formulae viz. ओं नमः शुक्लसुहासयानि । ओं शुभः शुभः, ओं शुभः शुभः, ओं शुभः शुभः शुभः शुभः.



are substituted and some of the mantras are different. A few differences will be found in the text quoted below. It is stated therein that when the worship is of a *līga* immovably fixed then there is no invocation to come and no bidding of good-bye. 1735

In the Pūjaprakāśa (pp. 97-149) and other digests the methods of *devapūjā* according to Śaunaka, Grhyapariśiṣṭa, Rgvidhāna, Viṣṇudharmottarapurāṇa, Bhāgavatapurāṇa, the Narasimhapurāṇa are set out in detail. But for want of space they are all passed over. It will have been noticed from the passages of the Viṣṇu Dh. S. and of Bauddhāyana cited above that *devapūjā* contains certain items and stages in the whole procedure. These are called *upacāras* (ways of service). They are usually stated to be sixteen. They are: āvāhana, āsana, pādya, arghya, ācamantiya, snāna, vastra, yajñopavīta, annalepana or gandha, puṣpa, dhūpa, dipa, naivedya (or upahāra), namaskāra, pradakṣiṇā and visarjana or udvāsana. In different works, the items differ. Some add bhūṣana (ornament) after yajñopavīta and tāmbūla (or mukhavaśa) after pradakṣiṇā or naivedya (Vrddha-Hārta VI. 31-32 and Pūjaprakāśa, p. 98). Therefore some speak of 18 upacāras. 1736 Some omit āvāhana, add svāgata (welcome) after āsana, madhuparka after ācamantiya, and some have *stotra* (hymn of praise) and *pranāma* (bow) as distinct *upacāras*, while others hold that these latter two are one and that pradakṣiṇā is part of visarjana (vide Pūjaprakāśa p. 98). If a person cannot afford to offer vastra (garment) and alamkāra (ornament), he could

1735. अथातो महादेवस्याहृतः परिचर्याधिपि आचारावानः । स्वातः ... .. दुष्पुत्र-  
केन महादेवमावाहयेत् ... .. आपातु भगवान्महादेव इति । वो वदो अतो इति वक्षुषा पाच-  
नमिमन्त्र्य ... .. अथ ... .. माचमनीयं दद्यामिषिञ्जलि-आपो हि हा ... .. कञ्जजलाने,  
कद्वाप, त्वरितकदं, नामदेव, आपो वा इदं-इति च । ... .. अञ्जितार्यपति भवं देवं तर्प-  
यामि इत्यह्मभिः । ओ नमो भगवते कद्वाप इत्यन्त्रकाय इति वक्षपञ्जोषरीति दद्यात् । भगव  
देवाय नमः-इत्यह्मभिः दुष्पाणि दद्यात् । त्वरितकदेव वन्धुपुष्पद्वीपं दद्याति । ... ..  
'अमन्त्रकः' इति परित्यक्तं दद्यात् । अमुतोपस्तरणमसीति वक्षिपदं कृत्वा इविरविषदं सर्वं  
स्वानु वस्तु कन्दमूटफलानि दद्यात् । सुहृद्वननेकनाथ आसीनो इविकदासयामि इति निवेद्य-  
मुद्रास्य अमुतापिधानमसीति वक्षिपदं कृत्वा अमन्त्रकमित्याचमनीयं दद्यात् । ... .. लिङ्ग-  
स्यान्त्यापावनेन्द्रासनचर्मद्वयः स्वस्वयनमित्याचक्षत इत्यहं भगवत् प्रोधायनः । वो. दुष्प-  
सोचक IL 17. This occurs in स्मृतिच. I. 204-205, स्मृतिह. (आञ्जिक p. 392),  
दृष्टान्तात् pp. 194-196 (with variations in all).

1736. Vide नरसिंहपुराण 62.9-13 quoted in अथर्वक pp. 140-141; कनिष्कान III. 31. 6-10; also स्मृतिच. I. pp. 199, परा. मा. I. 1, p. 367, नित्याचारपद्धति of विद्याकर pp. 536-57, संस्काररत्नमाला p. 27, आचाररत्न p. 71 b quoting आचार-  
चिन्तामणि for the 16 उपचारः.



perform only ten out of these 16 upacāras viz. from pādya to naivedya; if he cannot afford to offer even ten he may offer only five (pañcopacāra-pūjā) viz. from gandha to naivedya; if he has nothing he may perform with flowers alone all the 16 upacāras. When the image is immovably fixed on a pedestal there is no āvāhana and visarjana and so the items become 14 or one may offer in their place only a handful of flowers with mantras.<sup>1737</sup> Those who can repeat the Puruṣasūkta (Rg. X. 90) should repeat one of its verses before offering each of the 16 upacāras (see Nṛsiṃhapurāṇa 62, 9-13). Those who cannot repeat that hymn and women and śūdras should simply say 'Sivāya namaḥ' or 'Viṣṇave namaḥ' (adoration to Śiva or Viṣṇu). Vṛddha-Hārta (XL 81) specially recommends the worship of the child Kṛṣṇa to women and of Hari to widows (XL 208).<sup>1738</sup> After each of snāna, vastra, yajñopavīta and naivedya, ācamana is to be offered as part of that upacāra<sup>1739</sup> (vide Nṛsiṃhapurāṇa 62, 14). The names of some of these upacāras occur even in the Āśv. gr. (IV. 7. 10 and IV. 8. 1) in relation to the brāhmapas invited at śrāddha such as āsana, arghya, gandha, mālya (flowers), dhūpa, dīpa and ācchādana (i. e. vastra). Farquhar is not right when he says in his 'Outlines of the Religious literature of India' p. 51 that the sixteen upacāras 'are so distinct in character from the sacrificial cult as to betray alien origin.' When image-worship became general items offered to invited brāhmanas were also offered to the image of gods. It was a case of extension and not of borrowing from an alien cult.

A few words have to be said in connection with some of the 16 upacāras.

As regards the water to be employed in devapūjā and rites for the Manes, the Viṣṇu Dh. S. (66. 1) prescribes that it should not have been brought the night before (but it must be drawn

1737. Vide किराचारपद्धति p. 549. In the Mādhatis plates of Jayavarman II. dated sahyat 1317 (1250-51 A. D.) pañcopacārapūjā is mentioned (vide E. I. vol. IX. pp. 117, 119). प्रतिष्ठितविनायकामावाहनविसर्जन-चोरभावेन चतुर्दशोपचारैश्च पूजाः अथवासाहसविसर्जनयोः स्थाने मन्त्रगुणप्राप्तिलिङ्गान् । अथनयविनायां तु षोडशोपचारैश्च पूजाः । सं. र. ना. p. 27.

1738. मनोनेन शिवेनैव स्त्रीणां पूजा विधीयते । विरजानां च ब्रह्मप्राप्तये पूजा प्रकीर्तिता । दुराज quoted by बृहत्कर्मलोक p. 34.

1739. अथाचमनं पृथगुपचारे च भवति स्वानयस्त्रोपवीतोपहारोचरायामाचमनानां सचतुर्दशैश्च पञ्चमपद्धतिने च स्तोत्रविसर्जनसङ्केतोपचारान्तरैः । अत उपचारैस्तु न षोडशोपचारैः । पूजाप्रकाश p. 128.



that day). The worshipper should not sit on an āsana made of bamboo or stone, or of unsacrificial wood or on the bare ground, or on a seat made of grass or green leaves, but should sit on a woollen blanket or silken garment or deer-skin (Pūjāprakāśa, p. 95). When offering arghya, in the vessel containing the water to be used for that purpose all or as many as one can afford out of the following eight articles are to be mixed up, viz. curds, whole grains of rice, ends of kuśa grass, milk, dārvā grass, honey, barley grains and white mustard seeds (Matsya-purāṇa 267. 2 quoted in the Pūjāprakāśa p. 34). It is further said that arghya is offered to the image of Viṣṇu by means of a conch in which water is mixed with sandalwood paste, flowers and whole grains of rice. In the water for ścamana are mixed cardamom, cloves, uśīra grass and kakkola or as many of them as possible. The snāna (bath) of images is effected with five materials called pañcāmṛta (five ambrosial things) viz. milk, curds, clarified butter, honey and sugar.<sup>1740</sup> The image is to be bathed with these five in the order stated, so that sugar coming last removes all effects of oiliness. After these a bath with pure water follows. In the pañcāmṛtasnāna the following Vedic verses are repeated in order; 'āpyāyāsva' (Rg. I. 91. 16), 'dadhikrāvno' (Rg. IV. 39. 6), 'ghṛtam mimikṣe' (Rg. II. 3. 11), 'madhu vāta' (Rg. I. 90. 6), 'svādūh pavaṣva' (Rg. IX. 85. 6). It will be noticed that each of these mantras is suggestive of the material with regard to which it is uttered. No bath with water or these things is allowed when only a picture or a clay image is to be worshipped. If one cannot afford these, one may bathe the image with water in which the leaves of the basil plant (tulasi) are mixed up, as that plant is deemed to be the favourite of Viṣṇu. The water used in the bath of the image of a God is regarded as very sacred and it is used for ścamana by the worshipper and members of his family and friends and is called tirtha (it is also sprinkled over one's head).<sup>1741</sup> As regards the unguents to be offered (anulepana or gandha) numerous rules are laid down

1740. श्रीरित इर्वै कुर्वीत दध्ना पश्चाद्घ्नेन च । मधुना चाथ अघ्नेन कनो ज्ञेयो विच-  
रणी ॥ इतिहपुराण quoted in the पूजाप्रकाश p. 34.

1741. श्वासः । देवदेव जगन्नाथ ब्रह्मचक्रवर्त्तार । देहि देव ममात्मज्ञां अर्चनीर्धनिने-  
बने । इत्यष्टज्ञां ततो लब्ध्वा विधेत्तीर्थमवापहम् । अक्षतमृतदुहर्णं सर्वपापविनिनाशनम् ।  
विष्णोः पादोदके तीर्थे शिरसा धारयाम्पहम् । इति कर्त्तुं सद्यश्चार्प्य सर्वदुःखहापहम् ।  
इतस्तीर्त्तिभिरं तीर्थे विधेन्मूर्त्तां च धारयेत् । quoted in स्मृतिह. (आष्टिक p. 389).



(vide Pūjaprakāśa pp. 39-41). The Viṣṇu<sup>1742</sup> Dh. S. (66. 2) says that unguents should be one or more out of sandalwood, pine tree paste, musk, camphor, saffron, nutmeg. If ornaments are offered, then gold and precious stones should be real and not imitation ones (Viṣṇu Dh. S. 66. 4). Very detailed rules are laid down about flowers. The Pūjaprakāśa (pp. 42-49) waxes eloquent over the merit of offering basil leaves to Viṣṇu and using the same wood in worship generally and also when no flowers are available. The Viṣṇu Dh. S.<sup>1743</sup> (66. 5-9) prescribes that flowers emitting an overpowering smell or having no smell whatever are not to be used, nor flowers of thorny plants unless the flowers are white and sweetly fragrant; that even red flowers such as saffron flowers and those that spring in ponds or lakes may be employed. There are grades in the merit derived from offering certain flowers, e. g. the Sm. C. I, pp. 201-202 and the Pūjaprakāśa p. 51 quote many verses of the Narasimhapurāṇa, some of which arrange vanamallikā, campaka, aśoka, vāsantī, mālatī, kunda &c. in an ascending order among flowers and the jāti flower is said to be the best of the flowers in the worship of Viṣṇu. The same work (p. 56) names dūrvā and twenty-five flowers as favourites with Viṣṇu. Vide Vṛddha-Hārta VII. 53-59 for the flowers that may be used in Viṣṇu-pūjā and Vṛddha Gautama p. 583. The flowers offered on a day are removed the next day by the worshipper when he is about to offer worship that day. Such flowers are called 'nirmālya' and great virtue is attached to placing such flowers on one's head by way of homage to the deity worshipped (vide Pūjaprakāśa, pp. 27 and 90). The Sm. C. (I p. 204) quotes a purāṇa to the effect 'He, whose heart contemplates the form of Viṣṇu, on whose lips there is ever the name of Viṣṇu, who partakes of the *naivedya* offered to Viṣṇu and who places on his head the water in which the feet of an image of Viṣṇu are washed and the *nirmālya* of Viṣṇu, never falls off (from heaven).' The Madana-pārijāta (p. 303) quotes passages from the Viṣṇu-dharmottara about the flowers, that are not to be used in worship. In Śiva worship the following flowers and leaves are in an ascending grade of worth; viz. arka flowers, karavīra flowers, bilva leaves, flower of dropa, leaves of apāmārga, flower of kuśa, śami leaves,

1742. अन्धमदुग्धमद्वाचकं पूरकुङ्कुमजालीफलवर्जमद्युलेपनं न दद्यात् । विष्णुधर्म-  
सूत्र 66. 2.

1743. मोक्षमग्निः । मागग्निः । न कण्टकिजम् । कण्टकिजनपि क्षुद्रं क्षुमागिहं तु  
दद्यात् । रक्तमपि कुङ्कुमं जलजं च दद्यात् । विष्णुधर्मसूत्र 66. 5-9.



blue lotus leaves, dhattūra flower, śami flower, blue lotus, which is the best ( vide Pūjāprakāśa, p. 210 ). The Madanapārijāta, p. 303 quotes from the Devipurāṇa verses which enumerate the flowers that are to be avoided in Śiva worship. If no flowers are available, then a fruit may be offered or if no fruit is available then only leaves and lastly only white whole grains of rice or even water may be offered.<sup>1744</sup> Lamps are to be fed with ghee or in its absence with sesame oil.<sup>1745</sup> Camphor is to be burnt before the image. There is a ceremony called *ūrūtrika* (waving lights round the image) performed with several lights or pieces of camphor placed in a broad vessel which is held in both hands and waved round an image and over its head. Vide Pūjāprakāśa, pp. 75 and 87. For *naivedya* no food is to be offered which is declared unfit in the śāstras for eating, nor the milk of a she-goat or she-buffalo though they are allowed for food, nor the meat of the five-nailed animals nor the flesh of the wild boar nor fish. The general rule is stated by the Rāmāyaṇa as 'whatever food a man eats the same is the food to be offered to his deities'.<sup>1746</sup> The Sm. C. ( L p. 203 ) quotes the Padmapurāṇa to the effect that *naivedya* should be offered in a vessel of gold, silver, bronze, copper or of clay or in palāśa leaves or on lotus leaf. The *naivedya* is offered with the formula set out below.<sup>1747</sup> According to the Brahmapurāṇa quoted by Aparārka, pp. 153-154 and Pūjāprakāśa ( p. 82 ) the *naivedya* offered to Brahmā, Viṣṇu, Śiva, the Sun, Devī, the Mātṛs, to goblins and evil spirits respectively is to be given to brāhmaṇas, Sātvatas ( Bhāgavatas ), those whose bodies are smeared with ashes, to Magas, to the Śāktas, to women, to the poor.<sup>1748</sup>

1744. दुग्धामात्रे कर्तुं शक्ते कलाभावे तु पल्लवम् । पल्लवस्याप्यभावे तु मण्डितं वाज्य-  
निष्यते ॥ पुष्पाद्यर्चनार्थं देवं पूजयेद्विस्तृत्यहुते । quoted in the पूजाप्रकाश p. 65.

1745. न पृत्येतलं विना किञ्चन दीपार्थं । विष्णुधर्मसूत्र 66. 11. नान्यथ नैवेद्यार्थं । न  
नश्ये अपि अजागृहिषीक्षीरे । पञ्चनखनक्षत्रवराहनांस्तानि च । विष्णुधर्मसूत्र 66. 12-14.

1746. यद्वह्मः दुग्धो भवति तद्वत्कालस्य देवताः ॥ अगोष्ठाद्याष्ट 102. 30 and  
104. 15. मेघातिथि on मनु V. 7 quotes this.

1747. ओं गगनाय स्वाहा । ओं अगगनाय स्वाहा । ओं व्यानाय स्वाहा । ओं उदानाय  
स्वाहा । ओं समानाय स्वाहा । ओं ब्रह्मणे स्वाहा । नैवेद्यमध्ये मासनाथं दानीयं समर्पयामि ।  
ओं पात्राय स्वाहा ..... ब्रह्मणे स्वाहा । उत्तरापोशनं समर्पयामि । हस्तमहालने समर्पयामि ।  
सुखमहालने समर्पयामि । करोहर्तनाथं चन्दनं समर्पयामि । सुखपातायै पूगीकृतताम्बूलं  
समर्पयामि ।

1748. विष्णुधर्मसूत्रे तदेवं ब्रह्मणे यज्ञिवेदितम् । वैष्णवं सात्वतेऽप्यथ भस्माक्षेप्यथ  
शाम्भवं ॥ सौरं मर्मेयः शास्त्रेणो देवीभ्यो यज्ञिवेदितम् । क्षीरं च देवं मातृभ्यो यज्ञिवेदित-  
यित्वेयते ॥ पूजयेत्पिशाचेभ्यो यत्तद्विनेयं निक्षिपेत् ॥ अपराकं pp. 153-154 and पूजाप्रकाश  
p. 82. अपराकं reads सौरं योग्यं च पुनो निषाद्यते while the पूजाप्रकाश reads  
साक्ष्येऽप्यस्तापिते यज्ञिवेदितम् for आक्षेपः तापितः इति.



One may also partake of the *naivedya* offered by oneself and the *Smṛtimuktāphala* (*āhnika*, p. 390) quotes Rg. I. 154. 5 in support. After *naivedya*, *tāmbūla* is to be offered to the God worshipped. In the ancient *gṛhya* and *dharma sūtras* no mention is made of *tāmbūla* or *mukhavāsa* (materials that will render the breath fragrant). *Tāmbūla* was probably introduced some time before or about the beginning of the Christian era in South India and then spread northwards. Among the *smṛtis*, *Saṁvarta* 55 quoted in the *Kṛtyaratnākara* p. 560, *Laghu-Hārīta* (*Ānand* 39), *Laghu-Āśvalāyana* (*Ānand*) 1. 160-61 and 23. 105, *Aśvanasa* (*Jivānanda*, part I. p. 509) refer to the chewing of *tāmbūla* after dinner. In the *Raghuvaṁśa* VI. 64 *Kālidāsa* describes betelnut plants surrounded by betel creepers. The *Kāmasūtra* I. 4. 16<sup>1749</sup> states that a person after performing the brushing of the teeth, consulting a looking glass and partaking of *tāmbūla* for rendering his breath fragrant should set about his daily business. *Vide* also *Kāmasūtra* III. 4. 40, IV. 1. 36, V. 2. 21 and 24, VI. 1. 29, VI. 2. 8 for other references. In the *Bṛhat-saṁhitā* of *Varāhamihira* (77. 35-37) the virtues of *tāmbūla* and its ingredients are described. In the *Kādambarī* (para 85) the royal palace is compared to the house of a dealer in betel leaves (*tāmbūlika*) in which lavalī, cloves, cardamom, *kaṅkola* are stored. The *Par. M. I.* part 1. p. 434 quotes four verses from *Vasiṣṭha* (not found in the printed *Dharmasūtra*) about the cutting off of the two ends of *tāmbūla* leaves before eating them. In the *Vratakhanda* (of *Caturvargacintāmaṇi*, vol. II. part I, p. 242) *Hemādri* quotes *Ratnakōśa* to the effect that *tāmbūla* means betel leaves, betel nut and *chūnam*; while 'mukhavāsa' means these together with cardamom, camphor, *kakkola* berries, pieces of *copra* and *mātuluṅga*. The *Nītyācāra-paddhati*<sup>1750</sup> (p. 549) quotes verses showing that *tāmbūla* comprised nine ingredients viz. betel nut, betel leaves, *chūnam*, camphor, cardamom, clove, *kaṅkola*, *copra*, the *mātuluṅga* fruit. In modern times pieces of almond, nutmeg fruit and bark thereof, saffron, catechu are taken and *mātuluṅga* is omitted. Thus the thirteen ingredients of *tāmbūla* are

1749. स मातकायाप कुमनितकुल्यो वृहीतवृन्तधावनः ...बुद्धादूर्ध्वं मुखं वृहीतमुख-  
वासताम्बुलः कार्पाण्यप्रतिष्ठेत् । कामसूत्र I. 4. 16.

1750. दूषोत्पाचन्य कर्तव्यं ततस्तान्मुदमक्षणम् । मार्कण्डेयपुराण 22.32, quoted in  
सुवृत्तिच. I. p. 225 ; कटुभाविजयं गन्धकपूरमेतकां तथा । लघुहृत्त्रेय कञ्जोर्ध्वं नारिकेलं  
मुषककम् ॥ मातुलुङ्गं तथा यकं ताम्बुलाङ्गान्बुनि वै ॥ इति नवाङ्गं ताम्बुलं प्रधानतया  
बुधात् । निर्याचारपद्धति p. 549.



made up. The *Aṣṭāṅgasaṃgraha*<sup>1751</sup> of Vāgbhaṭa also mentions the several ingredients of tāmbūla including the essence of the bark of the Khadira tree (catechu). In modern times tāmbūla is said to be of 13 *guṇas*, either because it contains thirteen ingredients or because it effects thirteen good results, the last of which are set out in a *subhāṣita* quoted below.

Pradakṣiṇā (going round the image with the right hand always turned towards the image) and namaṣkāra constitute only one upacāra (item of worship) according to many. The namaṣkāra to the image is either *aṣṭāṅga* (with eight limbs) or *pañcāṅga* (with five limbs.) The first occurs when a person prostrates himself on the ground in front of the image in such a way that the palms of his hands, his feet, his knees, his chest and forehead touch the ground and his mind, speech and eye are fixed on the image and the latter occurs when he prostrates himself with his hands, feet and head.<sup>1752</sup> There are other definitions of the *aṣṭāṅga* namaṣkāra. These several parts of the worship of images have been judicially noticed in *Ram brahma Chatterji v. Kedar Nath* 36 Calcutta Law Journal 478 at p. 483 (where the normal type of the continuous worship of an idol is described) and *Pramatha Nath Mullick v. Pradyumna Kumar Mullick* 52 Cal. 809 at p. 815 (P. C.).

In modern times it is the practice to perform in homage to the sun twelve namaṣkāras or any multiple of twelve and repeat the following twelve names of the sun in the dative preceded by 'om' and followed by 'namaḥ': Mitra, Ravi, Sūrya, Bhānu, Khaga, Pūṣan, Hiraṇyagarbha, Marici, Āditya, Savitr, Arka and Bhāskara. There is another method of these namaṣkāras called *Tṛcākalpanamaṣkāras* in which after 'om' certain mystic syllables and their combinations in twos and

1751. दक्षिणैकप्रसंगेन प्रणिपद्यन् वक्ष्येण धारयेत् । जालीतवङ्ककैर्द्विकङ्कोलकङ्कोः सह ॥ ताम्बूलीनां निस्तर्ज्यं हृत् पूजकलान्वितम् । द्विपत्रमेकं पूजे च सचूर्णकदिर् च तत् ॥ अष्टाङ्गसंग्रह 1. 3 (द्विपत्रार्थाध्याय). 'ताम्बूली कटुलिकसुष्णमधुरं कारं कषायान्वितं वातघ्नं कफनाशनं कुमिहर्त्रं दुर्बलविघ्नं तृणकम् । वज्ररपावरणं विष्णुद्विकरणं कामाग्निसंक्षेपनं ताम्बूलम् । सके चपोद्भूत शुभाः स्वर्गेऽपि ते दुर्लभाः ॥' सुभाषित.

1752. दोर्ग्यां वृद्ध्यां च जगत्प्रवाहुरसा शिरसा तथा । मनसा वक्षसा हृदया मयानोऽष्टाङ्ग ईरितः ॥ quoted from व्यास in स्मृतिच. (आह्निक p. 389) and पूजाव. p. 88; पद्भ्यां करभ्यां शिरसा वक्षसा मयतिः स्मृता । पूजाव. p. 88; उरसा शिरसा हृदया मनसा च धिपानि च । पद्भ्यां करभ्यां वाचा च मयानोऽष्टाङ्ग उच्यते ॥ पूजाव. quoted in स्मृतिच. L. p. 204, which पूजाव. p. 88 reads मनसा अष्टाङ्ग तथा.



four together with certain mantras are repeated with the twelve names ( vide foot-note for illustrations ).<sup>1753</sup>

The Pūjaprakāśa ( pp. 166-188 ) mentions 32 aparādhas ( lapses ) which should be avoided while engaged in worship or while one is about to perform Viṣṇupūjā and the atonements for these. These 32 aparādhas ( offences ) against proper etiquette for worship are referred to in the Varāhapurāṇa ( 130. 5 ).

A passage from Baudhāyana about Śiva worship has already been quoted and it has been stated that worship of the phallic emblem of Śiva appears to have been current in the very ancient civilization brought to light by the finds discovered at Mohenjo-daro. Sir R. G. Bhandarkar in his ' Vaiṣṇavism and Śaivism ' has shown how Rudra is described as the supreme deity even in the Rg., how in the Tai. S. IV. 5. 1-11 there are eleven *anuvākas* ( called Rudras ) which contain a sublime eulogy of Rudra ( and also in Vāj. S. 16 ) and how numerous Śaiva sects and doctrines arose in course of time ( p. 119 ff ). Pāṇini teaches the formation of Bhavānti, Śarvānti, Rudrānti and Mr̥ḍānti from the four names of Śiva ( IV. 1. 59 ). In the sacrifice called Śālagava in the gṛhya sūtras Rudra is worshipped as the supreme deity. The Āśv. gr. IV. 9.17 mentions twelve names of Rudra and adds<sup>1754</sup> ( IV. 9.27-29 ) that all names in the world, all armies, all exalted things belong to him. Patañjali in his Mahābhāṣya ( vol. II. pp. 387-388 ) on Pāṇini V. 2. 76 speaks of a ' Śiva-bhāgavata ' ( a devotee of Śiva ). Vedāntasūtra II. 2. 37 is directed, according to Śaṅkara, to the refutation of the Pāsupata sect of Śaivas. In the Śāntiparva 284. 121-124 the Pāsupatas are said to be opposed to the dharmas of varṇa and āśrama. The Kūrmapurāṇa ( pūrvārdha, chap. 16 ) speaks of the

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1753. ओं ह्रीं उद्यच्छ मित्र महः ह्रीं ओं मित्राय नमः । ओं ह्रीं आरोहन्मुखरा दिवं  
ह्रीं ओं रवे नमः । ओं नृ ह्रदोमे नमः सूर्यं नृ ह्रयोय नमः । ओं नृ हरिनाथं च नाथाय नमः  
भालमे नमः । ओं नृ ह्रीं कुक्षेभु मे हरिनाथं नृ ह्रीं कथाय नमः । ओं ह्रीं रोपणाभासु हृष्यानि ह्रीं  
पृथ्वे नमः । ओं ह्रीं...भास्कराय नमः । ओं ह्रीं ह्रीं उद्यच्छ मित्रमह आरोहन्मुखरा दिवं ह्रीं  
ह्रीं ओं मित्रविष्णो नमः । ...अर्धभास्कराय नमः । ओं ह्रीं ह्रीं नृ ह्रीं उद्यच्छ...दिवह ।  
ह्रदोमे...नाथाय ह्रीं ह्रीं नृ नृ ह्रीं ओं मित्रविष्णुनाथस्यो नमः । &c.

1754. सर्वानि व वा अस्व नामधेयानि । सर्वाः सेवाः । सर्वान्पुच्छयजानि । आश्व.  
पृ. IV. 9. 27-29.



śāstras of the Śaiva sects, of Kāpālas, Nakulas<sup>1755</sup> (Lakulas?), Vāmas, Bhairavas, Pāśupatas as meant for deluding the world. The Varāhapurāṇa (chap. 70-71) is also directed against Pāśupatas. The Pāśupata brāhmaṇas are stated in the Kādambari to have surrounded the minister Śukanāsa (para 90). Śiva was worshipped in the form of the *līṅga* or as an image. It is believed that 14 crores of *līṅgas* were established by Bāna, an Asura devotee of Śiva, in various spots and these are called Bāna-līṅgas (Nitya-cārapaddhati, p. 556) and the Bāna-līṅgas (white stones) found in the Narmadā, the Ganges and other holy rivers are only like them. In the Kādambari (para 130) Bāna speaks of sand *līṅgas* on the Acchoda lake and in another place of a *līṅga* made of pure mother-o'-pearl. The Kūrmapurāṇa (pūrvārḍha chap. 36) describes the origin of Līṅga and its worship and the Vāmanapurāṇa 46 lauds the several holy places where ancient *līṅgas* are established. The famous twelve Jyotir-līṅgas are: Oṃkāra at Māndhatā, Mahākāla at Ujjayint (modern Ujjain), Tryambaka (near Nasik), Dhṛveśvara at Elora, Nāganātha (towards the east of Ahmednagar), Bhīmā-Saṃkāra (at the source of the Bhīmā river in the Sahyādri), Kedāra-nātha in Garhwal, Viśveśvara at Benares, Somanātha in Kathiawar, Vaidyanātha near Parali, Mallikārjuna on the Śrīśaila, and Rāmeśvara in South India. Many of these are situated in central and western India near each other.

The Pūjaprakāśa (p. 194) quotes Hārta prescribing that Maheśvara may be worshipped by means of the mantra of five syllables (namaḥ Śivāya) or by the Rudra<sup>1756</sup> Gāyatrī or by

1755. About Lakulīśa, Pāśupata or Kalamukha, vide 'Vaiṣṇavism and Śaivism' p. 119 ff. In the Vāyupurāṇa 23. 221-224 it is said in a prophetic strain that Śiva would assume the form of Nakulī (Lakulī?) and the place where he will appear will be called the holy place of Kāyā-rohaya. Vide E. I. vol. II. p. 124, vol. XII. p. 337, vol. XIV p. 265 for the Lākula doctrine, its doctrines and other information. For the Kāpālikas, vide Bhandarkar's 'Vaiṣṇavism and Śaivism' pp. 117, 127. A grant of Nāgavarādhana, nephew of Pulakeśi (610-639 A. D.), was made providing for the worship of Kāpāleśvara and the maintenance of Mahāvratins. Yama 29 quoted in Par. M. II. part I p. 335 prescribes the penance of Kicchra for eating at a Kāpālika's house. The Karpūramāñjarī (about 900 A. D.) I. 22-24 contains a caricature of Kaula (i. e. Kāpālika) practices.

1756. दृग्वार्षी is दृग्वार्षी त्रिंशद् महादेवान् धीमहि । एको वदः प्रबोद्धवान् । न. म. X. 1 and काव्यसंहिता 17. 11. It closely resembles the famous Gāyatrī verse, particularly the words 'dhīmahi' and 'pracodayāt' are the same in both.



'om' or by the mantra 'īśaṇaḥ sarva-vidyānām' (Tai. Ār. X. 47), or by the Rudra mantras (viz. Tai. S. IV. 5. 1-11) or by the mantra 'tryambakam yajāmaha' (Rg. VII. 59. 12). For a devotee of Śiva, the wearing of a string of Rudrākṣa berries is necessary either on the hand, the arm, the neck or on the head.<sup>1757</sup> The Smṛtimuktāphala (śāhnika p. 393) quotes verses from the Smṛtiratna and the Ratnāvalī about the merit secured by bathing the *līṅga* with cow's milk, curds, clarified butter, honey, sugarcane juice, *pañcagavya*, water in which camphor and *aguru* are mixed up, and other substances. The 14th day of the dark half of a month has been sacred to Śiva from ancient times. Bāṇa in the Kādambarī (para 54) refers to the fact that queen Vilāsavati went to worship Mahākālā at Ujjayinī on the 14th.

The worship of Durgā has prevailed from ancient times.<sup>1758</sup> She is worshipped under various names and aspects. In the Tai. Ār. X. 18 Śiva is said to be the husband of Ambikā or Umā. In the Kena Upaniṣad (III. 25) Umā Haimavati is mentioned as imparting to Indra the knowledge of the Great Being. The various names of Durgā are Umā, Pārvatī, Devī, Ambikā, Gaūrī, Caṇḍī or Caṇḍikā, Kālī, Kumārī, Lalitā &c. The Mahābhārata (Virāṭaparva 6 and Bhīṣma 23) contains two hymns addressed to Durgā in which she is stated to be Vīṇḍhyavāsīnī and fond of blood and wine, and in Vanaparva 39. 4 it is stated that Umā became a *kirātī* when Śiva became a *kirāta* to test the prowess of Arjuna. In the Kumārasambhava Kālidāsa speaks of Pārvatī, Umā, Aparṇā and derives the latter two words (I. 26 and V. 28). Yāj. I. 290 speaks of Ambikā as the mother of Vināyaka. The Devīmāhātmya in the Mārkaṇḍeyapurāṇa (chap. 81-93) is the principal sacred text of Durgā worshippers in Northern India. E. I. vol. 9 p. 189 shows that about 625 A. D. Durgā was invoked as a supreme goddess. Bāṇa in his Kādambarī gives a graphic description of the temple of Caṇḍikā and refers to offerings of blood made to her (para 28), to her trident (*triśūla*) and her slaughter of Mahiṣāsura. The Kṛtyaratnākara (p. 351) quotes verses from the Devīpurāṇa that the 8th of the bright half of a month is sacred to Devī (and particularly of Āṣvina),

1757. हस्ते बाहौ तथा कण्ठे स्तुतिं रुद्राक्षधारणात् । अथवाः सर्वदूषाणां रुद्राक्षि-  
चोत्तुलि ॥ स्कन्दपुराण quoted in पूजापं. p. 194.

1758. Vide B. C. Mazumdar on the worship of Durgā in J. R. A. S. for 1906 pp. 355-362.

that a goat or a buffalo may be sacrificed for her.<sup>1759</sup> These bloody rites are still continued in the Kālī temple in Bengal and a few other shrines of Durgā. In Bengal the worship of Durgā in Āśvina has been most popular.<sup>1760</sup> Raghunandana in his *Durgārcana-paddhati* gives an elaborate description of the worship of Durgā in Āśvina. Durgā is also worshipped as Śakti. The influence of Śakta worship has been great throughout India and will be briefly surveyed later on.

In modern times devapūjā differs considerably from the ritual of the ancient works of Viṣṇu and Baudhāyana; it also differs from province to province and caste to caste. A brief analysis of the devapūjā practised by brāhmanas in Western India is given below: Ācamana; prāṇāyāma; adoration to Mahāganapati and certain other deities; twelve names of Gaṇeśa, hymn of praise to Gaṇeśa, Gaurī, Viṣṇu; mention of the place and the time with astronomical details about the day, the nakṣatra &c.; then the saṁkalpa of performing devapūjā with sixteen upacāras; contemplation on Gaṇapati with Rg. II. 23. 1 (gaṇānam tvā); āsanavidhi with an invocation to the earth; nyāsa (mystical sanctification of the body) of the sixteen verses of Rg. X. 90 on sixteen parts of the body; invocation of the deities and the sacred rivers in the water jar and offering sandalwood paste, flowers and whole grains of rice to the jar; then invocation of the conch and bell in a similar way; sprinkling of oneself and the materials of worship with water accompanied by the mantra ('apavitraḥ pavitro vā &c. '); dhyāna (contemplation) of Viṣṇu, Śiva, Gaṇeśa, the sun's disc, Durgā holding a bunch of flowers in one's folded hands; then offering the sixteen upacāras enumerated above to the accompaniment of the 16 verses of Rg. X. 90 to one's favourite deity; final benediction.<sup>1761</sup> When several deities are worshipped, there are two methods in which the upacāras may be offered. One may offer the upacāras from Āvāhana to namaskāra to one deity or the principal deity and then the same upacāras to the other deity or deities one after

1759. स्वनासकधिरैर्दुर्लभैर्दुर्गो तुजति वै शुभम् । महिषीतानमेवाणां वधिरज इवा  
धुव । एवं नाताम्लेच्छागैः पूज्यते सर्वदुःखिभिः । अह्वयकालेर्दुर्गं विमरीः वररीः सरोः ।  
मलिवदुत्तम quoted in द्वापरलाकर p. 357.

1760. Vide 'Durgapūjā' by Pratapbandra Ghosh (1871) for a detailed description of Durgapūjā in Bengal.

1761. The benediction is अनेन वराज्ञानेन कृतपूर्वाराधनेन अमुकदेवता श्रीवता  
म नम । वस्तुतः अह्वार्यवस्तु ।



another. This method is called *kūṇḍīnusamaya*. The other method occurs when *āvāhana* is done for the several deities in order, then *āsana* for all, then *pādya* for all and so on up to *namaskāra*. This is called *padārthānusamaya*. This method is generally preferred. Vide the com. of Nārāyaṇa on Āśv. gr. I. 24. 7, the com. on Kātyāyana-śrauta I. 5. 9-11 for detailed explanations of these.

From the early centuries of the Christian era the works on Tantra exercised a profound influence on the ritual of *devapūjā* and several mystical postures of the hands and fingers such as the *mudrās* and the *nyāsa* began to occupy the minds of the worshippers.<sup>1782</sup> The *Bhāgavata-purāṇa* XI. 27. 7 says that *devapūjā* is of three kinds viz. *Vaidiki*, *Tāntriki* and *mīśra*. The first and the third are for the three *varṇas* and *Tāntriki* for *śūdras*.

1782. वैदिकशास्त्रिको मिश्र इति च त्रिभिरो मतः । वृषाणामीप्सितेनैव विधिना वा समर्चयेत् ॥ भागवत XI. 27. 7 quoted in वृषाणकाश p. 115. Vide also वृहदारण्य. VIII. 37 and XI. 77.

## CHAPTER XX

### VAISVADEVA

*Vaiśvadeva*.—( offering of cooked food to all Gods ).

Dakṣa ( II. 56 ) says that in the 5th part of the day a householder has to allow distribution of food according to his ability to the gods, Manas, men and even insects. *Vaiśvadeva* is to be offered according to Śātātapa ( quoted by Medhātithi on Manu V. 7 and by Aparārka p. 142 ) in the grhya fire if one has preserved it, or in the ordinary fire. If no fire is available one may offer it even in water or on the bare ground. Laghu-Vyāsa II. 52 says the same.

Some mediæval works like the *Smṛtyarthasāra* and the *Par. M.* ( I. part 1, p. 389 ) state that *vaiśvadeva* really comprises the three daily sacrifices viz. *devayajña*, *bhūtayajña* and *pitryajña*. The rite is so called because in it sacrifice is offered to all the gods or because food is cooked therein for all the gods.<sup>1763</sup> But in the ancient grhyasūtras the three *yajñas* are kept distinct. In the *Āsv. gr.* III. 1 the five daily sacrifices are enumerated, but only one, the *brahmayajña*, is thereafter described in detail and we have to understand that *Vaiśvadeva* has already been dealt with under *homa* in *Āsv. gr.* I. 2. 1-2 and that I. 2. 3-10 is concerned with *bhūtayajña* or *baliharapa*, out of which the 7th sūtra contemplates an offering to *Viśve-devas* and sūtra 10 an offering of cooked food to *pitra*. The *Śāh. gr.* II. 14 speaks of *Vaiśvadeva*, while Gobhila *gr.* I. 4. 1-15, *Khādīra gr.* I. 5. 22-35 speak of *baliharapa* only. Pāṇini VI. 2. 39 teaches the accent of 'kṣullaka-vaiśvadeva' ( as a compound ). Valk.<sup>1764</sup> VI. 17 expressly says that *devayajña* is the *homa* to the gods offered with cooked food meant for all the gods. According to Gautama ( V. 9 ) the deities of *vaiśvadeva* are Agni, *Dhanvantarī*, *Viśve-devas*, *Prajāpati* and *Svīṣṭakṛt* ( Agni ). According<sup>1765</sup> to Manu ( III. 84-86 ) the deities are Agni,

1763. एते देवपञ्चमूपज्ञापितृपञ्चा वैश्वदेव उच्यते । स्मृत्यर्थसार p. 47; न एते देवपञ्च-  
पुत्रपञ्चापितृपञ्चास्येति वैश्वदेवस्यैवोच्यते । नच विभे देवा इत्यन्ते तद्वैश्वदेविकं कार्यं । देव-  
पञ्चे च कृत्यमानं मुख्यम् । पितृपञ्चे उचिष्यायेन । परा. म. I. part 1 p. 389.

1764. पञ्चमाग्निं वैश्वदेवेन देवेभ्यो होमो देवपञ्चः । वैश्वानरसमार्त VI. 17.

1765. In offering food one will have to say अग्रे स्वाहा. सोमाय स्वाहा,  
अग्निपितामहे स्वाहा....अग्रे तिष्ठकृते स्वाहा. In modern times the formula is  
अग्रे स्वाहा अग्रे इदं न मन and so on.



Soma, Agnisoma, the Viśve-devas, Dhanvantari, Kuṇḍa, Anumati, Prajāpati, Dyāvāpṛthivī, (Agni) Sviṣṭakṛt. The Śān. gr. II. 14. 4 gives the names of ten deities that are slightly different from the list of Manu. According to Pār. gr. II. 9 the deities are Brahmā, Prajāpati, Grhyā, Kāśyapa and Anumati; while the Viṣṇu Dh. S. 67. 1-3 (quoted in the Gr. R. p. 278) states that Vaiśvadeva is to be offered to Vāsudeva, Saṁkarṣapa, Aniruddha, Puruṣa, Satya, Acyuta, Agni, Soma, Mītra, Varuṇa, Indra, Indrāgni, Viśve-devas, Prajāpati, Anumati, Dhanvantari, Vāstospati, (Agni) Sviṣṭakṛt. Vide Bhār. gr. III. 12, Mānava gr. II. 12. 1-2, Kāṭhaka gr. 54, Vaik. III. 7 for other lists of deities in Vaiśvadeva. It is on account of this divergence that digests like the Madanapārijāta (p. 317) say that Vaiśvadeva is of two kinds, viz. what is common to all smṛtis like that of Manu and secondly what is stated in one's own grhyasūtra. The Sm. C. (I p. 212)<sup>1766</sup> says the same.

All ancient smṛtis say that Vaiśvadeva is to be performed twice, once in the morning and then in the evening. Vide Āśv. gr. I. 2. 1, Vas. Dh. S. XI. 3, Manu III. 121, Viṣṇu Dh. S. 59. 13, Gobhila II. 34. But in later times it came to be performed only once in the morning and the *saṁkalpa* includes both in one statement.<sup>1767</sup> The verses 'juṣṭo damūnā' (Rg. V. 4. 5) and 'abhyagna' (Rg. I. 76. 2) are used in invoking Agni, then the verse 'catvāri ṣṛṅgā' (Rg. IV. 58. 3) and several ordinary verses describing the characteristics of Agni are employed for the dhyāna (contemplation) of Agni. From the food cooked for one's meal, a portion is taken out in another vessel, and covered with clarified butter; it is then divided into three parts. Then one places one's left hand on one's heart and with the right hand takes up from one portion of the food morsels equal to a ripe myrobalan fruit, presses it with one's right thumb and offers it with the right hand to Sūrya, Prajāpati, Soma Vanaspati, Agni-soma, Indrāgni, Dyāvāpṛthivī, Dhanvantari, Indra, Viśve Devas, Brahmā. Then holy ashes are taken from the fire with the mantra 'mā nastoke' (Rg. I. 114. 8) and ashes are applied to the forehead, the throat, the navel, the right and left shoulders and the head with certain mantras and a concluding prayer is

1766. वैश्वदेवं मङ्गुलैश्च स्वभावात्कथितं यथा । यथा quoted in स्मृतिच. I. p. 212.

1767. The संकल्प in modern times is मनोपासद्वितिकपद्धत्या श्रीपरमेश्वर-  
श्रीसर्वभूतानामेकस्वर-पञ्चभूतानामित्येवपरिहारार्थं यत्तु वैश्वदेवं सायं वैश्वदेवं च नह  
सन्नेन करिष्ये ।

offered to Agni to bestow intelligence, memory, fame &c. as set out below.<sup>1768</sup>

Medieval digests like the Mīt. (on Yāj. I. 103) discuss the question whether vaiśvadeva is *puruṣārtha* only (i. e. recommended to men for effecting some beneficent consequence to them) or whether it is *puruṣārtha* as well as a rite for effecting a *sauṃskāra* (unseen or spiritual result) of the food cooked. In the latter case food will be *pradhāna* (the principal matter) and vaiśvadeva will be secondary; but in the former case (i. e. if it were only *puruṣārtha*) food will be secondary and Vaiśvadeva principal. Relying<sup>1769</sup> on Āśv. gr. I. 2. 1 some say that vaiśvadeva is meant as a *sauṃskāra* of food and relying on Āśv. gr. III. 1. 1 and 4 others say that it is *puruṣārtha*. The Mīt. declares that vaiśvadeva is *puruṣārtha* only, as Manu (II. 38) holds that the human body is rendered fit for spiritual knowledge by the daily *yajñas* and by other sacrifices and that if vaiśvadeva is not *puruṣārtha* alone, each time food is cooked in the day (on account of the sudden advent of many guests) vaiśvadeva would have to be performed several times in the day; but Manu III. 108 forbids a fresh vaiśvadeva in such a case. Sm. C. (I. p. 213) and Par. M. (I. I. p. 390) hold the same view. The Smṛtyarthasāra p. 46 and Laghu-Āvalāyana I. 116 hold the view that vaiśvadeva is both for the *sauṃskāra* of the householder and also of the food.<sup>1770</sup>

There was divergence of view on other questions viz. whether vaiśvadeva was to be performed before *śrāddha* or after it and whether food for vaiśvadeva was to be separately cooked from that meant for *śrāddha*. Aparāṅka p. 463 sets out the conflicting views on the first question and says that for vaiśvadeva there are three options, viz. it may be performed immediately after food is ready, or it may be offered after *baliharapa* or it may be performed after *śrāddha* is finished. The Madana-

1768. स्वायुषं वसुधैरिति शतादि । तदप्यस्य स्वायुषमिति कण्ठे । अगस्त्यस्य स्वायुषमिति वामो । यो वामो स्वायुषमिति दुक्षिणस्कन्धे । कण्ठे अस्तु स्वायुषमिति वामस्कन्धे । सर्वमस्तु शतायुषमिति शिरसि । ओं नमो ते स्वराज्यं मे यज्ञोप नमो ते वसन्त । यज्ञे मृत्युं तस्मै तं त्वं यज्ञेतिरिक्तं तस्मै ते वसन्त । आग्ने वसन्त । स्वसि । अह्नीं देवां यज्ञः यज्ञां देवां दुहि शिरं वसन्त । स्वायुषं तेन आरोग्यं देहि मे इत्यवाहन । The words ओं नमो ते ..... तस्मै ते वसन्त occur in आश्व. ओ. सू. I. 11. 15.

1769. अथ त्रायंवातः सिद्धस्य हविषस्य जुहुयात् । आश्व. सू. I. 2. 1. ; अथवातः यज्ञं यज्ञाः । तानेवावधरतः जुह्वीत । आश्व. पू. III. 1. 1 and 4.

1770. यदर्थो वैश्वदेवायर्च्यं कर्तुं वारमते द्विवा । अक्षस्य चात्मनश्चैव ह्युत्तराकारार्च-निष्पत्तेः । स्वयंवेत्तार p. 46 ; जुहुयार्च्यं चात्मनोऽक्षस्य वैश्वदेवं तत्तामने । तत्तामन-लायन I. 116.



pārijāta p. 320 and Brhat-Parāśara p. 156 hold that vaiśvadeva must be performed before śrāddha. Vide Smṛtimuktāphala (āhnika pp. 406-407) also; on the other hand Anuśāsana-parva (97. 16-18) directs that on śrāddha day, pītṛ-tarpana comes first, then offering of balli, and then vaiśvadeva. The Madanapārijāta p. 318 says that the food for the vaiśvadeva must be separately cooked from what is meant for śrāddha. In the case of a joint family of father and sons or of several brothers, the father alone performs vaiśvadeva or the eldest brother; but if the father or eldest brother is unable to do it himself, a son or younger brother may offer it at his bidding (Laghu-Āśvalāyana I. 117-119).

The food to be offered should be sprinkled over with ghee or with curds or milk but not with oil or salt. Āp. Dh. S.<sup>1771</sup> II. 6. 15. 12-14 prescribes that there is to be no homa of *kṣāra* and *lavāṇa* (vide note 723 above) and also of food that is mixed up with inferior food (like *kulāttha* &c.); but if one is compelled to offer inferior food in vaiśvadeva (owing to poverty &c.) he should take some hot ashes from the grhya or ordinary fire towards the north of the fire and offer the food in the ashes. The Smṛtyarthasāra<sup>1772</sup> p. 47 states that cereals like gram and māṣa beans are not to be used in vaiśvadeva food. Even when a man was not going to eat on a particular day he had to offer vaiśvadeva (Aparārka p. 145). If he could afford no food, he was to offer fruits, roots or even water.<sup>1773</sup> He who has no grhya fire may offer vaiśvadeva food into the ordinary fire with only the vyāhṛtis and the rest may be left for crows.

Āp. Dh. S. (II. 2. 3. 1 and 4) says that vaiśvadeva food should be cooked by āryas (persons of the twice-born classes) that are purified (by bathing &c.), or śūdras supervised by āryas may cook the food.<sup>1774</sup> Medieval writers remarked, as usual, that the latter rule about śūdras being cooks applied only to another age.<sup>1775</sup> Āp. Dh. S. (II. 2. 3. 10-11) further says

1771. न क्षारलवणोक्तो विद्यते । तत्रावकाशकं दूषयत् । अत्रापिपश्य होम उद्धीधोम-  
मुष्णं मरुतोऽथ वसिष्ठमुपासद्भुतमदृतं चादौ भवति । आप. ध. सू. II. 6. 15. 12-14.

1772. कोदरे चमके मासै मसूरै च कुलित्वकम् । क्षारं च तपये सर्वै वैश्वदेवे विजले-  
षेत् । स्मृत्यर्थसार p. 47.

1773. अहोमे येन केनापि पलशाकोयकादिभिः । चतुर्विंशतिमा quoted by  
स्मृतिच. I p. 212 and स्मृतिह. (आह्निक p. 398).

1774. आप्याः मरुता वैश्वदेवेऽहसंस्कर्ताः स्युः । आपाधिष्ठिता वा शूद्राः संस्कर्ताः ।  
आप. ध. सू. II. 2. 3. 1 and 4.

1775. यस्तु तेनोक्त-आपाधिष्ठिता ... संस्कर्ताः स्युः-इति तद्युगान्तरविषयम् ।  
नक्षत्रादिषु दूषयत् पक्षनादिक्रियाणि च इति कतिपयमितिद्वयमर्थं नये सन्देहात् ।  
स्मृतिह. (आह्निक p. 399).

that when the food is ready i.e. cooked, the cook should announce while standing, to the owner of the house 'it is ready' and the owner should reply 'it (food) is auspiciously ready, it is food that gives supremacy; may it not be lost.' If no vaiśvadeva is performed on any day, the householder had to fast the day and night (Gobhila-smṛti III. 120). Dakṣa II. 62 and Yama condemn to hell him who takes his own meal without offering vaiśvadeva, when he is not himself in distress or difficulty.<sup>1776</sup>

It has been stated above (p.158) that the śūdra was to offer all the five yajñas without Vedic or Paurāṇic mantras, but only with the word 'namah' and he was to use uncooked food for vaiśvadeva. Vide Yaj. I. 121 and the Mīt. thereon and Āhaṅkaprakāśa, p. 401.

*Baliharaya or Bhūtayajña*:—Here also there is some divergence between the ancient gṛhya-sūtras and medieval and modern practice. The Āśv. gr. I. 2. 3-11 deals with this. The deities to whom bali (or part of the food taken out when performing vaiśvadeva) is offered are: to the same deities to whom the devayajña is offered as stated above, to the waters, to herbs and trees, to the house, to the domestic deities, to the deities of the ground (on which the house is built), to Indra and Indra's men, to Yama and Yama's men, to Varuṇa and Varuṇa's men, to Soma and Soma's men (these are offered in the several quarters<sup>1777</sup>), to Brahman and Brahman's men in the middle, to the Viśve-devas, to all day-walking beings, to the Rakṣases-towards the north; *svadhū* to the pitṛs (Manes)-with these words he should pour out the remnant of the food to the south, while wearing the sacred thread suspended over the right shoulder. Āśv. adds that if *baliharaya* is performed by night than the words 'to all night-walking beings' are used instead of 'to all day-walking beings'.

Gobhila gr. I. 4. 5-15, Pār. gr. II. 9 and other gṛhya sūtras, Āp. Dh. 8. II. 2. 3. 15-II. 2. 4. 9, Gautama V. 10-15, differ considerably from the above in several respects. But for want of space no reference can be made to these differences.

In bhūtayajña, bali is to be<sup>1778</sup> offered not into fire but on the ground, which is to be wiped with the hand and sprinkled

1776. अहस्ता वैश्वदेवं तू यो ब्रह्मकेऽन्वापदि द्विजाः । स दूरी नरकं वसति कातश्चयन-  
राक्षसाः ॥ यन् quoted in स्मृतिच. I. p. 213.

1777. इन्द्र, यम, वरुण and सोम are the presiding deities of the east, south, west and north respectively.

1778. बलीनां तदप तदप द्वेते संस्तारो इत्येव परिमुखापोदप म्युप्य पश्चात्परिवे-  
चनम् । आप. य. सू. II. 2. 3. 15 ; देवब्रह्मभूतमेवैव ह्यभिदेवमग्न्युप तप कर्मान् ।  
स्मृत्यर्थेतिार p. 47.



with water, and then the bali is to be put down and water is poured on it thereafter. *Vide* Āp. Dh. S. II. 2, 3, 15. The Āp. Dh. S. (II. 4, 9, 5-6) prescribes that one should make all including dogs and cāṇḍālas participators in the food cooked for vaiśvadeva and adds the view of some (which he disapproves) that one should not give food to the undeserving.<sup>1779</sup> Manu III. 87-93 says that after performing vaiśvadeva one should offer bali in all directions to Indra, Yama, Varuṇa, Soma and their followers, a bali to Maruts on the door, to waters a bali in water, a bali to the trees in mortar and pestle, a bali to Śrī on the top of the house, to Bhadrakālī at the foot of the house, to Brahṃā and Vāstospati in the midst of the house; a bali may be thrown up in the sky to Viśve Devas, to the day-walking beings (when baliharana is done by day) and to night-walking beings (by night); a bali should be offered to the prosperity of all on the first floor<sup>1780</sup> and all the remaining portion of the food for bali should be offered to the manes towards the south; the householder should lightly (so that no dust will get mixed with it) offer on the ground some food to dogs, to outcasts, to cāṇḍālas, to those suffering from loathsome diseases (such as leprosy), to crows and insects. Yaj. L. 103 calls upon the householder to throw food to dogs, cāṇḍālas and crows on the ground.<sup>1781</sup>

These directions to give food even to outcasts, dogs and birds were the outcome of the noble sentiment of universal kindness and charity, the idea that One Spirit pervades and illumines the meanest of creatures and binds all together. The Śān. gr. (II. 14)<sup>1782</sup> winds up its vaiśvadeva section with this fine exhortation "let him throw food to dogs, to śvapacas (eat-ers

1779. सर्वान्निन्देदे वाणिनः कुर्वीताश्चण्डालेभ्यः । नानर्द्धम्पे दद्यादिरपेदे । आप. ध. सू. II. 4, 9, 5-6.

1780. Some hold that bali is to be offered on the ground at the top (where the head lies) of the bed of the house-holder and at the other end of the bed. इदंवास्तु in Manu III. 91 is explained by the सुदृष्टमन्त्राक्षर p. 279 as the latrine and privy at the back of the house.

1781. देवेभ्यश्च ब्रह्मादृषाभ्यश्चैव दद्यात् । अहं भूमी श्चण्डालाश्चपक्षेभ्यश्च निक्षिपेत् ॥ वा. L. 103.

1782. अग्न्यः श्वपचोऽग्न्यश्च श्वपचोऽग्न्यश्च दपेत् भूमिर्वाणि नानर्द्धमर्द्धनीपाक्षेको न पूर्व मोचमर्द्धं निन्देत् अपचेना इति । शां. सू. II. 14, 22-26. Rg. X. 117, 6 is मोचमर्द्धं निन्देत् अपचेनाः सर्वं करोमि यश्च इत्येव । नार्द्धमर्द्धं पुनरिति गो सखायं केचलाद्यो भवति केचलादी ॥ With the last quarter may be compared the अग्न्यर्द्धा III. 13 'इत्येते ते सर्वं वाया ये पचन्मवाचमवाचान् ॥'. *Vide* also Manu III. 118 and Viṣṇu Dh. S. 67, 43 for the same idea.

of dog-flesh), to birds on the ground; let him eat nothing without having cut off a portion (to be offered as a *havi*); let him not eat alone, nor before others (relatives and guests), since the mantra says 'the fool gets food in vain' (Bg. X. 117. 6). The *Mahābhārata* (Vanaparva II. 59) says that offering food to dogs, *śvapacas* and birds on the ground is known as *vaiśvadeva*, which is performed in the morning and evening. The same verse occurs at *Anuśāsanaparva* 97. 22-23. *Aparārka* p. 145 says that *vaiśvadeva* comprises all actions from the offering into fire oblations of food up to the throwing of food to dogs and the like in the morning and the evening.

In modern times the way in which balls are offered and their number are set out in the diagram below. The one drawn is for the morning ballharapa. For the evening one the only change necessary would be to put 'agnaye svāhā' (No. 1) in place of 'sūryāya svāhā' and 'naktam-cāribhyaḥ' for 'divā-cāribhyaḥ' in No. 27. The word 'svāhā' is not repeated in the diagram after each name<sup>1783</sup> for the sake of space. Manu III 121 prescribes that ball is offered in the evening by the wife but without mantras (i. e. she is not to repeat the mantras) 'Indrāya svāhā' &c., but only to contemplate on the several deities.





*Pitryajña* :—The word occurs in Rg. X. 16. 10, but its exact meaning is not certain. *Pitryajña* may be performed in either of three ways as stated above ( on p. 700 ) viz. by tarpana ( Manu III. 70 and 283 ), or by performing *baliharana* in which remnants of ball food are to be offered to the pits ( Manu III. 91 and Āśv. gr. I. 2. 11 ) or by performing *śrāddha* daily with food on inviting at least one brāhmaṇa for dinner ( Manu III. 82-83 ). *Śrāddhas* will be dealt with later and the other two ( tarpana and *baliharana* ) have already been dealt with. In this daily *śrāddha*<sup>1784</sup> there is no offering of *piṇḍas* ( balls of rice ) and the several strict rules and procedure of the *pūrvaṇa* *śrāddha* do not apply.

1784. निरवभाजे तु सम्प्रदायेति ज्ञानमप्यर्थं शक्तिः । सर्वाणि पितृवधाय सम्यक् सौमोदित्वं भोजयेत् । आवाहनं स्वयत्कारं विष्णुप्रीतिरगादिकम् । बह्वचर्यादि निवर्तनी विन्ने देशसंशयं च । निरवभाजे एवेति ज्ञानमप्यर्थं शक्तिः । ग्रासं in स्तुतिषु. ( अश्विक p. 402 ).

## CHAPTER XXI

### NRĪYAJÑA OR MANUṢYA-YAJÑA.

*Nrīyajña or Manuṣya-yajña: (Honouring guests).—*Manu (III. 70) states that this consists in honouring guests. In the oldest hymns of the R̥gveda fire is described as a guest in the house of the sacrificer. In R̥g. I. 73. 1 Agni is described as lying in a pleasant spot and pleased like a guest (*syonāstr-atithir-na priṇāno*). Vide R̥g. V. 1. 8<sup>1785</sup> and 9, V. 4. 5, VII. 42. 4 for fire being called *atithi*. In R̥g. IV. 4. 10 it is said of Agni 'you become the protector, the friend, of him who offers you hospitality in the usual (or proper) order.' Vide R̥g. IV. 33. 7 and Tai. S. I. 2. 10. 1 for the word *atithya*. Atharvaveda IX. 6 is an eulogy of hospitality in which the various stages in the reception and feeding of a guest are metaphorically represented as the various actions performed in a sacrifice.<sup>1786</sup> The Tai. S. V. 2. 2. 4 refers to the fact that 'when a guest comes, hospitality in which ghee abounds, is offered to him' and it remarks that 'one who comes in a chariot and one who comes in a cart are the two most honoured among guests.'<sup>1787</sup> The Tai. S. (VI. 3. 1. 2) says 'hospitality is offered to all the followers accompanied by whom a king comes'. Vide Ait. Br. II. 9 for almost the same words. The Śaṅ. Br. II. 9 remarks<sup>1788</sup> 'when a man offers oblations at sunrise, he indeed offers hospitality to a great god who has started on a journey.' The Tai. Br. (II. 1. 3) shows that a guest was honoured by having a lit lamp placed before him and then food was served to him.<sup>1789</sup> The Ait. Br. (25. 5) says that a guest

1785. विष्णो विश्वमन्त्रिचिमांशुर्वीनाम् ॥ ऋ. V. 1. 9 'Agni is a guest, dear to all human groups.' तस्य वाता भवति तस्य सखा पत्न आतिथ्यमाहुषःश्रुमोषः ॥ ऋ. IV. 4. 10.

1786. Vide आग. ऋ. सू. II. 3. 7. 2 and 6-10 for comparison of hospitable acts with the three seasons and constituent elements of a sacrifice.

1787. तस्मादहन्तो न रयी न अलिधीनामपचित्तमौ । ... यथातिथय आगताव सविषदातिथे कियते तादृकेषु तदायतिषा माह्वचरन् । तै. सं. V. 2. 3. 3, and 4. The words तस्मादहन्...तमौ are quoted in श्री. सू. परिभाषासूत्र II. 4. 20.

1788. स य उदिते जुहोति यस्मै ह वैतन्मह्ये देवायानिर्धं करोति । शी. ब्रा. II. 9.

1789. अग्नौ यथाविधि यजोतिष्कृत्वा परिषेवेति । तै. ब्रा. II. 1. 3.



should not be refused in the evening.<sup>1790</sup> The Śat. Br. (II. 1.4. 2. S. B. E. vol. 12, p. 291) remarks that 'it would be unbecoming for a person to take food before men who are staying with him as guests have eaten'. The Śatapatha shows that an ox or a goat was cooked for a guest, either a king or a brāhmaṇa (III. 4.1. 2). Vide also Ait. Br. 3. 4 for the offering of an ox or barren cow to a king or another deserving person coming as a guest. Yāj. I. 109 also says that a big ox or a goat was to be kept apart for a guest learned in the Veda. But the Mit. and other<sup>1791</sup> medieval writers to whom flesh-eating was an anathema and an unspeakable sin for a brāhmaṇa remark that an ox or a goat was to be understood as set apart for the guest to flatter him (with the words 'this ox is yours') just as one says in humility 'all this house is yours' and that the ox or goat was not meant to be given in gift or to be killed since it would be impossible to find an ox each time a śrotriya guest came. The Ait. Ār. I. 1. 1 remarks 'whoever is good and has attained eminence is a (real) guest, people do not treat with hospitality one who is undeserving.'<sup>1792</sup> In the Tai. Up. (I. 11. 2) one of the exhortations of the teacher to the pupil returning home is 'atithi-devo bhava' (honour guests). The same Upaniṣad says elsewhere (III. 10. 1) "let him never turn away a stranger from his house, that is the rule. Therefore a man should by all means acquire much food, for people say (to the guest) 'there is food ready for him.' If he gives food amply, food is given to him amply". In the Kathopaniṣad<sup>1793</sup> (I. 7-9) it is said 'a brāhmaṇa entering a house as a guest is (like) fire. People offer this (well-known) appeasement to him. Oh, son of Vivasvat, offer him water (to wash his feet). If a brāhmaṇa guest stays in a man's house without food, he cuts off (destroys) the hopes and expectations, (fruits of) the friendship (of the good), the rewards of sacrifices and charitable acts, sons and cattle.' Then Yama offered to bestow three boons on Naciketas as some penance for allowing Naciketas to remain without food

1790. सम्राट्पादुर्ल साधनतिथिरुक्त इति । ऐ. आ. 25. 5 ; compare अथु III. 105 अन्नोद्योतिविः सार्वं दूर्गो ह्यहमेति ।

1791. अथ यदपि दृष्टान्तोविद्युत्तुल्यं गोपयः कर्तव्य इति श्रुते स्यादि कतिपये नार्य धर्मः किं तु युक्तम् । आद्विकनकाश p. 451.

1792. यो ऐ. भवति यः अहंतामहो स वा अनिर्घिर्गति न वाऽसन्तानातिष्ठापाद्विपश्ये । ऐ. आ. I. 1. 1.

1793. देवामराः पश्चात्पतिर्षिर्वाह्यो दृष्टाव । तस्यैतां सन्ति कुर्वन्ति हर वैवस्वता-वकम् । कठोप. I. 7 ; अप. य. ब्र. II. 3. 6. 5 echoes the first half. बसिष्ठ XI, 13 quotes the first half.



in his house for three days. The Nirukta<sup>1794</sup> IV. 5 in explaining Rg. V. 4. 5 (justo damūnā atithirdurona) derives the word 'atithi' from the root 'at' to go and also from 'tithi' (day) and 'a' meaning 'comes' (from 'i' with 'abhi'). Vide Manu III. 102 for another derivation; also Parāśara I. 42 and Mārka. 29. 2-9. Manu and others say that an *atithi* is so called because he does not stay for a whole *tithi* (i. e. day) and 'an atithi is a brāhmaṇa who stays for one night only as a guest.'

The honouring of guests comes after the offering of bali and Baud. gr. II. 9. 1-2, Vas. XI. 6, Viṣṇupurāṇa III. 11. 35 ordain that after *baliharana* the householder should wait in front of the yard of his house for as much time as would be required for milking a cow or for a longer time at his desire for receiving guests. Others make it a definite time viz. one-eighth of a *muhūrta* (vide Mārka. purāṇa 29. 24-25 quoted in Sm. C. I., p. 217).<sup>1795</sup> The Āp. Dh. S. contains a very elaborate treatment of honouring guests (II. 3. 6. 3 to II. 4. 9. 6). Gaut. V. 36, Manu III. 102-103 and Yaj. I. 107 and 111 state that he is called an *atithi* who belonging to a different village and intending to stay one night only arrives in the evening, that one who has already been invited for dinner is not an *atithi* properly so called, that a person who belongs to the same village or who is a friend or fellow-student is not an *atithi*, that one has to honour guests according to one's ability, that guests are to be preferred according to the order of varṇas and that among the brāhmaṇas, the śrotriya and one who has completely mastered (at least one) recension of the Veda is to be preferred. Vas. Dh. S. XI. 6 says that the worthiest are to be honoured first. Gaut. V. 39-42 and Manu III. 110-112 say that a *kṣatriya* is not really an *atithi* to a brāhmaṇa nor are *vaiśyas* nor *śūdras*; but they add that,<sup>1796</sup> if a *kṣatriya* comes to a brāhmaṇa's house as a guest (i. e. as a traveller who has no food with him and about the time of taking food) he should be treated to a meal after brāhmaṇa guests take their food and *vaiśya* and *śūdra* guests should be given food

1794. अतिथिः अन्वतिष्ठो दृष्टान् गच्छति । अन्वेति तिथिषु परकुलानि इति वा । निबन्ध IV. 5.

1795. अथ वैश्वदेवं दृष्ट्वातिथिमाकाशेद्वागोर्दोहकालम् । अथ बोधुरम् दृष्ट्वा । विज्ञाप्यते यज्ञो वा एष यज्ञो यदुतिथिः । शौ. दृ. II. 9. 1-3 and मरुहानुपुष्ट III. 14 ; vide मनु III. 94 also. सुहृत्स्वात्मनं मानसुदीप्तो ह्यतिथिर्भवेत् । मार्कण्डेयपुराण 29. 25.

1796. ब्राह्मणवर्यानामतिथिराह्वानः । ... भोजनं तु अतिथिपरमार्थं ब्राह्मणेभ्यः । अन्वत्य दृष्ट्वाः सहास्रसंस्कार्यम् । शौ. V. 39-42.



by a brāhmaṇa householder along with his servants and thereby he should show his kindliness. Āp. Dh. S. II. 4. 9. 5 requires the householder to give food to all who come at the end of the Vaisvadeva, even including cāṇḍāla, but it mentions the view of some that one need not give food to unworthy persons (vide note 1779 above). Commentators like Haradatta explain that, in the case of worthy guests, if the householder does not give food, though able, he incurs sin; but in the case of unworthy people he incurs no blemish by not giving, but if he gives to them also, he secures merit. Vṛddha-Gautama (pp. 535-536) calls upon a householder to treat even a cāṇḍāla with consideration. Parāśara (I. 40) and Śātātapa went so far<sup>1779</sup> as to say that even if a householder hates a visitor or the latter is a fool, the householder should give him food if he arrives at the time of meals. Śāntiparva 146. 5 says that even an enemy when he comes to one's house as a guest must be hospitably treated, as a tree does not remove its shade from one who approaches it to fell it. But Āp. Dh. S. II. 3. 6. 19, Manu IV. 213, Yāj. I. 162 are opposed to this and state that a guest who is at enmity with the host shall not eat his food, nor shall he eat the food of a host who accuses him or suspects him of a crime. Vṛddha-Hārta (S. 239-240) states the humane rule 'if a traveller is a śūdra or belongs to a pratiloma caste (such as a cāṇḍāla) and comes to one's house tired and hungry, the householder should give him food; but if a heretic or a patita (one outcast for grave sins) comes in that condition, one should not give him cooked food, but only grain. Compare Manu IV. 30. Vṛddha-Gautama (chap. 6, p. 535 and chap. 12, p. 590, Jivānanda part 2) says the same about a cāṇḍāla or śvapāka being given cooked food. Baud. gr. II. 9. 21 enjoins welcome to all travellers including cāṇḍāla.

The guest is to be shown honour by going out to meet him, by offering him water to wash his feet, by giving him a seat, by lighting a lamp before him, by giving food and lodging, by personal attendance on him, by offering him a bed and by accompanying him some distance when he departs. Vide Gaut. V. 29-34, 37, Āp. Dh. S. II. 3. 6. 7-15, Manu III. 99, 107 and IV. 29, Dakṣa III. 5-8. Vāsparva 200. 22-25 and Anuśāsana 2 highly extol hospitality. Anuśāsana 7. 6 says 'the host

1779. विदो वा यदि वा द्वेयो दूतः पण्डित एव वा । वैश्वदेवे तु भोजनः संनिधिः स्वर्गसंज्ञकः ॥ पराशर I. 40, आश्वलाय quoted in ह्युलिङ्गः I. p. 217 (reads दूतो वा यदि वा दूतो दूतः &c.).

should give his eye, mind and agreeable speech to the guest, he should personally attend on him and should accompany him when he (the guest) departs; this sacrifice demands these five fees'.<sup>1798</sup> Āp. Dh. S. (II. 2. 4. 16-21) says that if a brāhmaṇa that has not studied the Veda or a ksatriya or a vaiśya comes as a guest to a brāhmaṇa, the latter should offer him a seat, water and food, but need not rise to receive him, that if a śūdra comes as a guest to a brāhmaṇa, the latter should ask him to do some work, then give him food, but if he has none, he should send his slaves to bring it from the royal palace (or store-house).<sup>1799</sup> Haradatta makes the interesting remark that for honouring śūdra visitors the king should set apart in each village some paddy or other corn. Gaut. V. 33, Manu III. 101 (= Vanaparva II. 54 and Udyoga 36. 34), Āp. Dh. S. II. 2. 4. 13-14, Yaj. I. 107, Baud. gr. II. 9. 21-23 say that<sup>1800</sup> if a man has not the means to give food to all visitors he should at least offer them water, room and grass to lie down upon, and agreeable speech. If the householder is absent, his wife is to look after honouring guests. Gaut. (V. 37-38) says that guests of the brāhmaṇa, ksatriya and vaiśya castes should be respectively greeted with the words *kuśala*, *anāmaya* and *ārogya* and the śūdra also with *ārogya*. Vide Manu II. 127 also and note 831 above.

The motive of this injunction to honour guests was clear, viz. universal kindliness. Other motives were added by smṛtis in order to emphasize the observance of this duty. The Śān. gr. II. 17. 1 says "Even if a man constantly gathers grass (i. e. maintains himself by collecting the grains that fall in a field when the crop is taken away) and performs agnihotra, a brāhmaṇa guest who stays in his house without receiving the honour (due as a guest) takes away the (merit) of all his good

1798. चतुर्विधान्नो दद्याद् वाचं दद्याच्च सुखाय । अनुब्रजेदुपासीत स यज्ञः पञ्च-  
देविणः ॥ अनुशासन 7. 6.

1799. ब्राह्मणापागधीवातावाप्तननुकमजनेति देवं न अनुचिदेत् । राजपवीदयो  
च । शुक्लम्भायते कर्मणि निवृत्त्ययत् । अथाने दद्यात् । दाता वा राजकुलद्वारापातिभि-  
रपहृत्य दूतपेदुः ॥ आप. ध. सू. II. 2. 4. 16-21; अत एव ज्ञायते शुक्लाणामतिथीनां पुजार्थं  
कीडादिकं । राज्ञा ग्रामे ग्रामे स्थापयितव्यमिति । हरदत्त ०८ आप. ध. सू. II. 2. 4. 21.

1800. काते स्वातिनाश्नापि न पराचक्षीयाताम् । अभावे धूमिद्वये तुयानि  
कल्पानी तानिपेतानि च सतोसारे न क्षीयन्ते कदाचनेति । आप. ध. सू. II. 2. 4. 13-14;  
मौ. सू. II. 9. 22-23 औदधिनिवाप्तु विभक्तता कार्षीऽभावे धुमि ..... कदाचनेति  
तामेताम् परे बह्वेवाचक्षते ।



works".<sup>1801</sup> Manu III. 100 says the same. Āp. Dh. S. II. 3. 6. 6 says that by honouring guests one secures heaven and freedom from misfortune.<sup>1802</sup> Vide also Āp. Dh. S. II. 3. 7. 16. One verse quoted in numerous works like the Viṣṇu Dh. S. 67. 33, Śāntiparva 191. 12, Viṣṇupurāṇa III. 9. 15, Mārkaṇḍeya 29. 31, Brahma-purāṇa 114. 36 is 'when a guest returns from the house of a person with his hope of getting food shattered, he (the guest) transfers his own sins to the householder and departs taking with him the householder's merit (punya)'. The Vāyupurāṇa (71. 74) and Brhat-Parāśara (Jivānanda, part 2, p. 99) say that *yogins* and *siddhas* (those who have attained transcendent powers) wander over this earth in various forms for the benefit of man; therefore one should with folded hands welcome a guest. If one is not able to feed many guests, then Baud. Dh. S. (II. 3. 15-18) declares that one should feed him who is endowed with superior qualities or who is the first to arrive or who is a *śrotriya*.

Parāśara (I. 46-47) says that the brahmachārin and the ascetic are the masters of food (i.e. their claim is the first); if one eats without giving to these one should perform the penance of cāndrīyana. When a *yati* comes as a guest, one should give water in his hand, then food and then again water. The food becomes as big as Meru (mountain) and the water as the sea. Leghu-Viṣṇu (II. 13-14) highly eulogises a *yogi* as a guest and Dakṣa VII. 42-44 and Vṛddha-Harita 8. 89 say that if a *yati* stays as a guest in a householder's house for a single night, the latter's accumulated sins are destroyed and when a *yati* takes food at a man's house it is Viṣṇu himself who is fed.<sup>1803</sup>

If after some guests have been fed another guest or a batch of guests arrives, then the householder should have food cooked

1801. तुलान्तरपुस्तकतो निरुक्तमिदं नैव उद्धृतम् । सर्वे सुकृतमादत्ते आह्वयोनयितो वसन् ॥ सा. सू. II. 17. 1.

1802. सर्वे पुण्यायां शान्तिः स्वर्गश्च । जाय. ध. सू. II. 3. 5. 6; vide विष्णुधर्म-सूत्र 67. 32 also. अतिथिर्यस्य भद्रास्तो यथात्यतिथिर्यते । तं दत्त्वा पुण्ड्रं तस्मै पुण्यमादाय मण्डति ॥ मार्कण्डेय 29. 31. सिद्धा हि विप्रकण्ठे चरन्ति इथिपीमिनाम् । तस्मादतिथिमावा-न्ममभिगच्छेत् कृताञ्जलिः ॥ वायुपुराण 71. 74; योगिनो विविधैर्वेषैर्मनसि वरणीतले । सराणांशुपकारात् ते चाज्ञातरसकपिणः । तस्मादुन्मत्तपराजते आह्वकोलेतिथि द्विजः ॥ बृहत्पाराशर p. 92 (Jivānanda, part 2).

1803. यतिर्यस्य गृहे सुखं तेन सुखं ते हरिः स्वयम् । इन्द्रवज्रत 8. 89; संशितं वसूदधयेन पापमामरणान्निहन् । निर्दहत्येव तत्तर्पणेकराजोदितो वलिः । वृक्ष VII. 43.

again, but in such a case no fresh *valēvadeva* and *baliharana* are necessary. Vide *Manu* III. 105 and 108. It has been already shown from the *Śatapatha* that the householder is not to partake of meals before the guests, but rather after the guests. The *Āp. Dh. S. II. 3. 7. 3* states<sup>1804</sup> 'he who eats before his guest eats (destroys) food, prosperity, progeny, cattle and merit of his own house'. *Manu* III. 114 (= *Viṣṇu Dh. S. 67. 39*) allows the householder to feed newly married girls (his daughters or sisters), unmarried girls, persons who are ill, and pregnant women even before guests; while *Gautama V. 23* says that these should be fed at the same time as the guests. *Manu* III. 113, 116-118, *Viṣṇu Dh. S. 67. 38-43*, *Yāj. I. 105, 108*, *Āp. Dh. S. II. 4. 9, 10*,<sup>1805</sup> *Baud. Dh. S. II. 3. 19* say that one should feed one's friends, relatives and one's servants and then the householder and his wife should dine, that one should not stint one's servants and slaves (who are to be fed daily with food) in order to be able to feed guests, that he who eats before these (guests, relatives, young women of the house, servants) will have his soul harassed by vultures after death, that he who cooks food for himself only swallows merely sin and that when he eats what remains after offering *yajña*s to gods, beings, pits and guests, he really eats. *Manu* III. 285 (= *Vanaparva II. 60*) says that '*vighasa* is what is left after *brāhmanas* and guests have partaken and *amṛta* is what is left after being offered in sacrifice and one should always eat these.' *Baud. Dh. S. (II. 3. 68 and 21-22)* says<sup>1806</sup> "all beings subsist on food, the *Veda* declares 'food is life'; therefore food should be given, as food is the highest offering. One should not take food without giving it to others" and quotes two verses said to have been sung by food itself. It is on account of these sentiments that are ingrained even to-day in the minds of all Hindus that no Poor Law and no work-houses were required in India. This sentiment undoubtedly leads to abuses, but what system is not

<sup>1804</sup> ऊर्जं दुर्द्धिं प्रजं पशुमिष्टादूर्द्धमिति ब्रह्मण्यज्यमिति वा. पूर्वोऽतिथेर्देवमिति । आप. ध. II. 3. 7. 3.

<sup>1805</sup> ये निस्पृभक्तिकारतेवानुपरोधेन संनिभासो विदितः । आप. ध. II. 4. 9, 10, *Baud. Dh. S. II. 3. 19* (practically the same).

<sup>1806</sup> अक्षे भित्तानि भूषानि अक्षं वाचमिति कुतिः । तस्मादक्षं यदात्म्यमक्षं हि धर्मं वतिः । न त्वेव कदाचिद्वृद्ध्या युज्यते । अद्याप्यवाङ्मनीतो भोक्तादुदाहरति । यो मानद्वया विदुर्द्वयाम्बो भूत्वातिथीर्मां च सुहृज्जनय । सर्वसमदान्वितमति मोहात्मनश्च वदेत्येव च सुहृद्विदमि । यो. ध. सु. II. 3. 68, 21-22. 'अक्षं वाचः' occurs in ऐ. ब्रा. 83. 1 and 'अक्षं वाचमक्षमयानमाहुः' in ऐ. ब्रा. II. 8. 8.



without abuses? The Poor Law and work-houses have their own abuses and the general tax-payer has probably to pay more for relief to the poor, the destitute and unemployed in England than under the Indian system of feeding the poor voluntarily.

Ap. Dh. S. (II. 4. 9. 2-4) says<sup>1807</sup> that when the guest departs, the host should accompany him to the place where his conveyance is drawn up and if he has no conveyance, then till the guest gives him leave to go or if the guest forgets to give leave, the host should turn back from the boundary. Vas. Dh. S. XI. 15 and Yāj. I. 113 speak also of accompanying the guest till the boundary, and Aparārka explains that the boundary may be that of the host's house site, or of his field or of the village according to the eminence of the guest. Sankha-Likhita<sup>1808</sup> prescribe that the host should accompany the guest till he reaches a public garden or public hall, a *prapā* (place where water is distributed gratis), a tank, a temple, a sacred (or big) tree (like the fig tree) or a river and then should go round the guest and say the words 'farewell till we see each other again.' It is in accordance with this that in the fourth Act of the *Sakuntala* Kaṇva's pupil reminds his teacher that one should accompany one's dear relative up to some reservoir of water.

1807. यास्यस्तमायासद् । यास्यबाहुनाग्रीपादितः । अस्तीनादी सीमनो निवर्तेत  
आप. ध. सू. II. 4. 9. 2-4.

1808. सनेत्य न्यायतो निवर्तेत । आपामस्तनामपातवाग्देवपृथग्महाकुमगदीनामन्वतर-  
स्मिन् मन्वथिर्न कुर्वीत्याचक्षुस्तद्वत् पुनर्दर्शनायेति । जङ्गलितिलिङ्ग quoted in सूत्र. र. p. 292.

## CHAPTER XXII

### BHOJANA

*Bhojana (taking one's meals)* :—Dakṣa (IL 56 and 68) states that in the fifth<sup>1809</sup> part of the day the householder should make according to his capacity the gods, pitrs, men and even lower animals (lit. insects) participators (in food) and after doing that, he should himself partake of the remainder of the food cooked. Thus he was to take his meals during one hour and a half after noon. Bhojana is one of the most important subjects treated of in Dharmasāstra works and the greatest importance (next to rules about marriage) attaches to the numerous injunctions and *taboos* about food. The principal subjects to be dealt with under this head are: how many times food was to be taken; the kinds of foods and drinks allowed or forbidden; what causes food defilement; flesh-eating and drinking wine; whose food was to be eaten; etiquette and ceremonies before taking food, at the time of taking it and after taking it.

Great importance was attached to purity of food from very ancient times. In the Chāndogya Up. (VII, 26, 2) occurs this passage 'when there is purity of food, then the mind becomes pure, when the mind is pure then follows firm remembrance (of the real Self), when the last is secured all knots (that bind the soul to the world) are loosened.'<sup>1810</sup>

The several matters about bhojana found in the Vedic literature will be first briefly set out. From Rg. VI. 30. 3 it appears that food was taken, while sitting ('the mountains sank

1809. पञ्चमे च तदा भोगे संविभागो यथादत्तः । देवपितृभ्यश्चानां कीदृशो योऽ-  
विशेषतः संविभागः ततः क्षुत्वा गृहस्थः शेषमुभयतः । इह IL 56, 68. The first verse  
is quoted by अपरार्क, p. 143.

1810. आहारशुद्धौ सत्त्वशुद्धिः सत्त्वशुद्धा तु सा स्थितिः । स्थितिरन्ये सर्वमन्यथा विद-  
मोक्षः । सामवेदोत्प VII. 26. 2. शंकराचार्य explains आहार in a far-fetched way as  
आह्वयते इत्याहारः अस्तुतद्विषयविज्ञानं &c. It is remarkable that on Vedān-  
tasūtra III. 4. 29 Śaṅkara connects this clause with allowed and for-  
bidden foods 'एवं च सति-आहारशुद्धौ सत्त्वशुद्धिरिवेवमतद्वि-भक्त्यामस्यविभाग-शास्त्र-  
मथापि न भवति'. On वा. I. 154 (p. 221) अपरार्क quotes a long passage from  
Harita in which we read 'तस्माच्छुद्धिर्विषयपरिनिताहारः स्वात् । आहारशुद्धौ सत्त्व-  
शुद्धिरित्याचार्यः'.



down just as men sit down to take food'). 'A person was to take food'<sup>1811</sup> only twice a day' says the Tai. Br. I. 4. 9. and the Śat. Br. II. 4. 2, 6. There were certain *taboos* about articles of food even in the earliest texts. Tai. S. II. 5. 1. 1 states that all red exudations (resins) of trees or the juice that oozes out from trees when they are cut (with an axe &c.) should not be eaten, since that colour is due to the (sharing of) brāhmana-murder. Similarly the milk of the cow was not to be drunk for ten days after delivery (Tai. Br. II. 1. 1, III. 1. 3). The Ait. Br. 6. 9 states that one should not eat the food of a *dikṣita* (one initiated for a Vedic sacrifice) till the performance of *capāhoma* by him. Rg. I. 187 (vv. 1-7) is a hymn in praise of food. The story of Uṣasti Cakrāyana in the Chāndogya Up. shows that in a dire calamity when no food can be had, one may eat anything, even the remnants of another's food and the Vedāntasūtra (III. 4. 28-31, *sarvānnānumatiś-ca prāpātyaye tad-darśanāt*) is based on this episode in the Chāndogya. In the Ait. Ār. V. 3. 3<sup>1812</sup> it is stated that 'one who knows this (i. e. the Mahāvratā) should not recite these texts before one who knows it not nor dine with him nor should he take delight in his company.' The sages are said in the Kauṣṭaki Br. (12. 3) to have told Kavasa who sat in their midst that they would not eat with him as he was the son of a *dāsi*. The question about flesh-eating and drinking spirituous liquors will be dealt with in detail later.

Manu V. 4 declared that death overtakes brāhmanas on account of four causes, viz. absence of Vedic study, giving up the performance of proper duties and actions, laziness and blemishes attaching to the food taken. The Gr. R. p. 347 quotes verses to the effect 'food is the filth of men, everything is centred in food, the evil deeds of men resort to their food. Whoever eats the food of another partakes of that man's sin.' Therefore elaborate regulations are laid down about everything relating to food. Āp. Dh. S. I. 11. 31. 1, Vas. Dh. S. XII. 18. Viṣṇu Dh. S. 68. 40, Manu II. 5 say that one should face the east when taking food and the Viṣṇu Dh. S. 68. 41 and Āp. Dh.

1811. तस्माद्भुतं द्वारं चतुर्दशेन स्वातुः । अतश्च II. 2. 2. 6 ; तस्माद् द्विचक्षुः सप्तद्वयेभ्य उपह्वियते । तै. ब्रा. I. 4. 9. The first is quoted by विश्वस्व (on Br. I. 114) ; स निर्वीर्योऽप्यसमर्थाश्चिरोत्तरं नाशयेत् अह्नवश्चापि शेषं यथादेव कुरु य एव लोहितो यो वा त्वयमाजिघेयति तस्य नाशयेत् कालमन्यस्य । तै. अ. II. 5. 1. 4 ; तस्माद्वृत्तं जातं दूष्यं पात्रीर्न दूषयति । तै. ब्रा. II. 1. 1.

1812. भेद्विद्वन्निर्विदाः सप्तद्विनेषः सप्त द्विजैः न सप्तमादी स्वातुः । तै. आ. V. 3. 3.

S. II. 8. 19. 1-2 allow a man to face the south, except when the diner's mother is alive. *Manu* II. 52 (= *Anuṣṭānasparva* 104. 57) states 'one facing the east eats food which tends to long life, one facing the south eats food which leads to fame, one facing the west eats (so as to produce) wealth and one facing north partakes of truth.' This means that one who eats facing any one of these directions secures the benefit specified. The *Vāmanapurāṇa* and *Viṣṇupurāṇa* quoted in Gr. R. p. 312 disallow the south and west. One must take one's meals in private in a place screened from public view. The Sm. C. quotes<sup>1813</sup> verses of Devala, Uśanas and the *Padmapurāṇa* to the effect 'one should take food in privacy, for one who does so is endowed with wealth and one who eats his meals in public becomes bereft of wealth; one should not eat in the sight of many (who are themselves not eating) and many men should not eat before a single person who is only looking at them'. One may<sup>1814</sup> eat in the company of one's sons, younger brothers, dependents &c. Some writers went so far as<sup>1815</sup> to recommend that 'one should take one's food alone and not in the company of even one's relatives or other brāhmaṇas, since who can know the secret sins a person in whose company one eats is guilty of?' The conception underlying this uncharitable view was stated by Bṛhaspati to be that 'when several persons sit down to dinner in a continuous row, the sins of one of them is guilty of attach to the others in the same row'. Even in modern times many persons in Northern India follow this view and it is a well-known proverb that nine *bhāgyas* have ten hearths. The place where one takes one's food should be freshly cowdunged and pure. *Āp. Dh. S.* (I. 5. 17. 6-8) says that one should not take one's food in a boat nor on a wooden platform, but may do so on a pure floor. One was not to eat while seated on an elephant, or horse or camel

1813. आहारं दृष्ट्वाः कुर्वाञ्जहारं चैव सर्वदा । दृष्टो हि लब्ध्या युक्तः स्वल्पमात्रं  
हीने भिक्षाः देवतः quoted in स्मृतिच. I. p. 221; मैत्रेयं सततं दृष्टमाहारं च  
समाचरेत् । अतुलामन 163. 47; नादृष्ट्वा दृष्टमानीनाञ्च बहूनां च परपन्नाम् । नादनीदुर्ब-  
लमाश्वेन नतः नैकस्य पश्यतः ॥ उशानसः in स्मृतिच. I. p. 226; बहूनां देहमाणाणां  
नैकस्मिन्मनुष्यसमाया । विष्णुधर्मसूत्र 68.

1814. पात्रेणैवायुज्येष्ठे दुग्धपात्रेणैः सह । दृष्ट्वा वाचं प्रतिष्ठाप्य नौमेनाञ्च न  
मस्येत् ॥ अतुलामन quoted in स्मृ. र. p. 311.

1815. अल्पेऽप्यङ्गुल्यां नादनीकाद् ब्राह्मणैः स्वजनैरेव । कोहि जानाति हि कस्य  
पञ्चाङ्गं पात्रं मनेत् ॥ अतुलामन quoted in स्मृतिच. I. p. 227 and परा. मा. I. 1. p.  
429. एतदङ्गुल्युपनिधानं दुष्कृतं पशुरात्मनाम् । सर्वेषां तस्मै तावद्यान्तरङ्गचिन्तं भिक्षोः ॥  
बृहस्पतेः quoted in स्मृतिच. I. p. 228.



or in some conveyance, or in a cemetery or in a temple or on a bed or chair; nor should one eat food placed on one's palm (Brahmapurāṇa quoted in Gr. R. p. 325). One should wash one's hands and feet before sitting down to take one's meal. Manu IV. 76 says (= Anuśāsana 104. 61-62 and Atri in Jivānanda, part 1, p. 9) that one should begin one's dinner while one's feet are wet, since that leads on to long life. Vyāsa quoted in Sm. C. (I. p. 221) prescribes that one should have five limbs wet at the time of taking food, viz. the hands, the feet and the mouth.<sup>1816</sup> All writers prescribe that one should observe silence or at least restraint of speech at the time of meals (a. g. vide Baud. Dh. S. II. 7. 2, Laghu-Hārita 40). Vṛddha-Manu quoted by the Sm. C. I. p. 223<sup>1817</sup> requires complete silence till five morsels are taken and restraint in speech thereafter. Following the Vedic injunctions quoted above, Gaut. IX. 59, Baud. Dh. S. II. 7. 36, Manu II. 56, Samvarta 12 and others say that a householder should take only two meals every day, should not eat food in the intervening period and that if he acts up to this advice he reaps the merit of a fast. Gobhila-smṛiti (II. 33) says the same and adds<sup>1818</sup> that the evening meal may be taken till one *prahara* and a half (i. e. 4½ hours) after nightfall. One was not to eat very early in the morning nor at midnight nor at twilight (Manu IV. 55 and 62 and Viṣṇu Dh. S. 68. 48). Āp. Dh. S. (II. 8. 19. 10) allows partaking of roots and fruits between two meals. Below the vessel or plate or leaf from which one eats, one has to draw a figure with water or holy ashes. According to the Brahmapurāṇa (quoted in Gr. R. p. 311) the maṇḍalas (figures) for brāhmanas, ksatriyas, vaiśyas and śūdras should respectively be in the form of a square, a triangle, a circle and a crescent; while according to Śaṅkha (in Sm. C. I., p. 221), Laghu-Śātaṭapa 133, Atri (Jivānanda chap. V. 1, p. 7) in the case of the śūdra water is to

1816. पञ्चाङ्गं भोजनं क्षुधार्तिवृद्धस्यौ नौनगारिणः । इत्यौ पादौ तथैवास्वयेक्षु  
पञ्चाङ्गं वा मत्तं ॥ श्रुतिः I. p. 221; vide मेधा on मनु II. 53 quoting  
श्रुति 'पञ्चाङ्गं दृष्ट्वा निचये क्षुधं तस्यास्वयेक्षु इति'; vide कान्तिपर्व 193. 6 for पञ्चाङ्गं  
भोजनं वृद्धपादौ.

1817. अग्निवृद्धमक्षयिणं चामरतोक्षमक्षयिणम् । पञ्चाङ्गं तदानीं प्राणायामानं  
हि श्रुत्वा वृद्धमनु I. p. 223.

1818. कस्मिंश्चिद्विष्णुमण्डलं विमानं गर्ववसिनां निरयम् । अद्विष्टं च तथा समसिन्धुः  
कार्यवत्तद्विमानम् ॥ नौमिल II. 33 quoted in वृह. र. p. 313, आश्विनीय. p. 462; श्री.  
व. र. II. 7. 36 is 'अन्तरा यानेराशौ च सायमाशौ तथैव च । तद्विष्णुमण्डलं भवति को  
न वृद्धो कदाचन ॥' (quoted in वृह. र. p. 321); vide अक्षयसप्त 93. 10; कान्ति  
193. 10, 231. 10 for similar words.



be sprinkled on the ground below his plate. The reasons for drawing a mandala are stated by these authorities to be that the Ādityas, Vasus, Rudras, Brahmā and other gods partake of only that food which is offered after a mandala is made and that evil spirits and goblins carry away the flavour of the food when no mandala is made. The person taking his food should sit on a low wooden stool having four feet or on a seat made of wool or of the skin of a goat (which latter is said to be the best by Āp. Dh. S. II. 8. 19. 1). One should not sit on a seat of cowdung cakes (dried), or of clay, or of the leaves of *nāvāttha* or *palāśa* or *arka* plant or a seat made by joining two planks together or on a shattered one or partly burnt one or on one made fast with iron (nails). *Vide Smṛtyarthasāra* p. 69. The vessel or plate from which one is to eat is to be placed on the mandala drawn on the ground. The vessel from which to eat may be of gold, silver, copper, lotus or *palāśa* leaves (*vide Veda-Vyāsa* III. 67-68, *Paithīnāsī* quoted in *Ahnika-prakāśa* p. 467). A copper vessel is forbidden to householders who should use bell-metal (*kūṁṁṁ*) vessel. Āp. Dh. S. (II. 8. 19. 3) says that a copper plate with gold in the centre<sup>1819</sup> is recommended. But a bronze plate for eating from, *tāmbūla* and a luxurious bath with oil &c., were not allowed to an ascetic, a brahmachārin and a widow.<sup>1820</sup> Hārīta (quoted by *Sm. C. L.* p. 222) stated that one was not to eat in an iron or earthen vessel, but Āp. Dh. S. (I. 5. 17. 9-12)<sup>1821</sup> prescribes that an earthen vessel not used for cooking may be used as a plate for meals, but if it had been used for cooking food, then it may be used as a plate for food after being baked in fire, that an iron plate scoured with ashes is pure and even a wooden plate may be used provided it is thoroughly scraped from inside. *Manu* IV. 65 states that one should not eat from a broken vessel, but *Paithīnāsī* remarks that there is nothing wrong in eating from a broken plate made of copper, silver, gold, conch-shell, or stone.<sup>1822</sup> Some *smṛtis* forbade lotus or *palāśa* leaves, but the

1819. औदुम्बरश्चतः सुवर्णनाभः पद्माक्षः । आप. ध. सू. II. 8. 19. 3; हरद्वय explains औदुम्बरः as साधुमयः.

1820. ताम्रपात्रं चैव कर्तव्यमेव च भोजनम् । पतिश्च ब्रह्मचारी च विधवा च विप्रश्चैव । एतेष्वपि । quoted in *स्मृतिच.* I. p. 222.

1821. अनामसि कुम्भस्य भोजनम् । अमसि चैव भिन्नस्य । परिपुष्टं लोहं वपनम् । निदिधितं दाघनम् । आप. ध. I. 5. 17. 9-12.

1822. ताम्रपात्रं सुवर्णं चैव भोजनं पतिनामि विप्रमभिश्चनिति । पैठीनसि quoted in *स्मृतिच.* I. p. 222.



*Āhnikā-prakāśa* p. 467 explains that this prohibition holds good only if the lotus plant grows on dry land (and not in a pond or the like) or when the *palśā* is a young plant. *Pañthinasi* (in *Sm. C. I.* p. 222) prescribes that one who desires wealth should not eat on a plate made of the leaves of the *vāṭa*, *arks*, *sāvathā*, *kumbhī*, *tinduka*, *kovidāra* and *karāñja* trees. *Vṛddha-Hārta* 8. 250-256 prescribes that the plate may be of gold, silver or bronze or any leaf allowed by *śāstras*, that leaves of *palśā* and lotus are not to be used by householders but may be used by ascetics, forest hermits and in *śrāddha*s and sets out leaves forbidden and allowed. Even now in modern times people prefer (particularly in caste dinners and marriages) plantain leaves for dining or silver vessels for honoured guests and *brāhmaṇas* at *śrāddha* or use plates prepared from stitched leaves of various trees. Before sitting down to take one's food, one has to perform *ācamana* (twice) outside the place where one is to eat and has to perform *ācamana* after taking his meals. This practice was most ancient, as it is attested by the *Chāndogya* Up. V. 2, 3<sup>1823</sup> and the *Bṛ. Up.* VI. 1. 14. The rule is laid down by *Āp. Dh. S. I.* 5. 16. 9,<sup>1824</sup> *Manu* II. 53, V. 138 and others also. Vide *Devala* (quoted in the *Smṛtimuktāphala*, *Āhnikā*, p. 418) for *ācamana* outside the room for meals. When sitting down to eat a person must wear his sacred thread in the *upavīta* form (*Āp. Dh. S. I.* 5. 15. 1) and must also have an upper garment,<sup>1825</sup> but should not cover his head (*Manu* IV. 45 III. 238, *Āp. Dh. S. II.* 2. 4. 22-23 and II. 8. 19. 12). A *darvī* (ladle or spoon) is to be employed in serving ghee, oil, cooked food, all condiments, salt (i. e. these should not be served by the bare hand) but not in giving water or uncooked food (vide *Sm. C. I.* p. 223 quoting several *smṛtis*). The householder may wear in his hand gold or jewel (ring &c.) at the time of meals. *Gaut.* IX. 59, *Vas. Dh. S. III.* 69, *Manu* II. 54-55 say that when food is brought to be served, the person about to eat it should greet it, should pay honour to it, show his delight at it and should not find fault with it. *Vas. Dh. S.* (III. 69-71)

1823. स घोराय कि मे वासो भविष्यतीत्यप इति होयुस्त्वमाहा पतङ्गिःपुनः  
पुरस्तादपदिवाकादिः वदिचयि। *छान्दोग्य* V. 2. 2; vide *वेदान्तसूत्र* (III. 3. 18.)  
and *Saṅkara's bhāṣya* for an explanation of the *छान्दोग्य* and *बृहः* passages.

1824. भोक्षयामासु वपतीपि द्विराचामेद् द्विः परितुलेत्सकृदुपसृजेद्। *आप. ध.*  
I. 5. 16. 9.

1825. सोत्तराग्राह्यश्चैव यज्ञोपवीती दुज्जीव। *आप. ध.* II. 8. 19. 12; vide  
*Haradatta* for several views.



says "he should honour food in the morning and evening by saying 'I like it', by saying 'it was good for eating' in the case of food served in śrāddhas and 'it was perfect' as to food offered in abhyudayaika rites<sup>1826</sup> (i. e. in marriage &c.). Kullūka (on Manu II. 54) and the Gr. R. (p. 314) quote verses of the Ādipurāṇa (Brahmapurāṇa in Gr. R.) to the effect that on seeing food one should fold one's hands and should bow to it saying 'may this always be ours' and that God Viṣṇu himself said that whoever honours food honours him. After the food is served on the plate or dish, the eater should sprinkle water round it and say 'I sprinkle thee that art *satya* (truth) with *ṛta* (right order)' (in the morning) and 'I sprinkle thee that art *ṛta* with *satya*' (in the evening).<sup>1827</sup> According to some he then offers to the right of the plate or dish on the ground a little of the food in his plate from the west towards the east to Dharmarāja (i. e. Yama), Citragupta and *pretas* (vide Bhaviṣyapurāṇa quoted in Sm. C. I. p. 224 and Āhnika-prakāśa p. 465).<sup>1828</sup> Others say that these *balis* are offered to *bhūpati*, *bhuvanapati* and *bhūtānām pati*, while in modern times they are offered to Citra, Citragupta, Yama, Yamadūta (and some add a fifth 'sarvebhyo bhūtebhyah svāhā). He should then sip a little water with the words 'thou art the seat of ambrosia (amṛtopastaraṇam-asi) and at the end of the meal the words used are 'thou art the cover of ambrosia' (amṛtāpidhānam-asi). All this has been prescribed from very ancient times and has continued to this day. Yāj. I. 106 calls this sipping of water *śpoṣaṇa* (taking in of water) and its purpose is to make food beneficial like amṛta (nectar) and to cover it as if with a garment. He then offers five morsels on which ghee is sprinkled to the five modes

1826. रोचत इति सार्वं गतरशनान्पभिवृजयेत् । स्वद्विनिमित्तं विभवे । संपन्नमित्याम्बु-  
बधिक्रियुः बलिः III. 69-71. Compare विष्णुधर्मसूत्र 68. 42, Manu III. 251 and  
254 (for स्वद्विनि and संपन्न) and Ap. Dh. S. II. 2. 3. 11.

1827. कृतं वा सत्येन परिषिञ्जामीति सार्वं परिषिञ्जति । सत्यं स्वर्गेन परिषिञ्जामीति  
नातः । तै. ब्रा. II. 1. 11.

1828. अमुदयाग्रे नमस्कारेभ्यो विदुषाद् बलिजपयः । पूतये भुवनपतये पूतानां पतये  
तथा ॥ वेदव्यास III. 69; भोजनार्थं विदुषाग्रे धर्मराजाय वै बलिम् । दूतवाय विजयुषाय  
जेभ्यश्चेदुदयागे ॥ नारदपुराण quoted in स्वनिबन्ध I. p. 224 and आह्निकप्रकाश  
p. 465. लज्जावक्रपादन (I. 155-156) speaks of three balls to वन, चित्र and पूत.  
The औशनसस्मृति (Jivānanda, part I. p. 319) refers to चित्रभुवनपति, vide  
हारीत (in स्वनिबन्धप्रकाश, आह्निक p. 421) for बलि for अन्नपति, भुवनपति and पूतानां  
पति and काशपाणीपदभोजनसूत्र for the three बलि to पूतपति &c. and to चित्र,  
विजयुष and सर्वभूत.



of *prāṇa* preceded by the word 'om' and <sup>1829</sup> followed by 'svāhā'. These five *prāṇāhūtis* are mentioned in the Chāndogya Up. V. 19-23, where *prāṇas* are enumerated in the order *prāṇa-vyāna, apāna, samāna* and *udāna*. The Vedāntasūtra III. 3. 40-41 explains that the Chāndogya passage applies only when one sits down to dinner and not when one goes without it. Medieval digests quoting Brihat-Parāśara added a sixth offering to Brahman after the *prāṇāhūtis* and this is done in modern times. While the *āhūtis* to *prāṇa* are being offered complete silence (absence of all sound including even 'hum') is to be observed. Baud. Dh. S. (II. 7. 6) insists on complete silence throughout the meal and if one speaks, one has to mutter the words 'Om bhūr bhuvaḥ svar-om' and then eat further on. Others allow speech after *prāṇāhūtis* for refusing food or condiments or for *dharma*. Vide Sm. M., āhnikā p. 423 which quotes Śāṇḍilya that 'silence is not necessary at meals for householders and one should show one's solicitude for those who dine with one by talking to them.' Śaunaka quoted by Sm. C. I., p. 223, Vṛddha-Hārta 8. 263-265 dilate upon the different fingers of the hand that are to be employed in taking the five *āhūtis* to the life breaths while the Bhojana-sūtra says that according to Baudhāyana all *āhūtis* were to be offered with all the fingers. Hārta quoted in the Sm. C. I. p. 226 states that *mārjana*, offering balli, worship and eating should be done with the tips of fingers. The plate or vessel is to be throughout kept on the ground at a *brāddha* dinner and the thumb and the next two fingers of the left hand may be used for holding the plate or plantain leaf in position, but if the house is full of people and it is likely that dust may be raised by their feet or by their clothes, then a person taking his meal may raise up his plate from the ground with his left hand after he has taken five morsels.<sup>1830</sup> The diner is not to allow any sound of eating to escape, he is to put

1829. The five *prāṇāhūtis* in order are ओं प्राणाय स्वाहा, ओं व्याणाय स्वाहा, ओं अपानाय स्वाहा, ओं समानाय स्वाहा, ओं उदानाय स्वाहा. In the विष्णुपुराण the order is प्राणाय स्वाहा, व्याणाय स्वाहा, अपानाय स्वाहा, समानाय स्वाहा, उदानाय स्वाहा (vide आह्निककाण्ड p. 470). These have been mentioned by Baud. Dh. S. II. 7. 3, हस्त्यारण्यकाण्ड I. 157, शेषविरचि in स्मृतिक I. p. 223, ब्रह्मपुराण quoted in आह्निककाण्ड p. 464. Vide आह्निककाण्ड p. 469 'पट्टी आहूतिः ब्रह्मणे स्वाहेति'. Vide Tai. Ār. X. 32-35 for अनुप्रेषणमग्निः, the *prāṇāhūtis* and अनुप्रेषणमग्निः.

1830. यजमानं च मुखमादौ कचिद्देशेन निमज्जेत् । पादद्वयं तु यो न भक्षयेत्क-  
राद्भक्ष्यत् । विष्णे कर्मणि भुक्तानो भुनो दातुं न शक्नुते । ब्रह्मपुराण quoted in सूत्र. र.  
p. 216, आह्निककाण्ड p. 463 ; vide यश. भा I. part 1 p. 417 quoting कूर्मपुराण  
and स्वाहा to the same effect.



each morsel in his mouth with all the fingers including the thumb,<sup>1831</sup> he is not to wave his hand. Various rules are laid down in the Viṣṇupurāṇa (III. 11. 83-84) and Brahmapurāṇa (quoted in Gr. R. p. 324) as to the order in which various articles are to be eaten, viz. first sweet liquid food may be taken, then salted and sour, and then pungent and bitter, the last item should be milk and after that one should not take curds; a householder should always take food mixed with ghee. One is not to cut off portions of food or cakes, roots, bulbs, fruits or flesh with the teeth and then eat them (Baud. Dh. S. II. 7. 10). Some smṛtis prescribe that while taking each morsel one should say 'Govinda'. At the time of eating, several postures are forbidden, viz. one should not stretch one's feet or place them on another seat (a footstool &c.) nor should one have one's haunches and knees tied by a garment (Viṣṇu Dh. S. 68. 40) nor should one place one's hand on one's left foot, nor should one wear one's shoes or wooden sandals, nor should one come in contact with leather (vide Smṛtimuktāphala, śhūka p. 425). Baud. Dh. S. (I. 1. 31) states that among usages peculiar to the south were those of eating in the company of one whose upanayana had not been performed or of one's wife or taking stale food. But Baud. disapproved of these. Manu IV. 43, Viṣṇu Dh. S. 68. 46 and Vas. Dh. S. XII. 31<sup>1832</sup> say that one should not eat together with one's wife and Vas. Dh. S. adds the reason that by so doing the child born has no strength as stated in the Śat. Br. X. 5. 2. 9. Kullaka and some other commentators on Manu IV. 43 hold that the prohibition relates to eating in the same dish with one's wife, while, as Medhātithi states, others hold that it applies also to eating with one's wife at the same time and place. The Sm. C. (I. p. 227) and other digests quote a smṛti verse which allows a brāhmana to eat in the same dish with his brāhmana wife and explain the verse as applying to a brāhmana who is on a journey. The

1831. दूष्णीं मातुङ्गं कुर्यान्नासं व्रजेत । न च दम्बं कुर्वीत । वसिष्ठ XII. 19-20; vide आप. घ. सू. II. 8. 19. 5-6 for almost the same words.

1832. कथंते कथंते श्वेदं कुर्वन्निन्दुकीर्तनम् । व्यास quoted in स्मृतिह. आश्रित p. 423.

1833. भार्यया सह नास्नीवाद्भार्यया भक्ष्यं भक्ष्यति । वाजसनेयके विज्ञापते । वसिष्ठ 12. 31. 'नास्नीवाद्भार्यया भार्य न भुवेर्षा कदाचन । इत्यत्रासित 8. 370. आश्रयया सह पोषणीवाहुविद्यते वा कदाचन । न तत्र दोषं मन्वन्ते निन्दयेव भवीत्यत्र । आप. 5. 7-8, quoted in the Mīta, op. cit. III. 200, स्मृतिच. I. p. 227; मिता and दृढ. c. p. 330 ascribe it to अश्विपुत्र. The words of the अश्वपुत्र are 'समाज्यायां अन्ते नास्नीवाद्भार्यया भक्ष्यं भक्ष्यति । X. 5. 2. 9.



Smṛtyarthaśāra (p. 69) says that one can eat in the same dish with one's wife at the time of marriage. The Mit. on Yaj. I. 131 says the same.

Various rules are laid down as to how much one is to eat. Two famous verses quoted by Āp. Dh. S. II. 4. 9. 13, Vas. Dh. S. VI. 20-21 and Baud. Dh. S. II. 7. 31-32 are 'an ascetic should eat eight morsels,<sup>1834</sup> a forest hermit 16, a householder 32 and a Vedic student an unlimited number. One who has consecrated the Vedic fires, a draught ox and a brahmachārin are able to perform their work by eating, they cannot perform work when they do not eat'.<sup>1835</sup> Āp. Dh. S. II. 4. 9. 12 expressly directs that a householder should not stint himself as to food, so that he may be able to properly perform his work. Haradatta explains that the general rule laid down by Āp. Dh. S. itself (II. 1. 1. 2) that one should take only two meals a day does not apply to one who has consecrated the Vedic fires. Baud. Dh. S. II. 7. 33-34 goes further<sup>1836</sup> and says that if a householder (who is *āhūtāgni*) and a Vedic student practise austerities by observing a fast they are guilty of sin, because they thereby cause cessation of *agnihotra* to the life-breaths. But there is no sin if a fast is observed by these as a penance for some lapse. Śābara on Jaimini V. 1. 20 (p. 1301) appears to favour the idea that an *āhūtāgni* may eat several<sup>1837</sup> times a day.

One was to occupy the first seat in a row at a dinner only if specially requested to do so, but when thus seated on the first seat, one should not begin to eat food before others, but after them (Śaṅkha quoted by Aparārka p. 150). While several brāhmaṇas are taking their meal in a continuous row, if one of them takes *ācamana*<sup>1838</sup> before the others, or gives the

1834. Vide वा. III. 55 for eight morsels for a forest hermit.

1835. The Sāṅg. II. 16. 5 speaks of the ox, the *agnihotra* and brahmachārin in the same way.

1836. गृहस्थो भक्ष्यचारी वा योऽन्नमन्तु तपश्चेत् । दायादग्निहोत्रलोपेन भक्ष्यार्थो भवेत् सः । अथवा मायश्चित्तात् मायश्चित्ते तदेव विधानम् । श्री. घ. सू. II. 7. 33-34.

1837. यथा द्वेचक्षुःशः यावत्तुल्यं भक्षयति मायश्चित्ते विक्रममन्नमन्नाति अपराद्धे भोक्तृ-कात्मनश्चयतीति । एकस्मिन्नहनीति मन्थते । अपर ७४ वै. V. 1. 20.

1838. एकपक्षस्तुपविष्टान् विद्यायां सह भोजने । यथेकीति तपजेत्याद्यं भोजनं न भोजयेत् ॥ वसतार XI. 8, quoted by अपरार्क p. 1169. Vide Āp. Dh. S. I. 5. 17. 3; Gantama 17. 19. उद्धर्कं च तुल्यं मस्य द्वारः पण्यास्तथैव च । एभिस्तस्मिन् कृत्वा पक्ष्मक्षिदोषो न विद्यते ॥ छत्रुहारीत 74; अग्निना भक्षणा चैव स्वप्नेन उद्धर्केन च । द्वारेणाप्यथ मार्गेन पक्ष्मक्षिप्येत उद्धर्केन ॥ अक्षिरसू 9. 7; एकपक्षस्तुपविष्टा ये न उद्धर्कं वदस्यन् । भक्षणा कृतमर्षादा न तेषां भोक्तारो भवेत् ॥ अग्निना भक्षणा वापि स्वप्नेनाप्युद्धर्केन च । द्वारक्षेकमर्षेणापि पक्ष्मक्षिपेद्दः कर्तव्यम् ॥ वृह० quoted by अपरार्क p. 476.



remains of his food to the pupil or gets up, the others should leave eating the food in their dishes and also get up and the brāhmana who thus prematurely gets up is called a *brahmahā* (a murderer of a brāhmana or brahmanakantaka). These rules are quoted in the Sm. C. (I. p. 227), Gr. R. p. 331, Smṛtimuktāphala (āhnika p. 427). In order to avoid this awkward position various devices were employed. A *pañkti* (row of diners) ceased to be a continuous line if two diners were separated from each other by fire, by ashes, by a pillar, a passage, or a door or by the ground being of a lower level. Aparārka (p. 476) quotes Brhaspati that even if persons are seated in one row, but they are separated from each other by (streaks of) ashes and they do not touch each other, then there is no intermingling (i. e. persons of different castes also may sit in a row being separated by a streak of ashes &c.). Āp. Dh. S. I. 5. 17. 2 says that one should not sit down to dinner in the same row with undeserving persons (by reason of birth, character or learning).

At p. 100 above it has been stated how brāhmanas following several occupations that were deemed low were not invited at śrāddhas. Gaut.<sup>1838</sup> XV. 28-29, Baud. Dh. S. II. 8. 2, Āp. Dh. S. II. 7. 17, 21-22, Vas. Dh. S. III. 19, Vāyu 83. 2-21, Manu III. 184-186, Śākhya (in verse) 14. 1-8, Anuśāsanaparva 90, 34, the Vāyu (chap. 79 and 83, Ānand. ed.) and several other purāṇas contain long lists of those brāhmanas who sanctify the company of diners when they sit down for dinner (they are *pañkti-pāvanas*) and of those who defile the company of diners by their presence in the row of diners (they are *pañkti-*

1838 a. पङ्क्तिपावनः पङ्क्तिविशेषेऽस्मानिहोमविशेषाधिकृतस्मिन्पुत्रितुषणं पञ्चमिः रत्नको मन्त्रवाङ्मनविद्वर्मज्ञो ब्रह्मदेवाहुर्लोक इति । यो. XV. 29 ; पङ्क्तिर्वेद वाचदे स पङ्क्तिपावनः । दृष्टव्यं on यो. XV. 28. Some of the words are differently explained by the commentators. ज्येष्ठतमिह ot-तम is one who chants, according to Haradatta, 'udu tyam' (Rg. I. 50. 1.) and 'citram' (Rg. I. 115. 1), which constitute a *sūman* of the Talavakāras, while the Chāndogya hold it to be a different *sūman*; Medhātithi on Manu III. 185 says they are the *sūmans* called Jyesthadohas. The Nādiketa fire is described in Tai. Br. III. 11. 7 and 8, and Kathopaniṣad I. 1. 17-18. Rg. I. 91. 6-8 contain the word 'madhu' at the beginning of each. So one who studies these three madhu verses may be called 'tri-madhu'. Or possibly there is a reference to the Madhuvidyā referred to in Śat. Br. IV. 1. 5. 18 and Br. Up. II. 3. 16. According to Haradatta 'Triśarpā' are either the three verses Rg. X. 114. 4-6 (ekah śarpāḥ &c.) or the three anuvākas of the Tai. Ār. X. 48-50 (brahmanetu mām madhmetu mām).



*dūśakas*). A *pañktipāvana* is one who knows the six angas of the Veda (vide note 775 above), who has studied the Jyesthasāman, who has kindled the Naciketa fire, who knows the three madhu verses, who has studied the texts called Trisuparna, who maintains the five fires (vide p. 679 above), who has taken the ceremonial bath after finishing vedic studies, who knows the Mantras and the Brāhmaṇa of his Veda, who has studied dharmaśāstra and who is the son of a woman married in the brāhma form. Āp. Dh. S. adds 'one who has performed the four *medhas*' (Aśvamedha, Sarvamedha, Puruṣamedha and Pitrmedha, according to Haradatta). Manu says that one who understands the meaning of the Veda, one who expounds the Veda, a brahmachārin, one who is a liberal donor (*lit.* one who gives a thousand cows), one who has reached the age of one hundred are all *pañktipāvanas*. Śaṅkha states that one who is devoted to Yoga, one who regards gold and a clod of earth as equal, an ascetic given to contemplation are all *pañktipāvanas*. Anuśāsana 90, 34 and Vāyu 83, 52-55 include those who study the bhāṣyas, those who are devoted to grammar, those who study the purāṇas among *pañktipāvanas*. Among those who defile company are one suffering from leprosy, a bald man, one who is guilty of adultery, who is the son of a brāhmaṇa following the profession of arms (Āp. Dh. S. II. 7, 17, 21); those who engage in acts not fit for brāhmaṇas, those who are cunning, those who have deficient or excessive limbs, those who have abandoned Veda, the sacred fires and their parents or gurus, those who subsist on food given by śūdras (Śaṅkha XIV. 2-4). Vide Aparārka pp. 453-455 for quotations on those who defile company.

When there was a row of diners, all were to be served the same food and no difference was to be made between one man and another and if a difference were made a penance was prescribed as if he had committed brāhmaṇa murder.<sup>1839</sup> If while dining one brāhmaṇa touches another, he should give up eating or after finishing his meal he should mutter the Gāyatrī verse 108 times (as penance). In modern times generally the eyes are touched with water if this happens. If a diner touched a server who had a vessel containing food, the server should place the vessel con-

1839. दसवेकपलकस्य विषमं दद्याति स्नेहाद्वापाद्वा चवि वार्धहतोः। वेदे च दृष्टमपि निषेधं नो ब्रह्मण्यशानं क्षुण्णो दद्यात्। वेदपातस्तुति IV. 63 quoted as वम in स्तुतिम्. (आह्निकः p. 427). Vide वाङ्मस्तुति 17, 57 for a similar verse.

taining food on the ground, should perform *acamana*, the food in the vessel should have water sprinkled over it and then it may be served. One was not to eat or drink with the left hand. One should drink water at the time of meals with a drinking bowl or vessel, one should never drink water with the two hands joined together (Yāj. L 138), but when not eating food one may drink water with the bare right hand. After finishing one's meal one is to repeat the *āpoṣana* 'amṛtāpidhānam-asi' and drink some water, wash one's hands, sip water twice and may lightly brush his teeth for removing particles of food, then sip water again and take *tāmbūla*.<sup>1840</sup> *Āśvalāyana* (in verse) recommends 16 mouthfuls of water (*gaṇḍūṣa*) for cleansing the mouth after dinner (Āhn. Pr. p. 483). An ascetic, a Vedic student and a widow were not to partake of *tāmbūla*.

A person was not to eat everything in his plate; he should leave some remnant<sup>1841</sup> of food except of curds, honey, ghee, milk and *saktu* (barley or barley flour). What remains was to be given to one's wife, servant or slave (Par. M. I. part 1, p. 422). No one was to give the remnants of one's food to another nor to eat the remnants of another's food, except a child that might eat the remnants of the food of its parents and *guru* (vide *Smṛtimuktāphala*, *āhnika* p. 431). Remnants of food were not to be given to a *śūdra* unless he was one's dependent (Manu IV. 80, Āp. Dh. 8. I. 11. 31. 25-26). Atri (quoted in Sm. C. I. p. 228) says that even on sipping water after dinner one remains impure till one's plate is removed, till the ground where the food was taken is cow-dunged, till after leaving his seat he moves on the ground elsewhere. Vide also Āp. Dh. 8. II. 2. 4. 24. The plate of a *brāhmaṇa* may be removed by a *brāhmaṇa* (but not by any one else) and the plates of the *brāhmaṇas* invited at a *śrāddha* repast were to be removed by the person who performed the *śrāddha* or by his son or pupil, but not by one whose *upanayana* is not performed nor by the wife nor by any one else (Laghu-*Āśvalāyana* I. 165-166).

1840. आचम्य च ततः कार्यं दन्तकाष्ठस्य भक्षणम् । भोजने दन्तद्वारा च निर्दिष्टाचमनं करोत् । नरोचि quoted by स्मृतिच. I. p. 225 ; दूषोऽप्याचम्य कर्तव्यं ततस्तान्मूलमक्षयम् । मार्कण्डेयपुराण 29. 39 quoted in स्मृतिच. I. p. 225.

1841. भोजनं तु न निःशेषं कुर्यात्प्राज्ञः शयञ्चन । अमपत्र दक्षितस्त्वानर्घं कर्तुं क्षीरे मधुदकात् \* दन्तस्य, न निःशेषकृत्यादमपत्र दक्षितपुनर्निःशेषः सकुम्भः । वसिष्ठ; both in स्मृतिच. (आह्निक) p. 431.



Most of the above rules may more or less be exemplified from the descriptions of the procedure of eating set out in Baud. Dh. S. II. 7, from the Bhojanasūtra of Kātyāyana for the followers of the white Yajurveda, from Hārita quoted in the Gr. R. pp. 316-17 among the ancient writers and from the Smṛtyarthasāra pp. 68-69 among the authors of digests. It is impossible to set out any of them here for want of space, but an extract from the last work is given in the Appendix.<sup>1842</sup>

There were certain rules about abstaining from food in the case of eclipses of the sun and the moon. They are set out in the Śm. C. I. pp. 228-229, the Smṛtyarthasāra (p. 69), Matsya-purāṇa chap. 67, Aparārka pp. 151, 427-430. During the period of eclipse one was not to eat anything. Not only so but for 4 *praharas* (i. e. 12 hours) and 3 *praharas* (i. e. 9 hours) before the actual eclipse of the sun and the moon respectively all are to avoid taking food, except children, very old men and persons who are ill. This rule was observed up till very recent times by most people. When the eclipse begins one was to bathe and give gifts, perform tarpana or śrāddha. Then one was to bathe after <sup>1843</sup>the eclipse was over and take food. If the sun sets while still eclipsed, one should bathe the next day on seeing the sun and then take food. If the moon rose eclipsed, one was not to eat anything during the day next to that on which the moon rises eclipsed. That these rules are ancient follows from the fact that some of them occur even in the Viṣṇu Dh. S. An eclipse of the sun is described even in the Rg. V. 40.5-9 and it was supposed to be brought about by an *asura*. The Asura Svarbhānu is said to have pierced the sun with darkness in the Kāthaka S. XI. 5 and the Tai. S. II. 1. 2. 2; the Śāṅ. Br. 24. 3 and Tāndya Br. (IV. 5. 2, IV. 6. 13) speak of an eclipse. In the Atharva-veda 19.9.10 the Sun and Rāhu are brought together. The Chāndogya Up. VIII. 13. 1 states that the knowing self shakes off his body when going to the world of Brahma like a horse shedding his hair or like the moon released from the mouth of Rāhu.

Viṣṇu Dh. S. ( 68. 4-5 ) prescribes that a man was not to eat when a cow or a brāhmaṇa met with an accident or when the king was in distress ( or dead ).

1842. Vide Appendix under No. 1842.

1843. अन्धकारोपशान्तेः नान्दीवाहः । स्नात्वा शुक्लपौरुषेयीवाहः । अशुक्लपौरुषेयैर्नान्दीवाहः । अशुक्लपौरुषेयैर्नान्दीवाहः । विष्णुधर्मसूत्र 68. 1-3.



The most elaborate rules are laid down about what food should or should not be eaten and from whom food may or may not be taken. These rules occur in most of the *smṛtis*. It would be impossible to do justice to all of them. The following *smṛtis* deal with this matter at length. Gaut. 17, Āp. Dh. S. I. 5. 16. 17-I 6. 19; Vas. Dh. S. 14, Manu VI. 207-223, Yāj. I. 167-181. The Śāntiparva chapters 36 and 78, the Kūrmapurāṇa (uttarārḍha chap. 17), Padma (ādikhaṇḍa chap. 56), and several other purāṇas deal with this topic. Among the digests the Sm. O. II. pp. 418-429, the Gṛ. R. pp. 334-395, the Madanapārijāta pp. 337-343, the Smṛtimuktīphala (āhnika pp. 433-451), the Āhnikaprakāśa pp. 488-550 contain very exhaustive treatment. An attempt will be made to present the rules in an orderly manner.

Aparārka p. 241 quotes a passage from the Bhaviṣya-purāṇa<sup>1844</sup> which states the various reasons for food being forbidden viz. *jūḍaduṣṭa* or *svabhāvadūṣṭa* (i. e. forbidden on account of its very nature) such as garlic, leek, onion &c.; *kriyādūṣṭa* (forbidden on account of certain actions done with reference to it) such as cooked food served with the bare hand or seen by a *patita* (outcast), *cāṇḍālas*, dogs &c., or because one in a row takes *ācamana* or rises before others; *kāladūṣṭa* (forbidden because of the time that has elapsed or because of the inappropriateness of the time) such as stale food or food eaten in eclipses or the milk of a cow before ten days have elapsed from delivery; *samsargadūṣṭa* (spoilt by foul contact) such as what comes in contact with a dog or wine or garlic, or hair or insects &c.; *saṁrīlekha* (what causes disgust to the mind) such as faeces &c. To these may be added *rasadūṣṭa* (what has lost its flavour) such as *pāyasa* or *kṣīra* on the same day; *parigrahadūṣṭa* (what is forbidden simply because it belongs to a particular individual such as *patita*). Aparārka (p. 1157) says that condemned food, partaking of which is an *upapātaka* (a minor sin), is of six kinds, viz. due to *svabhāva*, *kāla*, *samparka* (same as *samsarga*), *kriyā*, *bhāva*, and *parigraha*.<sup>1845</sup> An example of *bhāvadūṣṭa* given by Aparārka is sugarcane

1844. भविष्यपुराणम् । जालिदुष्टं क्रियादुष्टं कालाभगविदुषितम् । संसर्गाभवदुष्टं च सङ्गोर्षसम्भावः । अपराकं p. 241. Compare बुद्धचरित XI. 122-123 जालदुष्टं क्रियादुष्टं कालदुष्टं तथैव च । संसर्गदुष्टं च तथा वर्जयेद्यज्ञकर्मणि । The following verses exemplify these.

1845. अन्नस्य च निन्दितत्वं स्वभावकाल-संपर्क-क्रियाभाव-परिग्रहैः षोडश भवति । अपराकं p. 1157.



juice which a man may feel to be forbidden to him because he believes it to be wine. According to Gaut. 17. 12 bhāvadusta means food offered with disrespect or which the eater comes to hate or becomes disgusted with. Haradatta on Gaut. 23. 23 mentions five of these varieties (of Aparārka p. 1157) except bhāvadusta.<sup>1846</sup>

Before proceeding further some remarks must be made about flesh-eating. In the Rg. frequent reference is made to the cooking of the flesh of the ox for offering to gods (particularly Indra). For example, in Rg. X. 36. 14 Indra is made to say 'They cook for me 15 plus twenty oxen': *vide* Rg. X. 27. 2. In Rg. X. 91. 14 it is stated that for Agni were sacrificed horses, bulls, oxen, barren cows and rams. In Rg. VIII. 43. 11<sup>1847</sup> Agni is styled 'one whose food is the ox and the barren cow.' In Rg. X. 79. 6 it is suggested that the cow was cut up with a sword or axe. In the Rg. itself the cow is frequently called 'aghnyā' (*vide* Rg. I. 164. 27 and 40, IV. 1. 6, V. 83. 8, VIII. 69. 21, X. 87. 16 &c.). The word 'aghnyā' appears to mean 'one that does not deserve to be killed' and the Nirukta (XI. 43)<sup>1848</sup> explains it in that way. It should be noted that that word occurs sometimes in apposition to 'dhanu' (as in Rg. IV. 1. 6, VIII. 69. 2). So it may be argued that in the times of the Rg. only barren cows if at all were killed for sacrifice or meat and cows yielding milk were held to be not fit for being killed. It is only in this way that one can explain the high praise bestowed on the cow in Rg. VI. 28. 1-8 and in Rg. VIII. 101. 15 and 16 where the cow is described to be 'the mother of Rudras, the daughter of Vasus, the sister of Ādityas and the centre of nectar' and the sage winds up by praying to the knowing man 'do not kill the cow, that is innocent and is Aditi herself.'<sup>1849</sup> In Rg. VIII. 101. 16. the cow is called 'devi'

1846. Some of these words occur in वसिष्ठधर्मसूत्र 14. 28 'अन्नं यदुपितं मासदुर्लभं सद्योऽन्नं पुनः सिद्धमाप्तमस्मिं पक्वं च ॥'.

1847. यस्मिन्मन्त्रेण कृष्यान्त उक्षणी वक्षामेवा अयमुक्षन् आहुताः । कीदृशये सोमद्वयं वेपथे दद्यान्ति जनये व्याधमश्नये ॥ अ. X. 91. 14; उक्षाया वक्षाया सोमद्वयं वेपथे । स्तोत्रे विधिमाश्नये ॥ अ. VIII. 43. 11; वि पर्वमथ्यकर्वं यामिवासिः ॥ अ. X. 79. 6.

1848. अघ्नया अह्नय्या भवति अघ्नी इति वा । निरुक्त XI. 43.

1849. माता वक्ष्यान् दुहिता वक्ष्यामिति जपित्वोक्त्युक्तोपुत्तरम् । आश्व. सू. I. 24. 25. In आश्व. सू. II. 10. 7 the view of some is stated that when cows return to the village from the pasture the hymn Rg. VI. 28 should be recited by the owner.

(goddess). It appears that the cow was being raised to the status of divinity and there was a great revulsion of feeling about the cow. The great usefulness of the cow and the ox for agricultural purposes, in the family economy and as means of exchange must have powerfully contributed to making the cow a divinity. In the grhya sūtras (like Āśv. I. 24. 25), Rg. VIII. 101. 15 is prescribed as the mantra when in the Madhuparka ceremony the cow is let loose by the guest. The Artharva-veda (XII. 4) fully recognises the cult of the holiness of the cow. That the cow continued to be offered in sacrifices follows from several Brāhmaṇa passages e. g. Tai. Br. III. 9. 8. In the Śat. Br. III. 1. 2. 21 it is stated that the great sage Yājñavalkya was wont to eat the meat of cows and oxen provided it was 'amśala'<sup>1850</sup> (tender?). The Alt. Br. (6. 8)<sup>1851</sup> states that the horse, the ox, the goat and ram are sacrificial animals while the kimpuruṣa, gauramṛga, gavaya, the camel and śarabha (a mythical animal with eight feet) were not sacrificial and their flesh should not be eaten. The Śat. Br. I. 2. 3. 9 contains a similar prohibition. The Śat. Br. XI. 7. 1. 3 declares that 'meat is the best kind of food.' The work of Mr. L. L. Sundara Ram (Madras, 1927) on 'Cow Protection in India' contains an exhaustive treatment of the subject from Vedic times and cites the attitude of other nations and religions towards cow-killing. The veneration for the cow has been so great that *pañcagavya* prepared from the five substances due to the cow viz. her milk, curds and ghee of her milk, her urine and dung mixed with water in which kuśa blades had been placed was looked upon as<sup>1852</sup> purification for many lapses. Yaj. III. 314 mentions the ingredients of *pañcagavya*. The Band. gr. śeṣa-sūtra (II. 20) contains an elaborate note on the preparation of *pañcagavya*, the quantities of the five ingredients, the Vedic verses to be recited when preparing it. Parāśara XI. 28-34, Devala 62-65, Laghuśātātapa 158-162,

1850. तस्माद्धेनवकुशोर्वाग्नीवात् । तद् द्वीपाय वाङ्मनसः । अश्वान्पेवाहर्षसत् चैव वसति । शतपथ ब्रा. III. 1. 2. 21.

1851. त एत उरकाग्नयेषा अनेष्व पशवस्तस्मादेवा वाग्नीवात् । ऐ. ब्रा. 6. 8.

1852. गोमूत्रं गोमघं क्षीरं दुधि सर्पिः कुशोदकम् । निर्वृष्टं पञ्चगव्यं तु पवित्रं पापनाशनम् ॥ ... वाचस्पत्या दृष्ट्वा गोमूत्रं गन्धवारानि गोमघम् । आप्यापरवेति च क्षीरं दुधिकाग्नयेति च दुधिः । तेनोति शुक्लनिवाचार्धं देवस्य सा कुशोदकम् ॥ पराशर XI. 28-33. The verses 267. 5-6 (सावित्र्या दृष्ट्वा &c.) are almost the same as पराशर XI. These and other verses of Parāśara (in all eleven) are quoted by the Mit. on Yaj. III. 314 and by Aparārka p. 1250.



Matsyapurāṇa 267. 5-6 and other works contain similar rules. Parāśara prescribes that the urine, dung, milk, curds and ghee should be of cows the colours of which are respectively dark, white, copper-red, dark-red and brown or that all ingredients may be of a brown (kapilā) cow. There is some difference of view about colours and also about the quantities. According to Parāśara urine, ghee, and water should be one part each, curds three parts, milk seven parts and cowdung as much as the thumb. According to Atri. 299 dung, urine, ghee and milk were to be respectively 1, 2, 4 and 8 parts and curds also 8 parts. When mixing the ingredients, urine is taken with the sacred Gāyatri, cowdung with 'gandhadvārām' (Tai. Ār. X. 1), milk with 'āpyāyasa' (Rg. I. 91. 16), curds with 'dadhikrāvo' (Rg. IV. 39. 6), ghee with 'tejosi śukram' (Vaj. S. 22. 1) and kuśa water with 'devasya tvā' (Ait. Br. 37. 3, Vaj. S. 22. 1). The pañcagavya thus prepared is to be placed near the fire, then it is to be stirred to the accompaniment of 'āpo hi śtṛbā' (Rg. X. 9. 1-3) and then the mantra 'mā nastoke' (Rg. I. 114. 8) is to be repeated over it, it may be then offered into fire with green darbhas not less than seven to the accompaniment of 'Irāvati' (Rg. VII. 90. 3), 'Idam Viṣṇu' (Rg. I. 22. 17), 'mā nastoke' (Rg. X. 114. 8), and the śamvati verse (Rg. X. 9. 4) and then the remainder is to be drunk by one who prepares it with the verse noted below.<sup>1853</sup> The vessel in which the pañcagavya is to be prepared must be of copper or gold or of palāśa or lotus leaves (Par. M. II. 1 p. 434 quoting Prajāpati). Viṣṇu Dh. 8. 54. 7 and Atri 300 say that a śūdra drinking pañcagavya and a brāhmaṇa drinking *surā* (liquor distilled from flour) are equally sinful and fall in hell. But Devala 61 and Parāśara XI. 3 and 27 allow śūdras (and women) to take pañcagavya but without Vedic mantras. Therefore the digesta like Śūdra-kamalākara (p. 42) say that a śūdra can take pañcagavya only as a prāyaś-citta (penance) for a sin and not otherwise. Pañcagavya is also called *brahmakūrca*. Atri 301 declares that the dung of a cow that eats unclean things is not to be employed for purification. A smṛti passage declares that he in whose house there is not even one cow with her calf becomes devoid of all maṅgala (auspicious things) and darkness does not

1853. चक्षुर्नयितं वारं देहे तिष्ठति देहिनाम् । बद्धकूर्चं ब्रह्मैवै वदीतानि-  
रेवमन्तः पराशर XI. 37. In the उत्तरार्द्धमथोक्तं the verse now repeated at the  
time of taking pañcagavya is 'चक्षुर्नयितं वारं देहे तिष्ठति नामने । वाङ्मनः पञ्चमवदन्  
ब्रह्मैवैवमन्तः ॥'.



leave him. A cow was said to be holy in all limbs except her mouth (*Medhatithi* on *Manu* V. 128 quotes 'gāvo medhyā mukhād-rite') and so *Manu* V. 124 requires food smelt or licked by a cow to be purified. *Manu* XI. 79 says that if one sacrifices one's life in defence of *brāhmaṇas* and cows one becomes free from the sin of even *brāhmaṇa* murder. *Viṣṇu Dh.* S. 16. 18 declares that even an untouchable (*bāhya*) went to heaven by giving his life in defence of *brāhmaṇas*, cows, women and children. Vide *Viṣṇu Dh.* S. 3. 45 also. In *Gaut.* IX. 13-14 the cow is referred to as *devatā*. As early as the 2nd century A.D. we have the collocation of the words 'go-*brāhmaṇahita*' (the welfare of cows and *brāhmaṇas*) in an inscription of *Rudradāman* (*E. I.* vol. VIII. p. 44). Vide *Gupta inscriptions* p. 89 (for 'go-*brāhmaṇa-purogābhyah sarvaprajābhyah*). These words also occur frequently in the *Rāmāyaṇa* (*Bālakāṇḍa* 26. 5, *Aranya* 23. 28) and in the *Matsyapurāṇa* 104. 16. The *Kapilā* (brown) cow was said to be the most auspicious and meant for providing milk for *agnihotra* and *brāhmaṇas*, and the *sūdra* who used its milk was deemed to go to hell (vide *Vṛddha-Gautama* p. 568).

In spite of the prevalence of animal sacrifices, there are already in the times of the *Rg.* traces of the conception that a devout offering of praise or of a fuel-stick or of cooked food was as good as a more solemn sacrifice (*Rg.* VIII. 19. 5, VIII. 24. 20) and that oblations of food made to the accompaniment of heart-felt hymns become like bulls, oxen and cows in sacrifice.<sup>1854</sup> These verses are quoted by the *Āśv. gr.* S. (I. 1. 4) and explained (vide p. 677 above). The *Śat. Br.* XI. 6. 1. 3<sup>1855</sup> adumbrates the later doctrine that the eater of meat is eaten in the next birth by the animal killed. The *Chāndogya Up.* III. 17 regards that *tapas*, charity, straightforwardness, *ahimsā* and speaking the truth are the fee (of the symbolic sacrifice). The same *Up.* (VIII. 15. 1) emphasizes that the wise man who has attained correct knowledge does not cause any injury to *bhūtas* except in the case of sacred rites and reaches the world of *brahma* and does not return to *samsāra*.<sup>1856</sup> It appears that the causes that led on to the giving up of flesh at least by some people were

1854. आ ते अग्र जप्त्वा हविर्हृदा तद्धं भक्षन्सि। ते ते भयन्तून् जलपासो वशा जत ॥ *ज.* VI. 16. 47.

1855. ते होतुरित्थं वा इमे अस्मान्मुच्यन्ते ते अतश्चान्न तान्पचन्तिदमिह पतिहन्वा-  
नश्च इति। *शतपथ* XI. 6. 1. 3.

1856. अहिंसात्सर्वभूतान्पचन्तस्तीर्थेभ्यः...न च दुनरावर्तते। *छान्दोग्य* VIII. 15. 1.



many, the foremost being the metaphysical conception that one Supreme Entity pervades the whole universe, that all life was one, and that even the meanest insect was a manifestation of the divine Essence and that philosophical truths would not dawn upon the man who was not restrained, free from crude appetites and had not universal kindliness and sympathy. Another motive for the insistence on *ahiṃsā* was probably the idea of defilement caused by eating flesh (vide note 1810 above about 'āhārasuddhi'). Śaṅkha asks people to give up flesh, wine, onions and garlic because the body is built up on the food eaten.<sup>1857</sup> The notion that the eater of flesh would be devoured by the eaten in the next birth had nothing to do with the early stages of the doctrine of *ahiṃsā*, though by Manu and others that notion was later on exploited to emphasize its importance. Further as the Aryans spread over middle, east and south India animal food became unnecessary owing to the climate and the abundance of corn and vegetables. Though opinions may differ as to the causes, it cannot be gainsaid that the phenomenon of the voluntary giving up of meat by vast populations in the continent of India, when their ancestors had been meat-eaters for ages, is unique in the history of the whole world.<sup>1858</sup> We shall find that even when the doctrines of *karma* and transmigration were in full swing, the taking of life for food and in sacrifice was allowed by all the ancient dharmaśāstras. Even the Vedāntasūtra ( III. 1. 25 ) does not admit that the killing of animals in sacrifice is impure. The Br. Up. which contains a full statement of the doctrine of transmigration ( VI. 2 ) recommends ( VI. 4. 18 ) to the man who desires that a learned son be born to him the cooking of a mess of the flesh of a bull or ox or of other flesh with rice and ghee.<sup>1859</sup> Not only other animals, but even the cow, was on certain occasions killed according to the grhya and dharmasūtras on several occasions e. g. (1) in śrāddhas ( Āp. Dh. S. II. 7. 16. 25 ), (2) for a distinguished guest in Madhuparka ( Āsv. gr. I. 24. 22-26, Vas. Dh. S. IV. 8 ), (3) in the Astakā śrāddha

1857. ब्रह्मसुखपलायदुहखनमतादीन्वन्दयानि चरिष्यदाहारमयं करिष्ये। इह quoted by ह्यद्वय on सू. 23. 1.

1858. Vide Hopkins' fine tribute to the doctrine of 'ahiṃsā' in 'Ethics of India' pp. 227-232. Dr. MacKenzie ( 'Hindu Ethics' p. 113 ) thinks, not quite rightly, that the doctrine of *ahiṃsā* was greatly influenced by the ideas of *karma* and transmigration.

1859. अथ च ह्यष्टोदुको ने दण्डितो विधीतः ... ... जायेत ... ... सर्वमायुरिषदिति मांसोदने पाचयित्वा सविमान्तमङ्गीयतामीश्वरी जनयित्वा औलेख्य चार्चयेत् वा । बृह. उ. VI. 4. 18.



(Hir. gr. II. 15. 1, Baud. gr. II. 11. 51, Vaik. IV. 3), (4) a bull in the Śālagava sacrifice (Āśv. gr. IV. 9. 10).

In the Dharmaśāstras numerous rules are given about the flesh of beasts and birds and about fishes. Gaut. 17. 27-31, Āp. Dh. S. I. 5. 17. 35, Vas. Dh. S. 14. 39-40, Yāj. I. 177, Viṣṇu Dh. S. 51., 6, Śāṅkha (quoted by Aparārka p. 1167), Rāmāyana (Kiskindhā 17. 39), Mārkaṇḍeya-purāṇa (35. 2-4) prescribe that one should avoid the flesh of all five-nailed animals except <sup>1860</sup> of porcupine, hare, *śvāśikh* (a boar or hedgehog), iguana, rhinoceros and tortoise (some of these works omit the rhinoceros). Gautama adds that one should also avoid the flesh of all animals with two rows of teeth in the two jaws, of hairy animals, of hairless animals (like snakes), of village cocks and hogs and of cows and bulls. Āp. Dh. S. I. 5. 17. 29-31 first forbids the flesh of animals with one hoof only, of camels, of *gavaya* (Gayal), of the village hog, of the śarabha and of cows, but adds the exception that the flesh of milch cows and of bulls may be eaten as the Vājasaneyaka declares the flesh of these to be pure. Āp. Dh. S. (II. 2. 5. 15) forbids the use of flesh to a teacher of the Veda in the months from *upākarma* to *ulśarjāna*. This shows that even brāhmanas who alone would ordinarily be teachers could take meat in the other months of the year. Āp. Dh. S. I. 3. 11. 4 declares that a student had not to observe *anadhyāya* if he ate stale food or uncooked flesh. Āp. Dh. S. II. 3. 7. 4 says that if flesh was offered to a guest, the merit was equal to the performance of the Dvādaśāha sacrifice. The Mahābhāṣya of Patañjali (vol. III. p. 320) states that the precept 'a village cock or hog is not fit to be eaten leads to the inference that a town hog also is unfit food as meat.' Vas. Dh. S. XI. 34 <sup>1861</sup> goes so far as to say that if an ascetic does not partake of flesh when requested to do so in a śrāddha or in a rite for the gods he falls into hell for numberless years. Gradually, however, a change came over the sentiments of the people. Megasthenes (p. 99) and Strabo (XVI. 1. 59) state that the first caste of philosophers which is divided into two sub-divisions, viz. Brachmanes and Sarmanes (śramanas)

1860. पञ्च पञ्चनखा भक्ष्या बद्धाकवेण राषव । इत्येकः श्वादिषो गोषा जनाः कूर्मश्च पञ्चनः ॥ किल्बिषाकाण्ड 17. 39. बसिष्ठ 14. 47 notes that there was a difference of opinion about the flesh of the rhinoceros and wild boar 'अङ्गैश्च विषम्युक्तपञ्चान्यभूकरे च'. शान्ति 140. 70 is पञ्च पञ्चनखा भक्ष्या बद्धाकवेण वै विनाः ।

1861. विमुक्तस्तु वतिः आदौ वै वा मांसमुपयुजेत् । पावन्ति पशुरोगाणि तावन्नरक-मुच्यति ॥ बसिष्ठ XI. 34; compare मनु. V. 35.



abstained from animal food and sexual intercourse (probably as brahmachārins) and that after living in this manner for 37 years they began to live with less restraint and began to eat the flesh of animals, particularly of those that did not assist man in his labour. The Great Emperor Aśoka declares in his first Rock Edict how originally thousands of animals were killed in the royal kitchens, how he then brought down the number to two peacocks and one deer daily and how he had resolved to discontinue the slaughter of even this limited number thereafter. Vide also the 2nd and 4th Rock Edicts. In the fifth pillar edict (Delhi-Topra) the Emperor Aśoka notes that when he had been twenty-six years on the throne he declared numerous animals (such as parrots, *mainas*, hamsas, cakravākas, tortoises, porcupines, fishes &c.) to be *avadhya* (not to be killed). The general rule as stated<sup>1862</sup> by Āp. Dh. S. II. 2. 3. 12 and the Rāmāyana (quoted above on p. 733) was that from that food that was either cooked or got ready for the daily meals of a householder, *homa* and *balli* were to be made. Ancient works spoke of meat offerings to gods and in madhuparka and śrāddha. Therefore some of the smṛtis like those of Manu and Vasistha are in two minds about the use of flesh. Manu (V. 27-44) at first contains a permission to kill animals only in madhuparka, in sacrifices<sup>1863</sup> and in rites for gods and manes and on no other occasion. Manu (V. 27 and 32) further says that no sin is incurred in flesh-eating when one's life is in danger (owing to famine or disease) and when a person partakes of the remnants of the flesh of an animal purchased by him or reared by him or flesh given by another out of what is prepared for offering to gods and manes. Yaj. I. 179 is to the same effect. Manu further clinches his exhortation not to eat animal food by ordaining that he who kills an animal except for the limited purposes stated above is himself killed for as many births as there are hairs on the body of the slaughtered animal (Viṣṇu Dh. S. 51. 60 is also the same). Manu then goes on to declare (V. 40 and 44 = Viṣṇu Dh. S. II. 63, 67) that herbs or plants, animals, trees (of which sacrificial posts are made), lower animals, birds, that meet destruction for the sake of performing

1862. दुहनेचिनो वदन्तीवर्य होमा बलपक्व स्वर्गदुर्लभं दुक्ताः । आप. ध. सू. II. 2. 3. 12.

1863. मधुपर्कं च पक्षे च विदुर्देवकर्मणि । अथैव यज्ञादो हिंसा. मानवदेवकर्मणि-  
मन्त्रः ॥ मनु V. 41. This is the same as वसिष्ठ IV. 6, Viṣṇu Dh. S. 51. 64,  
Śāh. gr. II. 16. 1 (Śāh. gr. reads सोमे for पक्षे).



sacrifices are born again in better forms ( of existence ) and that *himsā* ( killing of or injury to sentient beings ) done according to the dictates of the Veda should be understood as no *himsā*<sup>1864</sup> since dharma shines forth from Veda alone. Though Vasiṣṭha Dh. S. ( in 14. 39-40 ) allows the flesh of five five-nailed animals and of animals with one row of teeth ( except camels ) and also of certain birds and kinds of fish, yet in VI. 5-6 it takes up the same position as that of Manu viz. that *himsā* was allowed only in sacrifices &c. From V. 46-55 Manu takes up the position of total abstention from killing animals even in sacrifices ( they are the same as Viṣṇu Dh. S. 51. 69-78 ). In one verse ( V. 48 which is the same as Vas. Dh. S. IV. 7 ) Manu says that no flesh can be had without killing living beings and killing such beings cannot lead to heaven; therefore one should give up flesh. Verses 53 and 56 are very important as they convey that the merit of him who performs a horse-sacrifice every year for a hundred years and of him who does not partake of flesh ( throughout life ) is equal and that the word *māṁsa* ( flesh ) is derived by the wise ( from 'mām' and 'saḥ' ) as meaning ' he whose flesh I eat to day will devour me in the next world or birth.' Yāj. I. 181 is just like Manu V. 53. Manu winds up the whole discussion ( in V. 56 ) by stating that natural appetites lead men on to eat flesh or to drink wine or to indulge in sexual gratification and there is no sin in indulging in these when they are allowed by the *śāstra* in the case of certain persons and on certain occasions; but abstention in these matters ( even on occasions when they are permitted by the *śāstras* ) leads to great rewards.<sup>1865</sup> From these passages in

1864. This position that injury done to animals or plants according to Vedic precepts is no *himsā* is an ancient idea. The Mait. S. III. 9. 3 has the words ( when a tree is to be cut off for making a sacrificial post the adhvaryu priest places a blade of darbha on the tree at the spot where it is to be cut and then addresses the axe ) ' Oh, axe do not injure this tree; the axe is indeed ( like ) a thunderbolt; he screens the tree from the thunderbolt by placing the darbha in order to effect *ahimsā* ' ' स्वधिते नैनं हिंसीरिति वज्रो वै स्वधितिर्वज्राद्यायास्तान् एतद्वत्सर्वात्पह्नितायै ' मै. सं. III. 9. 3. The Nir. I. 16 states that one must understand that there is no *himsā*, as the express words of the Veda convey that idea.

1865. न मांसमक्षणे दोषो न मद्ये न च मेषुने । बहुरिरेषा पूतानां निहन्तिस्तु महा-  
कला ॥ मनु V. 56. This is quoted by the तन्त्रवार्तिक on p. 191. The real meaning of this is brought out by बृहस्पति ' मीनामन्त्रां तथा मयं कुर्वी मत्स्यहृदा-  
द्वयम् । कर्तुं च मेषुर्न धर्म्यं पुनोत्पत्तिविहिततः । स्वर्गं प्राप्नोति नैव । तु मत्स्यवायेन दुष्कृते ॥ ' in सर्वज्ञानाराधन ०४ मनु V. 50.



Manu, Viṣṇu and Vas. It is clear that when the extant works attributed to these authors were composed, they themselves were staunch upholders of *ahimsā*, but that there were two classes of people in their days who were not opposed to flesh-eating, one class holding that killing animals only for purposes for which the Veda expressly sanctioned *himsā* was not improper and another class that indulged in flesh-eating without restrictions. That in spite of the individual predilections of the author of the *Manusmṛiti*, general usage was different even in Manu's day is indicated by the fact that in III. 227 Manu says that in śrāddha the performer should get ready various kinds of food including flesh of tempting varieties. Yaj. I. 258-260 states how flesh of various animals when served in śrāddha to the brāhmanas invited tends to cause satisfaction to the Manes for long periods. Brhaspati quoted by Sarvajña-Nārāyaṇa explained Manu V. 27 as a *pāriśankhyā* i. e. Manu does not enjoin flesh-eating on the four occasions stated, but only permits it and forbids it on other occasions.<sup>1866</sup> Centuries were required before the views propounded by Manu became predominant. Gradually large sections of the population of India gave up flesh-eating and even those who did not regard it as forbidden to them rarely partook of it or did so in an apologetic way. The spread of Vaiṣṇavism tended to wean people from flesh as required by the Bhāgavata-purāṇa<sup>1867</sup> (VII. 15. 7-8) which is to the Vaiṣṇavas what the Bible is to the Christians. In medieval and modern times all brāhmanas avoid flesh (except some brāhmanas in northern and eastern India that hold that fish may be eaten); so also do many vaiśyas, particularly those who are Vaiṣṇavas and even among śūdras there are many who do not touch flesh and regard abstention from flesh as meritorious. From ancient times the kṣatriyas have been meat-eaters. The Mahābhārata has in several places to say a great deal on flesh-eating. In the Vanaparva 50. 4 it is stated that the Pāṇḍava heroes killed with unpoisoned arrows deer and first offered venison to brāhmanas and partook of it themselves. In Sabhā 4. 1-2 king Yudhiṣṭhira on the opening of Mayasabhā feasted ten thousand brāhmanas with various delicacies including the flesh of wild boars and

1866. 'अत्र च भक्षयेदिति न विधीयते किंतु रायपात्रमक्षणमदूष्य परितोक्षवापते। यथा नन्दशौनवेभ्यो बृहस्पति-रोमो नियुक्तो विधिना हवै विवृतस्तथा।' मांसमद्याद्यदुपैषा परितोक्षया यवोक्षिताः । सर्वज्ञसंस्मरणेन on Manu V. 27 and 56.

1867. 'न ह्यहोहानिषेधे भक्ष्ये न आद्यादन्तस्तुतिम्। सुन्दरीः स्वात्मरा योतिस्तथा न दधुर्दिलया । एतादृशः परे भवो नृणां सद्धर्मनिष्पन्नात्। भागवतपुराणे VII. 15. 7-8.



deer. Vanaparva 208. 11-12<sup>1868</sup> offers the consoling thought (that is conveyed by the R̥gveda itself) that animals killed in sacrifices to the accompaniment of Vedic mantras went to heaven and it narrates the story of king Rantideva in whose sacrifices two thousand animals and cows were killed every day. Anuśāsana. 116. 8 contains the view that there is nothing so nourishing as meat for those who are wounded or weak or worried or who are given up to too much sexual gratification and those exhausted by long travel. Anuśāsana 116. 16-19 allows flesh of animals killed by hunting to ksatriyas. There are some passages where the Mahābhārata contains the same sentiments as those of Manu e. g. Anuśāsana 115 highly praises abstention from meat and a few verses of this chapter (e. g. 115. 44-45, 48) are very similar to Manu's (V. 27, 51). Śaṅkha quoted by Aparārka p. 1167 allows the flesh of buffaloes, goats, rams, *ruru* deer, ordinary deer and spotted deer. Hārta quoted in the Gr. R. p. 375 mentions the flesh of goats, rams, buffaloes, deer of various kinds (*ruru*, *pr̥ṣṭa*, *nyāṅku*, *ṛkṣa*), rhinoceros, and large forest bears as 'permissible, while Devala quoted by the same forbids the flesh of cows, asses, camels, horses, elephants, lions, tigers, bears, *śarabhas*, snakes, boa constrictor, rats and mice, cats, mongooses, village hog, dog, jackal, animals of 'unknown species, *cheetas*, dark-faced apes, monkeys and human beings. Manu V. 51 (= Viṣṇu Dh. S. 51. 74) says that he who gives consent to the killing of an animal (for food), who cuts off the limbs, who kills the animal, who sells or purchases meat, who cooks it, who serves meat and the eater of meat—these are all guilty of killing. Yama (quoted in Āhn. Pr. p. 533) says that the eater is the greatest sinner out of these, as, if there were no eaters of meat, no one would kill animals for food.

Gaut. 17. 29 and 34-35, Āp. Dh. S. I. 5. 17. 32-34, Vas. Dh. S. 14. 48, Viṣṇu Dh. S. 51. 29-31, Manu V. 11-14, Yaj. I. 172-175 contain long lists of birds the flesh of which was forbidden and of those the flesh of which was allowed. A few of these may be noted. All birds that subsist on raw flesh (vultures &c.), the *cītaka*, parrot, *hansa*, all birds that dwell in a village (such as pigeons), *baka*, birds that scratch dunghills for food are forbidden; while wild cocks and peacocks were permitted. On Jaimini V. 3. 26-28 Śabara quotes a Vedic text that one who has

1868. वज्रं पशवे भद्रं वधते सर्वं द्विजैः । संवृताः किं जनेभ्यः शंसि । स्वर्गं नवाप्तुम् ॥ २०८. ११-१२. This idea is as old as R̥g. I. 162. 21. ...



constructed the fire altar (*agnicū*) should not eat the flesh of birds till the sacrifice he has embarked on is finished.

About fish there is no unanimity. Āp. Dh. S. I. 5. 17. 36-37 says 'among fish the *ceṭa* (long-nosed crocodile?) is forbidden, so also are fish with snake-like heads, the *makara*, fish that subsist on dead flesh, fish that have strange forms (such as those that have heads like men, or that look like elephants).' Manu on the other hand regards fish-eating as the worst form of flesh-eating and forbids all fish (V. 14-15), but then makes an exception (V. 16) in favour of fish called *Pāṭhina* and *Rohita* if used in rites for gods and Manes and fish called *rājīna*, lion-faced fish and fish having scales. Vide Vas. Dh. S. 14. 41-42, Gaut. 17. 36, Yāj. I. 177-178 also.

About milk several rules are stated in the smṛtis. Gaut. 17. 22-26, Āp. Dh. S. I. 5. 17. 22-24, Vas. Dh. S. 14. 34-35, Baud. Dh. S. I. 5. 156-158, Manu V. 8-9, Viṣṇu Dh. S. 51. 38-41, Yāj. I. 170 lay down that the milk of a cow that is *sandhini*,<sup>1869</sup> the calf of which is dead, that gives birth to twins and that has not passed ten days after delivery, from whose udders milk oozes of itself, is forbidden. The milk of sheep and she-buffaloes also is not to be used until the lapse of ten days after delivery. The milk of ewes, of camels and of all animals with one hoof is altogether forbidden. The Mit. (on Yāj. I. 170) notes that even the curds and other products of such milk as is forbidden are also forbidden, but Viśvarūpa thought that only the milk of a cow whose calf is dead, or who is *sandhini*, or who has not passed ten days after delivery is forbidden and not curds and other products thereof. The milk of even a cow that feeds on impure food should not be used<sup>1870</sup> (Viṣṇu Dh. S. 51. 41 and Atri verse 301). In the Vāyupurāṇa even the milk of she buffaloes is forbidden.<sup>1871</sup> Baud. Dh. S. (I. 5. 159-160) prescribes the penance called *Prājāpatya* for drinking forbidden milk of all animals except the cow and a fast for three days for drink-

1869. The word '*sandhini*' is explained in three ways as 'a cow in heat', 'that gives milk once a day', 'a cow that yields milk on account of another calf being brought to it, its own being dead'. Vide Mit. on Yāj. I. 170.

1870. अजा मासो महिषश्च अमेवं मक्षयन्ति साः । दुग्धं हृदि च क्षये च सोमं न विलेपयेत् । अत्रि verse 301.

1871. अश्विजं मार्गशीर्षं च सर्वमेकमर्घं च वत् । मादिवं चामरं चैव पयो वज्रं विजा-  
यता ॥ वायुपुराण 78. 17.



ing the milk of a cow when forbidden. Āpastamba-smṛti (in verse) forbids the milk of a *kṛpīṭā* cow to all except to brāhmaṇas and the Bhaviṣyapurāṇa says that even a brāhmaṇa is to use only such portion of the milk of such a cow that remains after employing it in rites for gods.<sup>1873</sup> The Brahmapurāṇa says 'one should not partake of curds at night even if one is starting on a journey, but in madhuparka it may be used at night. Ill-luck dwells in fried grain by day and in curds and barley by night and in Kovidāra and Kapittha (trees or fruits) at all times' (quoted in Gr. R. p. 370). Manu IV. 75 forbids the eating after sunset of all food in which sesame are mixed.

Several herbs and vegetables have been forbidden from very ancient times. According to Āp. Dh. S. (I. 5. 17. 25-27) all herbs from which liquors are distilled, *kalañja* (red garlic), *palāṇḍu* (onions), *parārika* (dark garlic) and whatever similar vegetables are not used by respectable people, should not be eaten; and a brāhmaṇa text prescribes that 'kyāku' (mushrooms) are forbidden. Gaut. 17. 32-33 forbids tender leaves (of trees), *kyāku*, *laśuna* and the resins of trees and the red sap flowing from incisions made in the barks of trees. Vas. Dh. 8. 14. 33 forbids the eating of *laśuna*, *palāṇḍu*, *kyāku*, *grājana* (turnip), *śleṣmātaka*, the resins of trees and red sap (as in Gautama). Manu V. 5-6 forbids *laśuna*, *palāṇḍu*, *grājana*, mushrooms (*kavaka*) and all herbs that spring from impure soil and manure, red resins and red sap (as in Gautama) and *śetu* (*śleṣmātaka*) fruit. Yāj. I. 171 and 176 adds *śigra* and prescribes the penance of cāndrāyana for eating forbidden herbs and vegetables. The great difficulty is to find out the modern equivalents of some of the herbs and vegetables. According to a verse quoted in Gr. R. p. 356 from the Smṛtismañjarī there are ten varieties of *palāṇḍu* of which *grājana*<sup>1872</sup> is one. Aparārka p. 249 quotes passages from the Brahmapurāṇa forbidding various kinds of herbs and vegetables. Vide also Gr. R. pp. 354-356 for quotations from Devala and others about herbs and

1872. अविषयश्च इत्यर्थो वेद्यः सुदोषः वा दुःखः । यः विवेकापिर्लभ्यते न तन्निद-  
नस्यदुष्पदम् ॥ अशोकामलम् quoted in स्मृतिच. (आह. p. 423) and परा. मा. I. 2.  
p. 381; कापिलं यः विवेकद्वयो मध्ये स विषयश्चेत् । इत्यर्थो विवेकं विधेयं विमः स्वादुष्यथा  
पदम् ॥ अविषयपुराण quoted in स्मृतिच. (आह. p. 423) and सह. र. p. 370.

1873. रत्नो गोदीर्घपञ्च विच्छिन्नमन्यो महौषधम् । हिरण्यं पलायुषः मन्त्रज्ञाः परा-  
रिकाः । दूतलं चयनेई च पलायोईकं जातयः ॥ इति स्मृतिमञ्जरीकारलिङ्गिवैद्यकश्लोकात् ।  
सह. र. p. 356 and आह. य. p. 514.



vegetables that are forbidden. The Mit. on Yāj. III. 290 quotes a sūtra of Sumantu that *lasuna* and other vegetables are not forbidden to those who are ill, if they are prescribed by way of medicine.<sup>1874</sup> About *asafoetida* (*hingū*) Haradatta on Gaut. 17. 32 says "It is doubtful whether it is a resin or is a sap flowing from incisions, but even respectable people partake of it and that camphor not being rad nor a resin nor a sap may be eaten." The Sm. C. (on śrāddha p. 413) says that some smrtis forbid the use of *hingū* in śrāddha, while the Ādipurāṇa allows it and therefore there is an option. The Gr. R. p. 354 shows that the round *allū* (gourd) was forbidden. Vṛddha-Hārta VII. 113-119 mentions herbs, vegetables and fruits that are forbidden. Vide also the Smṛtimuktāphala (Āhnika pp. 434-435) for quotations as to the names of several roots, fruits and vegetables that were forbidden together with their South Indian names.

Āp. Dh. S. II. 8. 18. 2 forbids the use of dark grains (like māsā beans) in śrāddha. The Mahābhāṣya says 'when it is declared that māsā beans should not be eaten, they are not to be eaten even when other grains of corn are mixed up with them' (vol. I p. 127).<sup>1875</sup> The Gr. R. p. 359 quotes the Brahmapurāṇa<sup>1876</sup> forbidding the use of certain cereals generally such as rājamāsā, sthūlamudga (called 'methi' in Marathi), masūra &c. Saṅkha-Likhita<sup>1877</sup> quoted in Āhn. Pr. p. 394 allows the employment in offering to gods of all cereals, except kodrava, caṇaka (gram), māsā, masūra, kulattha and uddālaka. Vṛddha-Hārta VII. 110-111 also mentions the corns that are forbidden.

Gaut. 17. 14-16, Āp. Dh. S. I. 5. 17. 17-19, Vas. Dh. S. 14. 28-29 and 37-38, Manu V. 10. 24-25, Yāj. I. 167 prescribe that cooked food which has become sour by being kept for some time or by being mixed with something else should not be eaten nor should stale (over which the day or night has passed) food be eaten, nor food cooked twice (with interval) except curds and butter-milk and except stale articles like vegetables, cakes, fried grain,

1874. एतान्नेषु स्वाधिकृत्य निषिद्धक्रियादानमपि विज्ञानि भवन्ति । तानि चैवं प्रकाराणि तेष्वपि न दोषः । सुमन्तु in मित्रा on वा. III. 290.

1875. मासा न भोक्तव्या इत्युक्ते मित्रा अपि न सुज्वन्ते । महाभाष्य vol. I p. 127.

1876. राजमसाः रघुलमुद्गास्तथा इव पक्वास्तयो । मसुराः शतदुग्धाश्च कुसुमः श्रीनिकेतनम् । सर्वान्देवान्मन्त्रेभ्यो न च देवानि कल्पयिष्यत् । ब्रह्मपुराणं quoted in सूत्र. १. p. 359, आह्निक. म. १. 516.

1877. आभक्तमन्त्रोपरोधेन प्रतिनिपतानामोषधीनां कोद्वयव्यक्तमात्मनश्च कुललो-  
हात्कचर्जं निषेधणीयम् । शङ्खलिखिते in आह्निक. म. 394 and 404.

porridge, pulse cakes, those boiled in oil and rice boiled in milk or when mixed with honey ; and that even stale food flavoured with ghee or curds or the remnant of food offered to the gods may be eaten. Manu V. 25, Vas. Dh. S. 14. 37-38, Āp. Dh. S. I. 5. 17. 19 and Yāj. I. 169 say that articles of wheat and *yava* flour and products of milk though stale and unmixed with ghee may be eaten by all *dvijātis*, provided they have not turned sour.

The above long lists of forbidden vegetables, meat, milk furnish examples of food that is *jātiduṣṭa* or *svabhāvaduṣṭa*. The rules about not eating stale and sour food illustrate food that is *kāladuṣṭa*. Any article of food which is mixed up with forbidden things like *palāṇḍu* or is in contact with unclean substances or food in which hair or an insect is found or in which excreta or the limb or tail of a mouse is found, food touched by a woman in her monthly course or in which a bird (like the crow) has thrust its beak or food touched by a dog or smelt by a cow or food from a house in mourning or from a family in impurity due to birth should be avoided ( vide Āp. Dh. S. I. 5. 16. 19-20 and 24-29, Manu IV. 207-209, 212, 217, Yāj. I. 167-168). If a dog or an *apapūtra* sees food which a man is eating or if a person when engaged in taking his meal sees a *cāṇḍāla*, a dog, a crow or a cock or a woman in her course, he should leave the food and get up. Manu (III. 239-240) says that a *cāṇḍāla*, a village hog or a village cock or a dog, a menstruating woman and an impotent person should not be allowed to see *brāhmaṇas* eating, whether in rites for gods or Manes, or at times of gifts. Kātyāyana says that if a *brāhmaṇa* hears the voice of a *cāṇḍāla*, a *patita*, or a woman in her course he should at once leave eating and if he eats even one morsel after hearing their voice he has to observe a fast for one day.<sup>1878</sup> The rules about not eating food from a house in mourning illustrate food that is *nimittaduṣṭa* (forbidden by reason of an occasion or chance reason), the other rules about food

1878. क्षुत्ता वा अपपात्रेण वा दृष्ट्वा । आप. घ. सू. I. 5. 16. 31 ; उदुक्त्वानपि आण्डादिभ्यश्च कुक्कुटमेव च । क्षुत्तानो यदि पश्येत तदर्थं तु परिप्रेजेत् ॥ व्यास quoted in स्मृतिह. (आह्निक p. 428), आह्निकम् p. 482 ; चण्डालपतितोदुक्त्वाचार्यं कृत्वा द्विजोत्तमः । क्षुजितं प्राप्तमार्थं चेदिदमेकमभोजनम् ॥ कात्यायन quoted in आह्निकम् p. 482. वरद्वज explains अपपात्र as 'आण्डाढादयः' on आप. घ. सू. I. 7. 21. 5 and on आप. घ. सू. I. 5. 16. 31 as 'अपमत्ता पात्रेभ्यः यदि ते पात्रे भोज्यं लभ्यते' ; on आप. I. 1. 3. 25 'अपपात्राः प्रतिशोभा रजकादयः । अपपात्रानि हि तेषां पात्राणि पात्राद्यर्थानि चतुर्भिर्गोः सह'. अपपात्रं ॥ ५५॥ (p. 720) 'पतितत्वाज्ज्ञातिभिर्भक्षितोपपात्रितः'.



forbidden because of contact with unclean things or with garlic &c. exemplify *samarga-duṣṭa* (forbidden because of contact) and the rules about avoiding food seen by a dog &c. are examples of *kriyā-duṣṭa* (forbidden on account of certain actions). The *smṛti* writers were not devoid of practical common sense. Baud. Dh. S. II. 7. 7 says that if in a heap of cooked food, hair, bits of nails or skin or insects or dung of rats is seen, then a lump from that part where these are seen should be taken out and the rest should have water sprinkled over it and holy ashes should be scattered over it and water should be again sprinkled over it and brāhmaṇas should then loudly declare the food to be all right and it may be then used for serving. Valk. 1879 IX. 15 contains a similar direction. Parāśara VI. 71-74 says that cooked food (rice) amounting in quantity to one *drona* or one *śdhaka*,<sup>1880</sup> if licked by a dog or by a crow or smelt by a cow or an ass, should not be thrown away, but should be purified and then used, and that the portion spoilt by touch &c. should be taken away from the whole mass, the rest should be sprinkled over with water in which a golden piece has been dipped and fire should be brought in contact with it (by ignited *darbha*) and brāhmaṇas should recite Vedic texts over it and then it may be served. Vas. Dh. S. 14. 23 and 25-26, Yaj. I. 189 and 191 contain similar rules.<sup>1881</sup>

Food cooked only for oneself and not for offering to gods or guests should not be eaten (Gaut. 17. 19, Manu IV. 213). This is called *samiskāra-duṣṭa* (forbidden on account of the absence of purificatory rites) by the *Smṛtyarthasāra* p. 68. The largest number of injunctions are concerned with *parigrahaduṣṭa* (food which may be good in itself but is forbidden because of its coming from the hands of or being owned by certain persons). The following is a fairly comprehensive list of such persons compiled from Āp. Dh. S. I. 6. 18. 16-33 and I. 6. 19. 1, Gaut. 15. 18 and 17. 17-18, Vas. Dh. S. 14. 2-11, Manu IV. 205-220, Yaj.

1879. अवाकासुपक्षे बद्धो तस्मिन्नुपवासनात् तद्वैद्यदुष्टं व्यपोष्य पचमानं सुवर्जनं इति मन्मथैः श्रेष्ठं दुर्गोक्तं वा लघुं चित्वा सुदीपात् । वैजा. स्मार्त IX. 15.

1880. According to पराशर (VI. 70) 2 *varas* are equal to an *āṇaka* and 32 *varas* are equal to a *śroṇa*. Others define differently. According to अपराज p. 305 and हेमाद्रिविजयवल्गु part 1 p. 57, 2 *पल* = *श्रुत*, 2 *श्रुत* = *कुम्भ*, 4 *कुम्भ* = *मस्य*, 4 *मस्य* = *आहक*, 4 *आहक* = *श्रोण*, 2 *श्रोण* = *कुम्भ* and 8 *कुम्भ* = *सारी*. Vide *mita* on वा. III. 265 and 274 also.

1881. देवश्रोणां निवासेषु च श्रेषु बद्धेषु च : काकैः श्वभिश्च संस्पृष्टमन्नं तन्न वितर्जयेत् । तस्माद्वान्नमगोदुष्टं शेषं संस्कारमर्थेति । वसिष्ठ 14. 25-26.



I. 160-165, Veda-Vyāsa III. 50-54, Brahmapurāṇa quoted by Aparārka pp. 1177-79 and other works :—one who has not kept the sacred (śranta and grhya) fires, a miser (who stints even his parents, children, wife through greed), one imprisoned (or fettered), a thief, an impotent person, a wrestler (or one who subsists by going on the stage), a vains i. e. a worker in bamboo (or naṣa according to Viśvarūpa), a singer, an actor, an *abhiśasta* (one charged with having committed a mahāpātaka), a usurer, a courtesan, a *saṅgha* or a *gaṇa* (group or band of rogues, brāhmaṇas or others), one who is initiated for a Vedic sacrifice (till he has not bought soma or has not offered an animal to Agni and Soma; vide Āp. Dh. S. I. 6. 18. 23-26 which quote the Ait. Br.), a physician (who subsists by the practice of medicine), a surgeon, a fowler, a hunter (for selling flesh), one suffering from an incurable disease, one who is irascible or cruel, an unchaste woman, a *matta* (one intoxicated or puffed up by wealth and learning), an enemy, an *ugra* (one ferocious in look or words or a man of that caste), *patita* (an outcast), *vṛātya* (vide pp. 376-379 above), a hypocrite (or swindler), one who eats the remnants of others' food (or of a śūdra), a woman whose husband is not living and who has no son, a goldsmith, a hanpecked husband, one who serves as a priest to the whole village, a vendor of weapons, a blacksmith, a *nīśāda*, a tailor, a *śavṛtti* (one subsisting by keeping dogs, or one who does menial service), a king, <sup>1822</sup> a king's *purohita*, a *rajaka* (a washerman or dyer), an ungrateful person, one who makes his livelihood by killing animals, a distiller or seller of liquors, one who stays in the same house with his wife's paramour, one who sells the soma plant, a back-biter, a liar, an oil-presser, a bard, a son-in-law (as long as he has no son or child), <sup>1823</sup> a sonless man (Mīt. on Yaj. III. 290 quoting Likhita), one who starts a sacrifice without studying the Veda, a woman sacrificer, a carpenter, one who makes his living by astrology, one whose duty is to ring bells (for reminding the king of the time or awakening him), a grāma-kūṭa (a village officer, Aparārka p. 239), a *pariṇitti*, a *parivṛtidāna*, the husband of a śūdra woman or of a remarried widow, the

1822. मनु IV. 218, अङ्गिरस 117, अत्रि 304, आप. 9. 28 (in verse) say 'राजायै नैव आदत्ते'.

1823. स्वयंता अपरा अपराभादनीयाकृष्टे पिता । अत्रि 305 ; 'निम्नं ज्ञानात् न मन्वेत्यद्वयं न कार्यदेत् । अपराभां तु कन्यायां भादनीयाकृत्य वै वृद्धे ॥ आश्विनपुराण quoted by अपराक p. 239 ; सप्तम्यम्+ I. 175 'ब्राह्मणो नैव सुजीयार् दुहित्वं कदाचन ॥' (without qualifications) ; vide सप्तम्यम्+ 15. 80 also.



son of a *punarbhū*, a worker in hides, a potter, a spy, one who becomes an ascetic without following the rules laid down for that *āśrama*, a lunatic, one who has sat down at his debtor's house in *dhurva*. Manu IV. 222 prescribes a fast for three days if a brāhmana partakes of the food of these unknowingly, but the *kṛcchra* (Prājāpatya) for knowingly doing so. Baud. Dh. S. II. 3. 10 prescribes the *japa* of Rg. IX. 58 ( tarat sa mandī ) for eating the food of one from whom it should not have been taken. Manu XI. 253 and Viṣṇu Dh. S. 56. 6 do the same.

The next question is whose food may be taken. Great fluctuations have occurred in the usages during the last two thousand years or more in this matter. Gaut. 17. 1 says 'a brāhmana may eat at the houses of all *dvijātis* ( the three higher varnas ) who are well-known to be performing the peculiar duties of their *varṇa* or *āśrama*.' Gaut. 2. 41, Baud. Dh. S. I. 2. 18-19, Āp. Dh. S. I. 1. 3. 25 allow a brahmacārin to beg for food at the houses of men of all varnas, except those who are *apapātra* and *abhiśasta* ( suspected of mahāpātakas ). Āp. Dh. S. I. 6. 18. 9 first prescribes for a brāhmana who has returned from his teacher's house that he should not eat in the houses of the kṣatriya and other varnas ( as a general rule ), then he gives the opinion of some that he may take food from members of all varnas except śūdras, provided they abide by the rules for their varna. He also notices that even śūdra's food may be eaten if he serves a *dvijā* in virtue of his duty to do so. Even Veda-Vyāsa III. 56 expressly declares that all *dvijātis* who know each other's families may partake of food at each other's houses.<sup>1884</sup> Āp. Dh. S. I. 6. 19. 2-12 raises the question as to whose food may be eaten and names several sages who differed in their views. Kaṇva said that one may eat the food of only him who wishes to give ( and so requests ), Kaṇva thought that one may eat the food of him only who is holy ( punya ); Vāseṣyāyana said that one may accept from whoever is liberal enough to give; Īka, Kunika, Kāṇva, Kutea and Puṣkarasādi held that alms ( food ) offered by a pure man may be eaten; Vāseṣyāyana said what is offered by any body without asking may be accepted; according to Hārta one should not accept food which is offered after an express previous announcement 'I shall give you such and such a kind of food.' Āpastamba's own view appears to have been ( I. 6. 19. 9-11 ) that one should accept the food of him whose conduct is religious and who



desires to offer food, that one should not accept the food even of a righteous man if he shows even the slightest unwillingness to give and that whatever is offered unasked may be accepted. These directions are rather vague.

In modern times a person is more lax in taking food prepared with oil or ghee or milk. He may take such food from members of certain castes other than his own. But ordinarily he would not take food cooked in water from any person belonging to another caste or even sub-division of the same caste. In towns and cities there is a strong tendency to considerably relax these restrictions. We saw above that in the times of Gautama and Āpastamba and others a brāhmaṇa was allowed to take food prepared in the houses of kṣatriyas, vaiśyas, and even śūdras. Gradually this latitude came to be restricted and most of the sūtras and early smṛtis restrict the liberty to take food from śūdras by saying that only from the following among śūdras a brāhmaṇa can take cooked food, viz. one who cultivates the brāhmaṇa's field on the system of paying half of the crops to the latter, a family friend, one's cowherd, one's barber, one doing personal service i. e. a *dāsa* ( vide Gaut. 17. 6, Manu IV. 253, Viṣṇu Dh. S. 57. 16, Yāj. I. 166, Āngīras 120-121, Veda-Vyāsa III. 55 and Parāśara XI. 21 ). Manu and Yāj. add that any śūdra who declares to a brāhmaṇa that the former is going to be dependent on the latter and who declares what his actions have been and how he will serve the brāhmaṇa is also *bhojyāna* (one whose food may be eaten). The Mīt. quotes a sūtra which includes the potter among these (on Yāj. I. 166) and Devala also does so.<sup>1883</sup> It may be stated that Parāśara (XI. 22-24) gives peculiar meanings to the words *dāsa*, *nāpita*, *gopāla* and *ārbhika*. The general rule forbidding the food of śūdras is stated by Vas. Dh. S. 14. 4, Manu IV. 211 and 223, Yāj. I. 160. Āngīras 121 says that he who takes cooked food from śūdras other than the five excepted above has to undergo *cāndrāyana* penance. Atri (172-173) prescribes the same penance for a dvija eating the food of a washerman, an actor and a worker in bamboos and the penance of *parāka* for taking the food of or residing amongst *antyajas*. Vas. Dh. S.

1883. सुदासो (सुदासो!) नापितो गोपः कुम्भकारः क्षुपीयतः । बाह्यैरपि भोज्याकाः पच्यते शुद्धयोनयः ॥ देवल in सू. र. p. 337; पराशर XI. 22-24 are शुद्ध-कन्पासदुत्यको बाह्येन तु संस्कृतः । संस्कारानु नवेदासः असंस्कारानु नापितः ॥ क्षत्रि-याश्चक्षुदकन्पासां ससुत्यजस्तु यः द्युतः । स गोपत इति ज्ञेयो भोज्यो विदेर्न संजयः ॥ वैश्य-कन्पासदुत्यको बाह्येन तु संस्कृतः । स क्षापीक इति ज्ञेयो भोज्यो विदेर्न संजयः ॥



VI. 26-29, Āngīras 69-70, Āp. (verse) 8, 9-11 severely condemn a brāhmaṇa partaking of food from sūdras. Āngīras 75, Āp. (verse) VIII. 8-9 declare that a brāhmaṇa who is an *agnihotrin* and yet does not desist from sūdra food loses five viz. his self, his vedic lore and his three (sacred fires). Medhātithi on Manu V. 84 expressly states that the barber is touchable and bhojyānna (whose food may be taken). This shows that up to the 9th century A. D. the rules about taking food from even certain sūdras had not become rigid in all provinces of India. Āngīras 77-78, Āp. (verse) 8, 11-13 and Yama (quoted in Gr. R. p. 334) declare that a brāhmaṇa may eat at a brāhmaṇa's at all times, at a kṣatriya's only on *parvans* (on full moon &c.), at a vaiśya's when the latter is initiated for a sacrifice, at a sūdra's never and the food of the four varṇas is respectively like nectar, milk, food and blood.<sup>1886</sup> According to Manu IV. 223 a brāhmaṇa could take from a sūdra uncooked food for a night, if he had no other means of subsistence. When exactly brāhmaṇas were forbidden to take food from kṣatriyas or vaiśyas it is difficult to say. In the Kalivarjya section all that is forbidden is taking food from the five sūdras enumerated in Manu IV. 253. Gaut. 17.1 prescribes that fuel, water, fodder, roots, fruits, honey, protection, what is offered unasked, a bed, seat, shelter, conveyance, milk, curds, roasted grain, *śafarī* (small fish), *priyaṅgu* (millet), a garland, meat of deer, vegetables must not be refused when offered by any one spontaneously. Vas. Dh. S. 14. 12, Manu IV. 50 are to the same effect. Āngīras<sup>1887</sup> quoted in Gr. R. p. 337 states that cow's milk, barley flour, oil, oil-cakes, cakes (of flour) may be taken from a sūdra and eaten and whatever else is cooked in milk. Brhat-Parāśara VI. says 'uncooked meat, ghee, honey and oils extracted from fruits, even if they are kept in a *mleccha's* vessel, become pure the moment they are taken out of such vessel; similarly milk, curds, and ghee contained in vessels of ābhīras are blameless and the vessels are pure as long as these articles are contained in them.'<sup>1888</sup> Laghu-Saṁhita 128

1886. ब्राह्मणस्य सदा सुद्धे कश्चित्पुत्र इव वर्तते। वैश्यस्य वज्रदीक्षायां सुद्धस्य न कदाचन। अयुतं ब्राह्मणस्यैव कश्चित्पुत्र इव। सुद्धस्य। वैश्यस्याप्यवर्तते सदा सुद्धस्य कश्चित्पुत्र इव। आप. 8. 11-13, = अङ्गिरस्य 77-78 (सहवैश्यस्य सुजीतं for वैश्य.....दीक्षायां), पतञ्जलि पट्टवेष्टु च वैश्यस्य and गृह. र. p. 334 explains पट्टवेष्टु गोमूत्रादिवु.

1887. गोरस्य वैश्यस्यैव तैलं पिण्याकमेव च। अपूपान् भक्षयेन्मूत्राद्यश्चाप्यत्ययमा कृतवन्। अङ्गिरस्य। गृह. र. p. 337.

1888. आत्मसांसं पुनं शीघ्रं जेह्यात् कलसम्भवाः। म्लेच्छभाण्डस्थिता श्वेति निष्कान्ताः कृतवन्। सुद्धाः। आनीरभाण्डस्थानि पयोद्विपुलानि च। बृहत्संहिता VI. (Jivāanda, part 2 p. 210).



says that corn lying in the field or on the threshing floor, water drawn from wells and milk while still in the cow enclosures may be taken even from one whose food is forbidden. Even such later writers as Haradatta stated that a brāhmaṇa may eat the food of the five śūdras named by Manu IV. 253 in extreme distress only.

Certain articles were not to be eaten at certain stages only. For example, a brāhmacārī was not to partake of honey, meat, and kṣāra-lavana ( vide Āp. Dh. S. I. 1. 4. 6, Mānava gr. I. 1. 12 ). But in danger of life he could eat even these ( vide Medhātithi on Manu V. 27 ). Similarly a forest hermit and an ascetic were forbidden many things ( which will be discussed later on ). A Śātriya was not to drink soma juice ( vide p. 140 above ).

There were rules about the persons who might be engaged to cook and serve food. As brāhmaṇas could in very ancient times eat the food of all varṇas including at least some śūdras, no difficulty must have been felt. The Āp. Dh. S. ( II. 2. 3. 1-6 ) prescribes that āryas ( i. e. the three varṇas ) purified ( by a bath ) may prepare the food for vaiśvadeva; they should stop speaking, coughing or spitting with their faces turned towards the food that is being prepared and should touch water on touching their hair, limbs or garment; or śūdras supervised by āryas may be the cooks. Āp. Dh. S. further requires that when śūdras are cooks they should shave their hair and beard and pare their nails every day or on the 8th day or *purn* days and they must always bathe with their clothes on. Laghu-Āśv. I. 176 says that food should be cooked by one's wife, daughter-in-law, son, pupil, elderly relative, or one's śeṣya or by oneself. Aparārka ( p. 500 ) quotes a verse of Nārāyaṇa that food must be served to a *devatā* by a wife of the same caste ( if he has wives of different castes ).

Although numerous rules are laid down about the persons at whose house food may or may not be taken, the ideal placed before householders was that they should not as far as possible eat at the houses of others and should only do so if they are invited by a blameless person ( vide Gaut. 17. 8, Manu III. 104, Yaj. I. 112 ). Manu III. 104 holds out the threat that those who constantly seek to subsist on the food given by others become after death the cattle of those who give them food.

It is necessary to say a few words on drinking liquor ( *madyapāna* ).



In the Rgveda a distinction is made between soma and surā (liquor), the former being an intoxicating drink, but reserved for being offered (as a sacred beverage) to gods and to be drunk by the priests, while the latter seems to have been meant as a beverage for common men and not usually offered to gods. In Rg. VII. 86. 6 the sage <sup>1889</sup> Vasistha implores Varuṇa to recognize that a man does not commit sin by his own urge or power, but that it is due to destiny or surā, anger, dice (gambling) or heedlessness. In Rg. VIII. 2. 12 the sage exclaims that draughts of soma when quaffed by Indra create in his heart such tumult as those who are heavily intoxicated engage in when surā is drunk. Rg. I. 116. 7 mentions among the deeds of Āsvins this that they filled a hundred jars of surā from the hoof of their powerful horse which (hoof) was like *kīratara* (a strainer or leather-bag?). Rg. I. 191. 10 refers to the leather-bag (of wine) in the house of a vintner. In belauding *bhr̥jās* (liberal men) Rg. X. 107. 9 says that they won the inner draught of surā (from their foes). In Rg. X. 131. <sup>1890</sup> 4 and 5 the Āsvins are praised for having drunk surāma (surā mixed with soma) and helped Indra in his fight with the Asura Namuci. In the Atharvaveda IV. 34. 6 the reward for the performer of sacrifices is said to be heaven in which there are lakes full of ghee and honey, and wherein liquor flows like water. In Atharvaveda 14. 1. 35-36 and 15. 9. 2-3 surā is referred to. The Vāj. S. 19. 7 distinguished between surā and soma 'thou art the powerful surā and this is soma; don't destroy me when thou enterest thy place'. In the Tai. <sup>1891</sup> S. II. 5. 1 ff, the Śat. Br. I. 6. 3 and V. 5. 4 there is a legend of Viśvarūpa, the son of Tvastir, which narrates how he had three heads, one of which was soma-drinking, one wine-drinking and a third for eating

1889. न स एवो दशो वदन् भुक्तिः सा सुरा ननुर्विमीदको अचिन्तिः। अ. VII. 86. 6; दृष्टुं पीतासो दुग्धमे दुर्मदासो न सुरापाद्। अ. VIII. 2. 12; कारोतरा-च्छापाद्वत्सु दुग्धः कृतं कुम्भायसिञ्जते सुरापाः। अ. I. 116. 7; सर्वं विपनां सज्जामि दृष्टिं सुरावतो यदे। अ. I. 191. 10; भोजा जिह्वुस्तर्पेयं सुरापा भोजा जिह्वुर्वं अहसां यपन्ति। अ. X. 107. 9.

1890. सर्वं सुराममाश्रिता बहुचावाहरे सन्धाः विविधानां सुमसती इन्द्रं कर्मस्वाव-  
स्य। अ. X. 131. 4 quoted in ते. वा. I. 4. 2; पृथुर्वा मधुकुलाः सुरोदकाः क्षीरेण दुग्धां  
उद्वेकेन दध्ना। ... उप एवा तित्तु दुष्करिणीः सज्जताः। अथर्व IV. 34. 8. सुरा  
स्वमसि सुस्मिणी सोम एव ना ना हिंसोः स्वा योगिमाश्रित्य। वाक. सं. 19. 7; also  
ते. वा. I. 4. 2 and ते. वा. 37. 4.

1891. विन्ध्यको ये स्वाहः सुरोदितो देवानामासीत्स्ववीरोऽसुरापाद्। तस्य श्रीणि  
क्षीर्वापासन् सोमपाव सुरापानकादनम्। ते. सं. II. 5. 1. 1.; vide काठकसंहिता  
XII. 10 for similar words.



food, how Indra cut off the heads of Viśvarūpa, how Tvastṛ being furious at the slaughter of his son performed a soma sacrifice from which he excluded Indra, how Indra, though not invited, consumed all the soma that was in the tub, how the drinking of too much soma injured Indra and how the gods healed him by the *iṣṭi* called Sautrāmanī (for Sutrāman, 'the good protector', Indra). This Sautrāmanī sacrifice was performed for a priest who drank too much soma and therefore either began to vomit or had severe purging. Vide Kātyāyana śr. 19. 1. 4. It was also performed by him who had an enemy (Śat. Br. XII 7. 3. 4). In this sacrifice a brāhmaṇa had to be hired for drinking the dregs of surā offered in it and if one was not found willing to do it the dregs were to be poured on an ant-hill.<sup>1892</sup> How surā (liquor) was prepared is described in the Śat. Br. XII 7. 3. 5 and in Kātyāyana śr. 19. 1. 20-27 (vide S. B. E. vol. 44, p. 223 n. 2 which summarises the com. on Kātyāyana). In Jaimini III. 5. 14-15 there is a discussion about the Sautrāmanī sacrifice and Śabara quotes the passage of the Tai. Br. I. 8. 6 about hiring a brāhmaṇa for drinking the dregs of the surā offered in the sacrifice. The Śat. Br. contrasts soma and of surā by saying 'soma is truth, prosperity, light and surā is untruth, misery, darkness' (V. 1. 5. 28). The Śat. Br. V. 5. 4. 21 expresses dread<sup>1893</sup> of mixing up the libations of soma and of surā together. The Kāthaka Samhitā XII. 12 contains the following interesting remark. "Therefore an elderly person or a youngster, the daughter-in-law and father-in-law drink liquor and remain babbling together; foolishness (or thoughtlessness) is indeed sin; therefore a brāhmaṇa does not drink surā with the thought 'otherwise (if I drink it) I may be affected by sin'; therefore this is for ksatriya; one should say to a brāhmaṇa that surā, if drunk by a ksatriya, does not harm the latter."<sup>1894</sup> This passage makes it clear that at the time of the Kāthaka Samhitā public opinion had come to this stage that brāhmaṇas had generally given up drinking surā. This passage read with the

1892. ब्राह्मणं परिकीर्त्तयानुष्ठेयमस्य पातारम् । ब्राह्मणो ब्राह्मणं उच्छेदयत्यस्य पाता । यदि ब्राह्मणं न विन्देद्वल्मीकपादायामनयेत् । तै. ब्रा. I. 8. 6. Vide ब्राह्मणपत्रोक्त 15. 15. 1-14 where the last सूत्र is ब्राह्मणं सुरासं परिकीर्त्तयानुष्ठेयमस्य उपनीयते ।

1893. द्वापरी उद्धरन्ति । उत्तरवेदविषोत्तरुद्धते इति न मेतोमाहुतीश्च सुराहुतीश्च सद्यः जुहवन्ति तस्माद् द्वापरी उद्धरन्ति । तत्तपचना. V. 5. 4. 21.

1894. तस्माद्व्याघ्राच्च कनीयाश्च सुखा अश्वरश्च सुरा पीत्वा नहं लातयामासते । पाप्मा वै मारुतं तस्माद् ब्राह्मणः सुरा न पिबति पाप्मना नेतसेद्व्या इति । तदेवम् । अविषासं ब्राह्मणं व्याघ्रं सुरा पीत्वा विनसति । काठकसंहिता XII. 12.



Tai. Br. quoted above establishes that it had become difficult to find a brāhmaṇa willing to drink even the remnants of surā left after being offered in a sacred Vedic rite like the Sautrāmanī. The above passage from the Kāthaka is quoted by the Tantra-vārtika on Jaimini I. 3. 7 ( p. 210 ) and explained by it as referring to *sīdhu* ( rum ) and liquor prepared from honey. Śaṅkarācārya in his bhāṣya on the Vedāntasūtra III. 4. 31 quotes<sup>1895</sup> this passage expressly from the Kāthaka Samhitā. In the Ait. Br. ( 37. 4 ) it is stated that when a king has undergone a solemn coronation ceremony the *purohita* places in his hand a vessel of surā. Āśvapati, king of Kekaya, proudly declares in the Chāndogya Up. V. 11. 5 to the learned brāhmaṇas that came to him for the lore about Vaiśvānara ' in my country there is no thief, no miser, no *madhyapa* ( drinker of intoxicants ), none who has not kept the sacred fires, none who is not learned, no man of loose character; whence can there be a woman of loose character in my country ? ' In Chāndogya V. 10. 9 one who drinks surā is enumerated among the five grave sinners.

It is somewhat strange that in some of the grhya sūtras it is stated that in the rites on Anvṣṭakā day when *piṇḍas* are offered to the male ancestors, *piṇḍas* are offered to the mother, paternal grandmother and paternal great-grandmother and also liquor is offered. For example, the Āśv. gr. II. 5. 5 says that ' to the wives ( of the ancestors ) are offered surā and the scum of boiled rice in addition ' ( to the *piṇḍas* ).<sup>1896</sup> The Pār. gr. ( III. 3 ) states ' also to the female ancestors he makes *piṇḍa* offerings and pours for them liquor and water oblations into pits. ' The Kāthaka gr. ( 65. 7-8 ) also prescribes that in the Anvṣṭakā surā was to be sprinkled with a spoon about the *piṇḍas* for women ancestors and the *piṇḍas* were to be eaten by servants or by *nisādas* or may be thrown in fire or water or brāhmaṇas may eat them. It is difficult to account for this. If a conjecture may be hazarded, it is possible that women drank ( perhaps secretly ) liquor even when their husbands had given up the practice owing to the force of public opinion or that in those days ( before the grhya sūtras ) intercaste marriages being allowed, the women ancestors might have been *kṣatriya* or

1895. शब्दबालकस्य दक्षिणेभ्यः कामकारिण्युत्तिग्गोजनः काठकानां संदितायां श्रुतेः सन्नाह् नाग्रणः सुरां न पिबेत् इति । शांकरभाष्ये on वे. सू. III. 4. 31.

1896. पिण्डपितृवज्जलनेन । हुत्वा सपुत्रस्यार्जं पितृभ्यो दद्यात् । स्त्रीभ्यश्च सुरां चाश्वामनयिकम् । आश्व. सू. II. 5. 3-5; अण्वष्टकात् ..... पिण्डपितृवज्जलत् स्त्रीभ्यश्चोत्तसे-  
जनं च कर्तुं सुरा तर्पणेन चाश्वामनुत्तयेन कर्तव्यम् । पार. सू. III. 3.



vaiśya women and so were not unfamiliar with drinking. Manu XI. 95 forbids drinking to brāhmanas and Kullūka notes that there were commentators who held that the prohibition did not apply to brāhmaṇa women. Whatever the reasons for the above directions in the gr̥hya sūtras may be, they run counter to the prevailing sentiments, not only of the Kāthaka Samh. and the Brāhmaṇa texts, but also to the unanimous prescriptions of the dharmaśūtras and smṛtis.

Gaut. II. 25,<sup>1897</sup> Āp. Dh. S. I. 5. 17. 21, Manu XI. 94 forbid all kinds of intoxicants to brāhmanas at all stages of life. Āp. Dh. S. I. 7. 21. 8, Vas. Dh. S. I. 20, Viṣṇu Dh. S. 35. 1., Manu XI. 54, Yāj. III. 227 hold that drinking *surā* or *madya* is one of the grave sins (mahāpātakas). In spite of this, the Band. Dh. S. I. 2. 4 notes that among the five peculiar practices of the brāhmanas in the north was that of drinking rum and it condemns all the five practices. The verses of Manu (XI. 93-94)<sup>1898</sup> are frequently quoted in digests and commentaries 'surā is the filthy refuse of food and sin indeed is called *mala* (filth); therefore, a brāhmaṇa, a rājanya, and a vaiśya should not drink surā, which is of three kinds, viz. prepared from molasses, from flour (or ground grains) and from flowers of the Madhūka tree; brāhmanas should not drink any one of these three.' The interpretations put on these verses by Viśvarūpa on Yāj. (III. 222), the Mit. on Yāj. III. 253, Aparārka p. 1069 and others establish that the word 'surā' primarily applies to *paṣṭi* (liquor prepared from flour) as Vedic usage in the Sautrāmaṇi sacrifice and elsewhere shows, that *paṣṭi* is forbidden to all brāhmanas, ksatriyas and vaiśyas, that it is the drinking of *paṣṭi* alone that constitutes a mahāpātaka, that all intoxicants are forbidden to brāhmanas but liquors other than *paṣṭi* such as those prepared from molasses or madhūka flowers are not forbidden to ksatriyas and vaiśyas. In the Mahābhārata (Udyogaparva 59. 5) both Vāsudeva and Arjuna are described as intoxicated by drinking the liquor prepared from honey and

1897. मद्ये निर्वन् ब्राह्मणः । शौ. II. 25 ; सर्वे मद्यमपेयम् । आच. ध. वृ. I. 5. 17. 21.

1898. सुरा ते महामकारं पाप्मा च महामुच्यते । अस्माद् ब्राह्मणराजन्यौ वैश्वस्य च सुरा निवेत् । शौकी वैश्वी च माध्वी च विज्ञेया विविधा सुरा । पर्यवैका तथा सर्वा न पातया विजोचनैः ॥ मनु XI. 93-94. Both are quoted in तन्त्रवार्तिक pp. 209-210 ; मनु XI. 93 is वृद्धशरीत 9. 279 and मनु XI. 94 is the same as विष्णु 22. 82 and संवर्त 117. सर्वज्ञनारायण explains माध्वी in three ways 'माध्वी ब्राह्मणसकृतेति केचित् , मधुकुश्वरेण मधुना वा कुशा वाधवा'.



the *Tantravārtika* tries<sup>1899</sup> to establish that there was nothing wrong in this as they were *kṣatriyas* and as *Manu* XI. 93-94 and *Gaut.* II. 25 are to be construed as stated above viz. all intoxicants are forbidden to *brāhmaṇas* and only *paṇṣṭi* to *kṣatriyas* and *vaiśyas*. Intoxicants are not forbidden to *sūdras*, though *Vṛddha-Hārta* (IX. 277-278) declares that some desire that good *sūdras* should abstain from *surā* also and that *Manu* says that even a *sūdra* becomes *patila* by falsehood, by partaking of meat and intoxicants and by stealing another's wealth or wife. Another rule was that *brahmacārins*, of whatever *varṇa*, had to abstain entirely from every kind of intoxicant (*Āp. Dh.* 8. I. 1. 2. 23, *Manu* II. 177, *Yaj.* I. 33). *Viśvarūpa* on *Yaj.* I. 33 refers to a passage from the *Caraka-śākhā* which states that when *Śvetaketu* suffered from a skin disease (*kilāsa*), the *Āsvins* told him to take *madhu* (honey or wine) and meat as medicine, and when he asked how being a *brahmacārīn* he could do so, they replied that a person must first save himself (from disease and death) in all ways<sup>1900</sup> as a man can say 'I shall perform meritorious acts' only if he lives. *Aparārka* quotes the *Brahmapurāṇa* and says that in the *Kali* age human sacrifice, *Āsvamedha* sacrifice and intoxicating drinks were forbidden to the three *varṇas* and to *brāhmaṇas* in all *yugas* (ages). But this is opposed to history and tradition.<sup>1901</sup> The *Mahābhārata* narrates (*Ādi-parva* 76-77) the story of *Śukra*, his daughter *Devayāni* and pupil *Kaca* and states that *Śukra* forbade for the first time *brāhmaṇas* from drinking intoxicants and declared that, if any *brāhmaṇa* drank *surā* thenceforward, he would be guilty of the grave sin of *brāhmaṇa-murder*.<sup>1902</sup> The

1899. यत्तु ब्राह्मणैर्वातुर्नयोर्मध्यपानमातुलबुद्धितुपरिगणनं स्मृतिविरुद्धमुपपन्नं तत्रा-  
श्रविकारसुरामावस्य केवलिकामां मतिर्येषः । सुरा वै...सुरां पिबेत् इति । मधुमीधोस्तु श्रविव-  
देषयोर्मै मतिर्येषः केवलब्राह्मणविवक्षयात् । नर्त ब्राह्मणश्च इति वचनात् ।...तेनोमी मध्या-  
सवर्तीकामित्यविरुद्धम् । लम्बचार्तिव pp. 209-210, अयोमयर्ष 59. 5 is 'उनी...श्रीवातुमी  
पान्दनकचितौ । शक्तिनी परवर्ती तौ दिव्यावरणमुपेतौ ॥

1900. तथा च चरकाः पठन्ति-श्वेतकेतुं हावनेषु ब्रह्मचर्यं चरन्तं किलामो जघ्रात् ।  
तमश्विनाह्वयतुर्मधुमीधौ किल हे वैषम्यमिति । सद्योवाच ब्रह्मचर्यमानी कथं मध्वनीयामिति ।  
तौ ह्योचुः । यदा चात्मना युक्तो जीवति अयान्तरमुकुलं करोमीति, आत्मानं ह्येव सर्वतो  
गोपायेत् । विश्वरूप on या. I. 33.

1901. नर्त नित्यं ब्राह्मणः । नित्यमिति वचनान्मर्षं कुतपुयादावपि ब्राह्मणेन चर्यं  
श्रविवदेषान्मां तु कलायेव । यद् ब्रह्मपुराणम् ।... नराश्वमेधौ मधो च कतौ चर्यं  
दिव्यातिभिः । अपरार्क p. 83.

1902. यो ब्राह्मणोऽथवर्तुर्ह काश्चिन्नोहाधुरां पात्यति नन्दब्राह्मिः । अनेतधर्मा  
ब्रह्मरा चैव स स्वादुर्मिहोके वर्तितः स्वात्यरे च । आदिवर्ष 76, 67 = नरसपुराण 25. 62.



Mausalaparva (1. 29-30) states that Balarāma prohibited the drinking of surā from the day the *musala* (iron pestle) for the destruction of the Yādavas was produced and directed that any breach of his order would be punished with impalement. The Śāntiparva (110. 22) declares that those men who always avoid honey and meat and intoxicants from their birth surmount all difficulties. Śāntiparva (34. 20) prescribes that, if a man drank liquor when in danger of life or through ignorance, he was to undergo upanayana again. Acc. to Viṣṇu Dh. S. 22. 83-85<sup>1903</sup> intoxicants (*madya*) forbidden to brāhmanas are of ten kinds viz. those prepared from madhūka flowers, from sugarcane juice, from tanka fruit (i. e. kapittha), from *keli* (i. e. badara or jujube fruit), from dates, from jack-fruit, from grape juice, from honey, from *maireya* (extracted from the blossoms of a plant) and from cocoa-nut sap. Viṣṇu adds that these ten kinds are not forbidden to kṣatriyas and vaiśyas. Pulaṣṭya quoted by the Mīt. on Yāj. III. 253 and by Aparārka p. 1075 states that *surū* (distilled from rice flour) is different from the eleven kinds of *madyas* that he enumerates (practically the same as in Viṣṇu). It may be stated that this sentiment against drinking is still very strong among brāhmanas and drinking is still looked down upon by all castes, though, owing to contact with the West, some people (even including a few brāhmanas) have come to regard it as a fashionable indulgence.

Manu IX. 80 and Yāj. I. 73 say that a wife who drinks liquor is to be abandoned (even if she be a śūdra woman married to a brāhmana). The Mīt. on Yāj. I. 73 quotes a text (of Parāśara X. 26 and Vas. Dh. S. 21. 15) that half of the body of him whose wife drinks *surū* is guilty of grave sin<sup>1904</sup> (on Yāj. III. 256 it is ascribed to Manu). Vas. Dh. S. (21. 11) says that a brāhmana wife who drinks *surū* is not allowed by the gods to reach the world of her husband (after death) and that she

1903. माधुकैश्वरं दाह्यं कौले कार्दुरावसे । सुहृकारसनाच्छोले मेरेवे नारिकेल-  
जम्भ्रं अमोघानि दृष्टेयानि नद्यानि ब्राह्मणस्य च । राजन्यश्चैव वैश्वस्य सुष्टेयानि न दुष्पतिः ।  
विष्णुधर्मसूत्र 22. 83-84. These are quoted by अपरार्क p. 926, where the  
reading is माहर्किं कार्मर्दिकम्. अपरार्क p. 1070 quotes these as सुहृदिण्य  
(reading मेरे ताळे कार्दुरं). पुलस्त्य has two viz. मेर and नारिक (prepared  
from ariṣṭa, a kind of berry) in place of दाह्यं.

1904. पत्न्यस्यैव कारीरस्य पत्युः भार्गो सुरा विवेत् । पतितापहर्षीरस्य निष्कृतिर्न  
विधीयते ॥ वसिष्ठ 21. 15 and पराशर X. 26, quoted by विश्वनाथ as स्तुतपत्नर on वा.  
III. 250 (पतितापं न सा etc.).



wanders in this world as a leech in water or as an oyster.<sup>1905</sup> Yāj. III. 256 says the same and adds that such a wife becomes in her subsequent lives a bitch, a vulture or a pig in this world itself.

Viśvarūpa (on Yāj. I. 140) quotes a text that a vendor of liquor is to have a flagstaff at his shop to indicate that it is a liquor shop, that his shop was to be in the midst of the village and that he was not to sell surā to the *antyajas* except in times of distress (i. e. in diseases &c.).<sup>1906</sup>

Megasthenes (p. 69) and Strabo (XV. 1. 53) note that Indians did not drink wine except at sacrifices (in the 4th century B. C.). Gautama 23. 1, Manu XL 90-91, Yāj. III. 253 prescribe that if a person knowingly and frequently drinks surā i. e. paṣṭi, he can be purified only by death due to the pouring in his mouth of boiling surā or water or ghee or cow's urine or milk. Yāj. III. 254 prescribes another *prāyaścitta* (expiation) also. Vas. Dh. S. 20. 19, Manu XL 146 and Yāj. III. 255 prescribe that if any one of the three *varṇas* drinks surā through ignorance he becomes pure by undergoing the penance of *Kṛcchra* and by having his *upanayana* performed again. Aparārka (p. 1070) quotes a *smṛti* of Kumāra that a child up to five years has to perform no penance for drinking any intoxicant, that after five but before *upanayana* the child's parents or other relative or friend has to undergo it viz. three *kṛcchras*.<sup>1907</sup>

Manu (VII. 47-52) enumerates in the case of kings ten vices springing from love of pleasure and eight vices produced by wrath and then states that among vices due to love of pleasure drinking, dice, women and hunting are the worst and that drinking is the most pernicious of all the vices of kings. Kautilya VIII. 3 agrees with this. Gaut. XII. 38 and Yāj. II. 47 declare that though sons and grandsons are bound to repay their ancestors' debt as a pious duty, they are not bound to pay

1905. वा बाह्यो न सुरापो न तं देवाः पतितो न नवनीदैव सा चरति क्षीण-  
पुष्पास्तु शुम्भवति शुक्तिता वा । वसिष्ठ 21.11. The words वा बाह्यो...नवनि occur  
in the महारण्य (vol. II. p. 92 on var. III. 2. 8).

1906. अने च कुर्वाचिह्वार्थं समया वारं च संयतेत् । न वैमान्यापसादिभ्यः सुरा  
व्यादनादि ॥ quoted by विश्वरूप on वा. I. 140.

1907. अतुल्यस्तु वो बालो महं मोहादिविषादि । तस्य कृच्छ्रवत् कुर्वाणनाम साता तथा  
पिता ॥ वायुवर्णः ॥ अपराजित p. 1069 ; मय्युपगृहीतानां भक्षणे नास्ति कश्चन । दीपस्तो  
पञ्चमहावर्ण्यं विप्रैः सुहृद्भ्यः ॥ कुमार quoted by अपराजित p. 1070.

debts incurred for liquors, gambling &c. Among the articles that a brāhmaṇa is forbidden to sell even when he is forced to take to trade as a means of livelihood is liquor (Manu X. 89 and Yaṣ. III. 37).

To return to the subject of *bhojana*. After finishing one's midday meal, a person was to chew *tāmbūla* or *mukhāṛāṣa* (described above p. 734) and it appears that in ancient times persons smoked also certain preparations made with fragrant herbs and medicaments (and not tobacco which was then unknown). For example, Bāṇa describes in the *Kādambarī* (para 15) that king Śūdraka after his mid-day meal took in the smoke of fragrant drugs and then chewed *tāmbūla*.<sup>1908</sup> In the *Caraka-saṃhitā*, *sūtra-sthāna* chap. 5, there is a description how a reed was to be smeared with pastes of sandalwood, nutmeg, cardamom and several other drugs and spices, how it was to be eight *āṅgulas* long and as thick as one's thumb, how it was to be dried and the reed removed and then the dried portion was to be smoked. Vide *Indian Antiquary* vol. 40 pp. 37-40 for detailed information.

The *Viṣṇupurāṇa* III. 11. 94 remarks that after taking the mid-day meal one may do acts that would not cause exertion to the body. Dakṣa (II. 68-69) says that after<sup>1909</sup> taking dinner one should sit at ease and allow the food to be digested and should read and listen to *itihāsa* and *purāṇas* in the 6th and 7th parts of the day, and in the 8th part of the day the householder should look into his private worldly affairs and then perform the evening adoration (*sandhyā*) outside the house. That the higher and middle classes of society attended in the afternoon the recitation of the *Mahābhārata* (the *itihāsa par excellence*) and the *purāṇas* in the 7th century follows from Bāṇa's statement in the *Kādambarī* (para 54) that even queen Vilāsavati on hearing from the *Mahābhārata* that the sonless do not reach heaven (which was recited in the temple of Mahākālā at Ujjayinī) became<sup>1910</sup> extremely dejected and the fact that Bāṇa

1908. परिपित्तद्वयभूतवर्तित्वसद्वृत्तं च दृष्टीकृतमन्त्रः &c. । कादम्बरि para 15.

1909. भुज्जवापः क्षुत्तमाश्रयात् तद्वत् परिणामयेत् । इतिहासपुराणाद्यैः षडसहस्रकी नयेत् । अहमे लोकपात्रा तु बहिः सन्त्यक्तः पुनः ॥ इति II. 68-69, quoted by अपरार्क p. 157, स्मृतिच. I. p. 225, दृष्ट. र. 386.

1910. अथ तु चतुर्वर्णीति भयवर्त्त महाकालमार्चितुमितो यत्परा तत् भवामारो वाप्यमाने क्षुत्तमद्वयायां किल न सन्ति लोकाः क्षुत्ता दुःखान्नो नरकाद् वाप्य इति पुन इति । कादम्बरि (पूर्वभाषा para 54). Vide आदिपर्व 120. 15-18 where 'न तस्य लोकाः सन्तीति' occurs.



is said in the Harṇacarita ( III ) to have listened after the midday meal to the recitation of the Vāyupurāṇa by the reader Sudr̥ṣṭi-Yaj. ( I. 113-114 ) directs that the rest of the day ( till evening ) should be spent in the company of śiṣṭas ( learned and respectable people ) and of dear relatives and then having performed the evening prayer and offered oblations into the three sacred fires ( if he has kept the three Vedic fires ) or into grhya fire, the householder should feed guests if they come at night, then he should take his evening meal surrounded by ( his children ) and servants, should not eat too much in the evening and then go to sleep. Dakṣa ( II. 70-71 ) says that after evening he should perform homa, then take his meal, do other household work, then repeat some part of his Veda and sleep for two watches ( six hours ) and he should devote some time in the first and last watches of the night to reciting the Veda already learnt.

Numerous rules are laid down in the smṛtis and digests about sleeping, viz. as to the position of the head, what kind of bed to use, where to sleep and what texts to recite and so on. Vide Gaut. II. 13 and IX. 60, Manu IV. 57, 175-176, Yaj. I. 136, Viṣṇupurāṇa III. 11. 107-109 for some of these rules. Among the earliest works to give elaborate rules is the Viṣṇu Dh. S. chap. 70, which is set out here. ' One should not sleep when one's feet are wet with water, nor should one have his head towards the north and west or lower ( than the other parts of the body ), nor should one sleep naked nor below a beam along its length nor in an uncovered place nor on a bed-stead of a palāśa tree nor on one made of five kinds<sup>1911</sup> of wood nor on one made of trees split by an elephant nor on one made of wood burnt by lightning, nor on a broken bed-stead nor on one which is scorched, nor on a bed of trees watered with jars, nor in cemeteries nor in an unoccupied house, nor in a temple, nor in the midst of rash ( or mischievous ) persons, nor in the midst of women, nor above grain, nor in a stable of cows nor on the bed-stead of elderly persons nor over a fire or over an idol, nor before washing his hands or lips after meals, nor should one sleep by day nor in the twilight nor on ashes, nor on an unclean spot, nor on a wet spot nor on the top of a mountain.' Vide

1911. The *सुवर्णित*. ( अ. p. 437 ) says 'पञ्च द्वाकलि तदुत्तरवत्तान्तरात्तदुत्तरात्तदुत्तरात्'. The *सुह. र.* p. 397 remarks तदुत्तरं वारान्तर-वत्तदुत्तरं वत्तं दृष्टव्यमिति च भगवत्तं विभिरात्मनश्चन्द्रिकं चतुर्भिर्वा पञ्चाङ्गुलं पञ्चवर्णवित्तिके पञ्चत्वं वाति न च यः ज्ञेयः'. These seem to be verses in the Gṛhi metre.

*Smṛtyarthasāra* p. 70, Gr. R. pp. 397-399, *Smṛtimuktāphala* (āhnika pp. 456-458), *Āhnika-prakāśa* pp. 556-558 for further details. Some of them may be noted. One should bow to one's favourite deity and keep a bamboo staff near one's bed—says the *Smṛtyarthasāra*. The *Smṛtiratna* says that one should not sleep on the same bed with a person suffering from an eye disease or with one who is an epileptic or with one suffering from fever, leprosy, tuberculosis, asthma and hiccough. The *Ratnāvalī* (quoted in *Sm. M. āhnika* p. 457) requires that one should place a jar full of water at the head of the bed-stand, recite Vedic mantras for one's protection and mantras against poison and also the hymn to Night (*Rg. X. 127*), remember the five ancient personages well-known as sound sleepers,<sup>1912</sup> viz. Agastī, Mādhava, Mucakunda, Kapila and Āstika, salute Viṣṇu and then go to sleep. *Hārīta* (press) quoted in *Āhnika-prakāśa* p. 557 contains similar rules. *Vṛddha-Hārīta* (VIII. 309-310) says that an ascetic, a brahmachāri, a forest hermit and a widow should not sleep on a cot but on the ground covered over with a deer-skin or a blanket or with kuśas.

In connection with the subject of going to bed at night, a good deal is stated in the smṛtis and digests about sexual intercourse between husband and wife. Some of these rules (viz. about the proper days for intercourse) have already been stated above (pp. 204-205). *Gaut. V. 1-2* and *IX. 28-29*, *Āp. Dh. S. II. 1. 1. 16-23* lay down that a householder is to approach his wife on the proper days or he may do so at any time except on forbidden days or when the wife desires it; he is not to have intercourse during day-time or when the wife is ill, nor when she is in her courses nor should he embrace her during that period. *Āp. Dh. S. II. 1. 1. 19*, *Vas.<sup>1913</sup> *Dh. S. XII. 24* and *Ys. I. 81* refer to the boon conferred on women by Indra according to a legend narrated in the *Tai. S. II. 5. 1*. When Indra killed Viśvarūpa, son of Tvastṛ, he incurred the sin of brāhmana murder; all beings loudly condemned him as 'brahmahan', and he went about the universe in search of sharers in his sin, of which one third was*

1912. सन्नायकपादः । तैमरदे दुर्गकुम्भं तु निपेक्षाम्ने निधाय च । वैदिकैर्वास्वदेवैरेवै रज्ञां कृत्वा स्वपेक्षिणि ॥ रात्रिदुर्गे अग्रेऽस्तुत्वा सर्वात् सृज्यायिनः । समस्तद्वयानन्दे विभक्तं समाधिरुपः स्वपेक्षिणि ॥ सुषकाराभिर्नोपि कोनितेन वक्षिता । अगस्त्यिर्गोत्रवशेन सृचकुन्दो महावतः । वापिलो हुनिरासीत्तः पञ्चैते सृज्यायिनः ॥ स्तुतिः ( आह्निक प. 457 ).

1913. अपि च काठके विज्ञातैः । अपि नः श्री विज्ञानिपमानाः पत्नीभिः सद्य सर्वापरकिति कोषानिन्दुत्तौ न च इति । पत्तिः XII. 24.



taken by the earth (which secured the boon that when a pit is dug it becomes filled up in a year), one-third by trees (that got the boon that even when pruned they would grow again and the exudation from trees is the part of *brahmahalyā* that comes out of trees and the red resins exuded are therefore not to be eaten) and one third by women, who got the boon that they would conceive only during their period (of sixteen days) after the recurring occurrence of menses and that they might indulge in intercourse till the time of delivery and in the case of whom the murder is manifested every month.<sup>1914</sup> Viṣṇu Dh. S. chap. 69 puts all rules together, some of which are: A householder must avoid sexual intercourse after having been invited at a śrāddha or having partaken of dinner at it or after having given a śrāddha dinner or after performing the initiatory ceremony of *soma* sacrifice; he must not have intercourse in a temple, in a cemetery, in an empty house or at the root of a tree, in the day time<sup>1915</sup> or at twilight, or with a woman older than himself or with a pregnant woman or with one who has a limb too much or is deficient in a limb. Vide Viṣṇupurāṇa III. 11. 110-123 for similar rules on the same topic. Most of the rules are eugenic or based on hygiene, though a few may be held to be only religious or superstitious. Gaut. IX. 26, Ap. Dh. S. II. 1. 1. 21-23 and II. 1. 2. 1, Manu IV. 4 and V. 144 say that after intercourse the husband and wife should take a bath or at least wash, sip water and sprinkle water over the body and should sleep on separate beds. Other writers stated different views.<sup>1916</sup>

### Rajasvalā-dharmāḥ.

From the times of the Tai. S. rules have been laid down about the duties of a rajasvalā (a woman in her monthly illness) and about how her husband and other people are to act

1914. स क्षीयसाद्गुणसिद्धि-अस्ते ब्रह्महास्ये तुतीयं नतिपक्षीतेति । ता अन्वयं वरं पुण्यमाहा कलिययाज्यां निन्दामन्तौ काममा विजिनितोः संप्रवर्ततेति । तस्मात्पूरितयात् शिवः यज्ञो निन्दन्ते । काममा विजिनितोः संप्रवर्तते । ...तुतीयं ब्रह्महत्यापे मर्यसृष्टम् । सा नतपहा- सा अन्वयः &c. । तै. सं. II. 5. 1. 4-5.

1915. यानं वा एते मर्यक्यन्ति ते दिवा सया संयुज्यन्ते ब्रह्मचर्यमेव तद्व्याधौ सया संयुज्यन्ते । यज्ञोपनिषद् I. 13.

1916. अस्ती तु यमैकाङ्गायां स्नानं निशुभिनः सृष्टम् । अहस्ती तु सदा कुर्वाण्यौचं भूयस्तिष्ठन् ॥ शान्तेतावशुची स्वार्तां दृश्यतीं जघनं पयो । जघनानुविता मासि शुचिः स्वादुशुचिः शुभान् ॥ अङ्गिरस्र् 52-53 and चम 16-17; ascribed to इन्द्रसामातप in अथर्ववेद p. 105, सह. र. p. 400 and to शान्ताताप in स्मृतिक I. p. 120.





has a bald head and is feeble, is squint-eyed, has dark teeth, has bad nails, is impotent, is unrestrained (or commits suicide by hanging), becomes a lunatic, or a dwarf. The Tai. S. further directs that she should observe these rules for three nights, should drink water with her hands joined together or with a plate that is not baked in fire. The Br. Up. VI. 4. 13 notes that a married woman in her courses should drink water from a vessel of bronze and should not wash her clothes, a śūdra male or female should not touch her; on the lapse of three nights she should bathe and she should be made to unhusk rice. Many of the sūtras refer to the rules contained in the Tai. S. about the *rajasvalā* (vide Āp. gr. 8. 12,<sup>1919</sup> Hir. gr. I. 24. 7, Bhār. gr. I. 20, Baud. gr. I. 7. 22-36, Baud. Dh. S. I. 5. 139). Vas. Dh. S. V. 7-9 contains the story of Indra and the boon given to women and also the rules about *rajasvalā* (adding that she should sleep on the ground, should not sleep by day, should not eat flesh, should not look at the planets, should not laugh). When Vas. Dh. S. V. 8, and Viṣṇu Dh. S. 51. 16 forbid the eating of the food of a *rajasvalā*, what is meant is (according to the Gr. R. and other digesta) that the food cooked for her or owned by her should not be eaten. Laghu-Hārīta 38 prescribes that a *rajasvalā* may eat food from her own hand used as a plate; Vṛddha-Hārīta (XI. 210-11) says the same and adds that if she be a widow, then she should not take food for three days and that one whose husband is living should have only one meal a day. *Rajasvalā* women were also not to touch one another. Viṣṇu Dh. S. (22. 73-74) prescribes that if a *rajasvalā* touches another *rajasvalā* of lower varṇa she should observe a fast from that time till the fourth day when she takes the purificatory bath; while if she touches another *rajasvalā* woman of the same varṇa or higher varṇa, she has to bathe and then take her food. More elaborate rules are laid down by Āngīras 48 (who prescribes *pañcagavya*), Atri 279-283, Āp. (verse) VII. 20-23, Brhad-Yama III. 64-68, Parāśara VII. 11-15. If a *rajasvalā* is touched by a *cāpdāla* or by any of the *antyajas*, or by a dog or crow, she has to be without food till she bathes on the 4th day (Āngīras 47, Atri 277-279, Āpastamba VII. 5-8). If a woman is suffering from fever and becomes a *rajasvalā* she is not to be bathed

1919. बद्धा मलप्रवासाः स्वादुर्मेनां जाड्यपयिषिद्भानि कर्माणि संज्ञासि वा मलप्रवासास्तपेयानि । आप. सू. 8. 12. The whole of Vas. Dh. S. V. 7-9 is quoted in सू. सू. 17. 406-407 and Vas. Dh. S. V. 7 is quoted by मित्र. on अ. III. 20 and अवतारके p. 105.

on the 4th day to purify her; her purification is to be effected by another healthy woman, who touches her and then herself bathes with her clothes on and this is done ten or twelve times and each time there is sipping of water; then the woman who is ill has her clothes removed and new ones put on and then gifts are made according to ability and she becomes pure (Uśanas quoted in Mit. on Yaj. III. 20). Similar verses occur in *Āngiras* 22-23. The same procedure is followed where a male who is ill is touched by a *rajasvalā* or for some other cause he has to undergo the purification of a bath, viz. a healthy male touches him seven or ten times and bathes after each touch, at the end of which the sickly person is to be declared to be free from the impurity (*Āngiras* 21, *Parāśara* VII. 19-20 quoted in Mit. on Yaj. III. 20). If a *rajasvalā* dies, then the corpse should be bathed with the five products of the cow (*pañcagavya*), she should be covered with another garment and then should be cremated (a verse quoted by the Mit. on Yaj. III. 20), while *Āngiras* (42) said that the corpse should be bathed after three days and then it should be cremated. The Mit. on Yaj. III. 20 notes that, if a woman who usually has monthly periods, menstruates within seventeen days, then she has no impurity; if on the 18th, she becomes clean in one day, if on the 19th in two days and thereafter in three days. Vide *Āngiras* 43, *Āpastamba* (verse) VII. 2, *Parāśara* VII. 16-17.

So far we have described the daily duties of common men, particularly of *brāhmanas*. *Manu* VII. 145-147, 151-154, 216-226, *Yaj.* I. 327-333 and *Kaut.* I. 19 dilate upon the daily duties of the king. *Kaut.* divides day and night into eight parts each and states that in the first part of the day the king should take measures for his protection and attend to income and expenditure, in the second he should look into the causes (or disputes) of the people of the cities and villages, in the third he should bathe, study or recite the *Veda* and take his meals, in the fourth he should receive revenue in gold and appoint (or examine) superintendents; in the fifth he should correspond with the council of ministers, and receive the secret news brought by his spies; in the sixth he may engage in whatever amusements or sports he likes or in deliberation (on state matters); in the seventh he should review elephants, horses, chariots and soldiers; in the eighth he should consider with the help of his commander-in-chief plans of campaigns. When the day ends he should observe the evening prayer; in the first part



of the night he should see secret emissaries, in the second part of the night he may bathe, revise his studies and take supper; in the third he should lie down after the burst of trumpets and sleep in the fourth and fifth; in the 6th he should be awakened by the sound of trumpets, he should bring to his mind the dictates of śāstra and the mode of carrying them out; in the seventh he should deliberate and send out secret emissaries; in the eighth he should receive, being accompanied by his sacrificial priests, ścārya and *purohita*, benedictions and should see his physician, chief cook and astrologer and having circumambulated a cow with her calf and a bull he should go to court. Or the king may divide the parts of day time and night time according to his capacity. Other *smṛtikāras* differed here and there. Kātyāyana prescribed<sup>1920</sup> that the king should devote the three parts of the day time (divided into eight) after the first part to judicial work and if he cannot personally do it, he should appoint a judge. Yāj. (I. 327-333) mostly follows (though concisely) the routine sketched by Kauṭ. The Manusmṛti also hardly adds anything of importance to what we find in Kauṭ. It is remarkable that in the Daśakumāra-carita (ucchvāsa VIII) the author closely following the words of Kauṭilya as to the engagements of the king during the eight parts of daytime and of night also puts in the mouth of the voluptuous jester Vihārabhadra a parody of Kauṭilya's solemn dicta.<sup>1921</sup>

As to the āhniks of vaiśyas and śūdras no special rules are laid down in the *smṛtis*. They had to adjust the duties set out for brāhmanas to their own case according to their circumstances. A vaiśya belonged to the twice-born classes and he could do if he chose almost every thing that a brāhmana could (except officiating as a priest or teaching as a profession or receiving gifts). Vide pp. 154-164 for the disabilities and the few privileges of the śūdra.

1920. Vide note 1510 above.

1921. e. g. अस्मिन्नेन च राजा क्षात्रियाक्षरिते मुखे सुस्तिर्धर्मसुखे वाग्मन्तरीकृत्य कुलसमापन्नपञ्चात्ममष्टः पथमेष्टमे वा भागे ओदयम् । ... द्वितीयेऽप्योत्पत्तिपदमानानां जगन्नामाकोपाद् दुःखमनन्तर्जः कटे जीवति । ... तृतीये स्नातुं भोक्तुं च लभते । ... चतुर्थे विरप्यप्रतिग्रहाय हस्तं नसारयन्नोचिच्छति । ... दुःखकुमारचरिते VIII.

## CHAPTER XXIII

### UPĀKARMA OR UPĀKARANA AND UTSARJANA OR UTSARGA.

*Upākarma* or *Upākarana* means 'opening, starting or beginning' (upakrama as the Mit. on Yāj. I, 142 says) and *Utsarjana* or *Utsarga* (in Āśv. gr. III. 5, 13) means 'the cessation of Vedic studies for a certain period in the year.' Āp. gr. VIII. 1 and Āp. Dh. 8, I. 3, 11, 2 employ the word 'samāpana' for utsarjana. In former times these two rites were performed on different dates and in different months, but with the decline of vedic studies in medieval times they came to be performed one after another on the same day. In several sūtras the first of these two is spoken of as *adhyāyopākaraṇa* (as in Āśv. gr. III. 5, 1.) or *adhyāyopākarma* (in Pār. gr. II. 10, Vas. Dh. 8, 13, 1). In this case *adhyāya* means 'study of the Veda' or it may mean Veda itself because it is studied (pre-eminently). Therefore the rite which signalises the opening of the session for Vedic study in the year is itself called *upākarma*.<sup>1922</sup> In Gaut. 16, 1 the rite of *upākarma* is called *vārṣika* either because it took place in *varṣā* (the rainy season) or because it took place once a year (from *varṣa*, a year). The Āśv. gr. III. 5, 19 also states that this rite is called *vārṣika*.

The time for *upākarma* is variously stated in the sūtras. The Āśv. gr. III. 5, 2-3 states 'when the herbs appear, when the moon is in conjunction with the constellation of Śrāvāṇa, in the month of Śrāvāṇa or on the 5th (tithi) of Śrāvāṇa when the moon is in the Hasta nakṣatra.'<sup>1922</sup> The

1922. अध्यायनसमाप्त्यवसरोपानकरणं मारम्भो येन कर्तव्यं तदुत्पादोपाकरणम् मारम्भेन on आश्व. सू. III. 5, 1; 'अधीवन्ते ह्यनवस्थाया वेदस्तेषामुपाकरणं उपक्रमो ऋषीर्ना मादुर्गतिः' मिता. on वा. I, 142.

1923. ओषधीर्ना मादुर्गति अवयेन आचरणस्य । पञ्चम्यां हस्तेन वा । आश्व. सू. III. 5, 1-2; ओषधीर्ना मादुर्गति अवयेन आचर्यां दीर्घमास्यो आचरणस्य पञ्चमीं हस्तेन वा । पार. सू. II. 10; ऋतुवर्षीं हस्तेनाद्यथाचक्षुषाकुर्वीत । आचरणीमित्येके । आदिरस्य. III. 2, 14-15; ऋतुवर्षीं हस्तेनाद्यकरणम् । ...अथानेक उपाहृत्यैवमासादिनाकारं काङ्क्षन्ते । गोभिलसू. III. 3, 1 and 13; अथातः स्वाध्यायोपाकरणं आचर्यां दीर्घमास्यो ऋतुवर्षीं वा । चतुष्ट 13, 1; हस्ताहृत्यदिदपाकरणं । आचर्यां दीर्घमास्यो किमेवापि वा आचर्यान् । बो. सू. III. 1, 1-2; आचरणस्य ओषधीषु जालासु हस्तेन दीर्घमास्यो स्वाध्यायोपाकरणं । हिरण्य. सू. II. 18, 2.



Pār. gr. II. 10 says 'when the herbs appear, when the moon is in conjunction with Śrāvana on the full moon day in the month of Śrāvana or on the fifth of the month of Śrāvana when the moon is in Hasta.' Gaut. 16. 1 and Vas. Dh. S. 13. 1 require that it should be performed on the full moon day of Śrāvana or Bhādrapada. The Khādīra gr. (III. 2. 14-15) and Gobhila III. 3. 1 and 13 ordain that Upākarma should be performed on the full moon day of Bhādrapada or under the constellation of Hasta in that month or according to some on the full moon day of Śrāvana. The Band. gr. III. 1. 2 prescribes that Upākarma may be done on the full moon day of Śrāvana or Āśāḍha. The Hir. gr. (II. 18. 2, S. B. E. vol. 30 p. 241) says 'during the fortnight (at the end of which) the full moon of Śrāvana occurs, when the herbs have sprouted forth, the ceremony for the opening of the annual Veda study (should be performed) under the Hasta constellation or on the full moon day'. The Āp. Dh. S. I. 3. 9. 1 speaks only of the full moon day of Śrāvana as the time for the performance of the Upākarma rite. Manu. IV. 95 prescribes the full moon of Śrāvana or Bhādrapada as the time for upākarma. Yāj. I. 142 provides three times viz. on the full moon day of Śrāvana or on a day (in Śrāvana) when the moon is in conjunction with the Śrāvana nakṣatra or on the 5th tithi of Śrāvana if the moon is in conjunction with Hasta. The Kūrmapurāṇa (Uttarārḍha 14. 60-61) holds that Upākarma should be performed on the full moon day of either Śrāvana, Āśāḍha or Bhādrapada. In this rather bewildering variety of opinions commentators like the Mīt. prescribed that one should follow one's grhyasūtra.<sup>1924</sup> This means (as stated by Medhātithi on Manu IV. 95) that the full moon of Bhādrapada being mentioned by Gobhila gr. and Khādīra gr. *Chandogas* (students of the Sāmaveda) should perform upākarma on that day; but as Āp. Dh. S. speaks only of the full moon of Śrāvana, the followers of the Kṛṣṇa Yajurveda should perform upākarma only that day. When there is no rain and so no herbs appear in Śrāvana or when that day is inauspicious owing to an eclipse or the like, Upākarma may be performed on the full moon day of Bhādrapada by those whose grhya sūtra allows

1924. अत्र स्वस्त्युच्चारणकारणे स्वस्तेति साधारणनिर्णयः । तत्रापि ऋतुसाक्षिनां अथवा अग्निः ऋतुसाक्षिनां पौर्णमास्याम् । तत्रापि तैत्तिरीयानामौदधिकं पर्वणि द्वयोरेतां तु पूर्व-  
विद्वे पर्वणि सामयानां तु द्वये । अथ च निर्णयः अथवादिवाप्यान्निर्दोषादुच्यते । अतस्ति  
महर्षिब्राह्मणदिक्षपतिवन्द्ये आचने मास्येव । मदनमोहनमिश्र p. 85.

the option of two months or on the fifth of the bright half of Śrāvana. But if both days of the full moon in the two months are inauspicious, then Upākarma should be performed on the full moon of Śrāvana. As the Baud. gr. refers to the full moon of Āśāḍha, the followers of the Black Yajurveda may perform upākarma on Āśāḍha full moon, if the full moon of Śrāvana is not available. But the students of the Rgveda cannot do so, since no sūtra of the Rgveda speaks of Āśāḍha as an optional month. Rgvedins have to prefer Śrāvana nakṣatra (so that they may perform upākarma on the 14th or 15th of the bright half of Śrāvana); the followers of the Yajurveda (Śukla) must perform it on the full moon day of Śrāvana when the moon is in Śrāvana nakṣatra, but if the moon is not so, then they have to prefer the full moon day. The students of the Taittirīya śākhā also have to follow this last course. The followers of the Sāmaveda should prefer Hasta. Vide Sam. Pr. pp. 497-498, Sm. M. pp. 32-33, Nirṇ. pp. 114-120. Some interpreted Yaj. I. 142 in such a way as to yield four times for upākarma, viz. the full moon of Śrāvana, the day in Śrāvana on which the moon is in conjunction with Śrāvana nakṣatra (this may sometimes be the 14th tithi of the bright half), or on the 15th of the bright half of Śrāvana or on that day in Śrāvana when the moon is in Hasta. Why so much importance was attached to the month of Śrāvana and to the constellation of Śrāvana as the season for starting Veda study is obscure. It is possible that that month was originally chosen as owing to showers of rain it is pleasantly cool, there is more leisure and staying inside the house in that month for brāhmaṇas than in other months of the year and then Nature is at its best. The month of Śrāvana being fixed upon, the best day therein would be the full moon (Soma in another sense being the king of brāhmaṇas). If any other day in Śrāvana was to be chosen then the day on which the moon was in Hasta would be the best, which would ordinarily be the 5th of the bright half (of Śrāvana). As the Paurṇamāsī of that month was called Śrāvani owing to the moon's conjunction with the Śrāvana nakṣatra (which conjunction usually takes place on that day) the Śrāvana nakṣatra came to be associated with the starting of the annual session of Vedic studies. But that the Śrāvana nakṣatra by itself had no direct connection with upākarma is clear from the fact that several sūtras do not mention it at all. The Gobhila and Khādīra gr. do not accept the full moon day of Śrāvana (but of Bhādrapada and the Hasta nakṣatra) as the proper time for upākarma.



Oldenberg in his note on Śān. gr. IV. 5. 2 'when the herbs appear, under the nakṣatra Hasta or Śravana' (S. B. E. vol. 29, p. 112) remarks 'the nakṣatra Śravana is evidently considered as particularly fit for this occasion because of its name containing an allusion to *śruti*'. But this conjecture has no plausibility. Hardly any ancient writer makes the suggestion that Śravana and Śruti are brought together on account of the root 'śru'. The presiding deity of Hasta is Savitr. Owing to the supreme importance given to the Gāyatri verse (of which Savitr is the deity) and to the fact that Veda study begins with the recitation of the Gāyatri, the nakṣatra Hasta would be closely connected with the starting of Veda study. As a matter of fact the Śān. gr. IV. 5. 2 mentions Hasta first and then Śravana; the Hir. gr. does not name the Śravana nakṣatra at all, but names Hasta in this connection; while the Āśv. gr., Pār. gr. and several others mention both Śravana and Hasta.

Upākarma is to be done in the morning. If for part of the day, the moon is in conjunction with Uttarāśādhā and then with Śravana that day is not to be chosen for upākarma, but the next day is to be chosen on which the moon is in conjunction with Śravana and Dhanīṣṭhā. Later writers introduced further complications about the zodiacal sign (*rāśi*) in which the Sun would be at the time. Garga required that upākarma must be performed during the days when the Sun was in the sign of Leo by the followers of the Sāmaveda and by those who are to the north of the Narmadā river. There is no upākarma in the intercalary month of Śravana and Bhādrapada except for the followers of the Sāmaveda who must perform it in the intercalary month. When upākarma is to be done for the first time after a boy's upanayana, the planets Jupiter and Venus must not be in the position of *asta* (i. e. invisibility owing to their being too near the sun).

Upākarma is to be done by brahmacārins, by householders and also by vānaprasthas (forest hermits). The teacher does it in the company of his pupils whether they be brahmacārins or not and performs the homa in his own grhya fire, as the Pār. gr. II. 10 says. Karka the com. of Pār. gr. states that if the acārya has no pupils then he has no *adhikāra* (right or eligibility) to perform the upākarma in the grhya fire, while Harihara says that the practice of performing upākarma in the ordinary

domestic fire in the company of a Veda student is based on no authority, but is a mere usage.<sup>1925</sup>

The procedure of upākarma is set out as follows<sup>1926</sup> in the *Āśv. gr.* (III. 5. 4-12): 'having sacrificed the two *ājyabhāgas*<sup>1927</sup> (portions of clarified butter), he should offer oblations of *ājya* to the following deities, viz. *Sāvitrī*, *Brahmā*, *Śraddhā*, *Medhā*, *Prajñā*, *Dhārāṇā* (memory), *Sadasaspati*, *Anumati*, *Chandases* (metres) and *Rsis* (sages). Then he sacrifices *saktu* (barley flour) mixed with curds to the accompaniment of the following mantras; the one verse 'I praise Agni, the purohita' (*Rg. I. 1. 1*),<sup>1928</sup> and 'the Kuṣumbhaka has said it' (*Rg. I. 191. 16*), 'O bird, when crying announce welfare to us' (*Rg. II. 43. 3*), 'Sung by Jamadagni' (*Rg. III. 62. 18*), 'In thy abode the whole world rests' (*Rg. IV. 58. 11*), 'you (Maruts) that deserve sacrifice, come to our sacrifice' (*Rg. V. 87. 9*), 'whosoever whether ours or a stranger (*Rg. VI. 75. 19*), 'look towards us, look in various directions' (*Rg. VII. 104. 25*), 'Come here, O Agni, the friend of the Maruts' (*Rg. VIII. 103. 14*), 'O king, the oblation that is cooked for thee' (*Rg. IX. 114. 4*).—each time two verses; the one verse 'one is our intention' (*Rg. X. 191. 4*); the one verse 'we choose that blessing and boon.' When he is about to study the Veda he should, while the pupils (i.e. those who are to be taught the Veda) join him (lit. take hold of him), sacrifice

1925. सर्वेऽनुष्ठेयः । ... स पावनं यजमिच्छेत्पावनमित्यानाकर्षकत्वेन जुहुयाद् । वार. सू. II. 10; अग्ने स्वायुषाकर्म दत्ते वा आचनत्य वृ । सो चेद्वाहपदे वापि जुषांश्चि-  
त्रैर्दुर्वा सह । अथवा. 12. 1; इदं च निष्वानस्यापत्त आचनत्यग्नेऽग्ने. अन्वयापत्तो  
वाचिकार इति कर्तः । निर्णय. p. 119; अतो अस्यापत्तो निरग्नेः साग्नोरपि अन्वयापत्तो  
वाचिकारः । यत्तु लेखे ऋक्षचारिणे पुरस्कृत्य उपकर्मं यजते तद्विकाराग्रो अस्याचारं विहाय  
न युते जुहवते । इतिवर on वार. सू. II. 10.

1926. Vide Appendix for the text.

1927. The *ājyabhāgas* have been explained at *Āśv. gr. I. 10. 13-15*.  
Vide *f. n.* 483 above.

1928. It will be noticed that the first and the last verses of each of the ten *mandalas* of the *Rgveda* are repeated in making these oblations of barley mixed with curds. The verse 'tacchāhyor-āryamahe' is the last verse of the *Bṛakala* recension of the *Rgveda*. Those who studied the *Bṛakala śākhā* were to recite this last verse instead of *Rg. I. 191. 4*. Both *Narāyaṇa* and *Haradatta* point this out and the former remarks 'शाकलसामान्यावर्यं शाकलसामान्यावर्यं चेदमेव सर्वं दत्तं येषामपेक्षुमसिद्धम्'. The *Bṛakalaśākhā* contained 8 hymns more than the *Sāksaśākhā*.



to those deities,<sup>1929</sup> then offer an oblation to Agni Sviṣṭakṛt and partake of the barley mixed with curds and then follows cleansing.<sup>1930</sup> Sitting down to the west of the fire on darbha grass, the ends of which are turned towards the east, he should dip darbha blades into a water pot, he (the ācārya) should join his hands in the brahmāñjali<sup>1931</sup> form and then recite (together with his pupils, if any) the following: the three vyāhrtis preceded by *om*, these and the Sāvitrī verse (Rg. III. 62. 10) he should repeat thrice and then the beginning of the Rgveda (either one hymn or an anuvāka).

In the other grhya sūtras there is a good deal of divergence as to the mantras, the deities and the materials offered as oblations. Pār. gr. II. 10 says that the two ājya portions are offered and then oblations of ājya are to be made to the earth and fire if the Rgveda is to be studied, to the Airy region and to Vāyu if the Yajurveda, to the Heaven and the Sun if the Sāmaveda, to the quarters and the moon if the Atharvaveda and oblations are also offered to Brahmā, to the Chandases (metres) in all cases, and to Prajāpati, to the gods, to the Rsis, to Śraddhā, to Medhā, to Sadasaspati, to Anumati. Then Pār. gr. (II. 10) proceeds "with the verse 'Sadaspatim' (Vāj. S. 32. 13=Rg. I. 18. 6) the teacher three times sacrifices fried grains. All (pupils) should repeat the verse after him. After each oblation they should each time put on the fire three pieces of udumbara wood that are fresh branches with leaves, anointed with ghee, reciting the Sāvitrī. And the pupils should put on samidhā in the manner stated above (Pār. gr. II. 4). With the verse 'Sam no bhavantu' (Vāj. S. 9. 16) they should gulp down the fried grains without chewing them under the teeth. With the verse 'dadhikrāvno' (Vāj. S. 23. 32) they should eat curds. Whatever number of pupils he wishes to obtain so many sesame

1929. 'Those deities'—Nārāyaṇa explains that these words refer to the deities (Sāvitrī and others) enumerated above and the 20 deities of the 20 verses (at the beginning and end of the ten maṇḍalas of the Rgveda).

1930. 'Cleaning' (mūrjana) is explained in Āśv. Sr. I. 8. 2. बाराण्ण quotes 'परितृणैरकलिमलवर्षाया आलेचयते तन्मार्जनम्' (आश्व. श्रौ. I. 8. 2)—when he holds between his joined hands the kusa grass spread round the fire altar and has water sprinkled over himself, that is mūrjana.

1931. 'Brahmāñjali'—is defined by Manus II. 71 as संहर्य हस्तावपेक्षं न हि बद्धाकलिः स्मृतः—(i. e. joining the hands together, so that they look like a bud.)

grains should the Ācārya sacrifice by means of a dice board <sup>1932</sup> with the Śavitrī or with the *amūṣāka* (Vā. S. 17. 80-86). After they (the pupils) have eaten (the remainder) the teacher should pronounce the word *om* and then repeat the Śavitrī three times and the beginnings of the adhyāyas to the students who are seated facing the east. All repeat "may it be ours in common; may it bless us in common; may this Brahman be powerful with us together. Indra knows that through which and in which no hatred may spring up among us."

The Āp. gr. (VIII. 1-2) is very brief and states that at the opening and concluding rites of Vedic study that R̥si who is indicated as the R̥si of the Kāṇḍa (section of the Tai. S.) to be studied is the deity to whom the rite belongs and in the second place Sadasaspati is the deity. Sudarśanaśārya explains <sup>1933</sup> these two sūtras at great length. Briefly what he means is: the commencement (upākarma) of the study of the whole Veda (Black Yajurveda) is to be done on the full moon day of Śrāvāsa, tarpana is to be done for nine R̥sis and nine oblations of *ājya* are to be offered to these nine, the ninth being offered with the verse 'sadasaspatim' (Rg. I. 18. 6 = Āp. M. P. I. 9. 8). But when a Kāṇḍa is to be begun that is another upākarma and a homa is to be performed in respect of it also.

Gradually many accretions were made to the simple upākarma rite given in the Āśv. gr. and other gṛhya sūtras. In modern times upākarma is a most elaborate matter. That of R̥gvedins may be briefly described here: After ācamana, prāṇāyāma and reference to time and place, a *śrādhā* is made

1932. जयराम and हरिहर explain आकर्षकत्वेन as 'औदुम्बरेण वाहुनाद्येन सर्पाङ्गुलिना'.

1933. The तर्पण of nine R̥sis according to सुदर्शनशास्त्रं in the उपसर्गोपाकरण would be यजापतिं काम्यकापि तर्पयामि। सोमं काम्यकापि तर्पयामि। अग्निं... तर्पयामि। विश्वदेवाय काम्यकापि तर्पयामि। सावित्रीदेवता उपनिषदुत्तरं तर्पयामि। वाजिकीर्त्येवता उपनिषदुत्तरं तर्पयामि। वायवीर्त्येवता उपनिषदुत्तरं तर्पयामि। अक्षयं स्वर्गदत्तं तर्पयामि। सवितरपि तर्पयामि। and the nine ānulis will be offered to these as यजापतये काम्यकापये स्वाहा। सोमाय... स्वाहा। अग्नेये... स्वाहा। विश्वेभ्यो देवेभ्यः काम्यकापिभ्यः स्वाहा। सावित्रीभ्यो देवताभ्य उपनिषदुत्तः स्वाहा। वाजिकीभ्यो... स्वाहा। वायवीभ्यो... स्वाहा। अक्षये स्वर्गदत्ते स्वाहा। सवितरपतये स्वाहा। यजापति, सोम, अग्नि and विश्वेदेवता are the principal देवता; and the other four are subordinate, so in काम्योपाकरण oblations are offered to the first four, then to the devatā of the particular kāṇḍa begun (either सावित्री or वाजिकी or वायवी or अक्षय) and lastly to Sadasaspati. In उपसर्गकरण, सवितरपति takes the place of विश्वदेव according to Sudarśana.



as stated <sup>1924</sup> below, then follow worship of Gaṇapati, the preparation of the altar and fire (as described before for *homa* in general); then nine *āhutis* of clarified butter are made to the nine deities *Sāvitrī* (as in *Āśv. gr.* above), then offerings of barley flour mixed with curds are made to twenty deities with the first <sup>1925</sup> and last verses of each of the ten *mandalas* of the *Rgveda* viz. to *Agni*, *Aptṛṇasūrya* (plural), *Agni*, *Śakunta*, *Agni*, *Mitrāvaruṇa* (dual), *Agni*, *Āpaḥ* (waters), *Agni*, *Maruts*, *Agni*, *Viśve Devas*, *Agni*, *Indrāsoma* (dual), *Indra*, *Agnāmaruṭah*, *Pavamānasoma*, *Pavamānasoma*, *Agni*, *Samjñāna*. Then the remains of barley and curds are offered to *Agni Sviṣṭakṛt*. Then the persons engaged in *upakarma* should partake of the remains of barley mixed with curds after repeating the verse 'dadhikrāvno' (*Rg. IV. 39. 6*). Then *ācamana* and *mārjana* are performed, then *homa* of a *yajñopavīta* in fire, then giving of *yajñopavīta* and *dakṣiṇā*s to *brāhmanas* and wearing new *yajñopavīta* oneself (which consists in its *abhimantrana* with the three verses 'āpo hi sthā' *Rg. X. 9. 1-3* and several *mantras* beginning with 'hiraṇyavarṇāḥ', *Tai. S. V. 6. 1. 1-2* and *Tai. Br. I. 4. 8*), after symbolical *nyāsa* (deposit) of *omkāra*, *Agni*, *Nāgas*, *Soma*, *Pitṛa*, *Prajāpati*, *Vāyu*, *Sūrya* and *Viśve Devas* on the nine *tanus* (strands) of the *yajñopavīta*, then *japa* of ten *Gāyatrī* verses for each of the *yajñopavītas* intended to be worn, then presenting the *yajñopavīta* to the Sun with the three verses 'udyan-nadys' (*Rg. I. 50. 11-13*), clapping the hands thrice, then repeating the mantra 'yajñopavītam paramam &c.' (vide *f. n.* 662 above) and then putting on the *yajñopavīta*, then *ācamana*, casting away the old *yajñopavīta* in water, *prāṇāyāma*, then repeating three verses 'pṛthivī tvayā &c.', then repeating the words 'Vidyudasi vidya me pāpmānam-ṛtāt-satyam-upaimi' (*Tai. Br. III. 10. 9*), then placing one's folded hands with *darbha* blades between on one's right knee, to repeat

1924. ममावसाव्यानां चाधीतानामश्वेषमाजानां च छन्दसां वसुधासप्तानि रितेनावसावमहारा श्रीपतेः श्रवीतुर्वर्धनेभिर्ब्रह्मणैः सहोपाकर्माख्यं कर्म करिष्ये ।, In modern version there is a similar संकल्प (omitting अवसावमाजानां) 'ममा ..... तानां छन्द-आदीनां ..... ब्राह्मणैः सहोपासितसुसर्जनार्थं कर्म करिष्ये'.

1925. The method of offering these oblations is first to mention the sage, the deity and metre of the verse and then to state the purpose of its employment in the rite, then to repeat the whole verse preceded by *om* and followed by *svāhā* and then to put the oblation on to fire, e.g. अग्निमीळे वैश्वामित्रो मधुच्छन्दा अग्निर्वाचसी । उपाकर्माधानद्वयिसंयुक्तेने विनिर्णीतः । ओं अग्निमीळे इति रितेनं वज्रस्य देवदुस्त्विमम् । इति रितं रावधातमम् । स्वाहा । अथ वृद्धं न मनः ।

and make others repeat 'om', vyāhrtis and Gāyatrī thrice, then brahmayajña and then saying 'upākṛtā vai vedāḥ' (the study of the Vedas has been begun), then the ācārya finishes the rest of the rite such as prāyaścitta, then all resolve to feed brāhmanas and give dakṣiṇā according to ability. The ācārya takes leave of the fire, bows to Viṣṇu and sips water twice.

The gr̥hyasūtras prescribe a holiday (anadhyaṃya) after the performance of upākarma, though the duration varies. Pār. gr. II. 10 prescribes that he should not study the Veda for three days and nights and should not clip his nails or shave for that period and points out that some said that he should not clip nails or hair till the date of utsarjana (i. e. for 5 months and a half). Śān. gr. IV. 5. 17 (=Manu IV. 119) prescribes an *anadhyaṃya* (holiday) for three nights on upākarma and utsarga. Gobhila gr. (III. 3. 9 and 11) says that there is no study on the upākarma day performed on Hasta nakṣatra and that according to some teachers for three days before it and after it. The Bhār. gr. III. 8 enjoins that after upākarma there should be a holiday of three days or one day and for one month thereafter one should not study the Veda in the evening (i. e. the first watch after sunset).

*Utsarjana*:—About the time of *utsarjana* also there was divergence of view. The Baud. gr. (I. 5. 153) prescribes that it may be performed on the full moon day of Pauṣa or Māgha. Āśv. gr. (III. 5. 14) requires Veda study after upākarma for six months and so if the upākarma was performed on the new moon of Śrāvaṇa the *utsarjana* according to it would be on the full moon of Māgha (vide III. 5. 20 also). The Pār. gr. II. 11 states that after having studied the Veda for five months and a half or for six months and a half they (teacher and pupils) should perform *utsarga* (i. e. the rite of closing the course of Vedic study). These periods are only approximate, since Pār. gr. II. 12 further on says that *utsarjana* should be performed in the month of Pauṣa when the moon is in the Rohiṇī nakṣatra (i. e. about the eleventh of the bright half) or in middle Aṣṭakā (i. e. 8th of the dark half of Pauṣa). The Gobhila gr. III. 3. 14 says that *utsarga* is performed on the full moon of Taisa (i. e. Pauṣa), while the Khādīra gr. III. 2. 24 says that having studied the Veda for four months and a half they close the session on the full moon day of Pauṣa. The Śān. gr. IV. 6. 1 holds that *utsarjana* should be performed on the first day of the bright half of Māgha; Yāj. I. 143 follows Pār. gr. II. 12 by saying that



utsarga takes place in Pauṣa on the Rohini nakṣatra or on the 8th of the dark half, while Manu ( IV. 95-96 ) says that after studying Veda for four months and a half from upākarma, utsarga should take place when the moon is in the Pusya nakṣatra thereafter or on the first day of the bright half of Māgha. The Mānava gr. I. 4. 7 says that Veda study is stopped  $4\frac{1}{2}$  or 5 or  $5\frac{1}{2}$  months after upākarma. These several periods (  $4\frac{1}{2}$  months, or  $5\frac{1}{2}$  months or  $6\frac{1}{2}$  months ) and the various dates of utsarga in Pauṣa or Māgha were due to the fact that upākarma may take place on the full moon day of Śrāvaṇa or Bhādrapada ( or even Āṣāḍha ) or on the 5th of the bright half of Śrāvaṇa or on Hasti in Bhādrapada or Śrāvaṇa.

The Āśv. gr. III. 5. 13 extends the procedure of upākarma to utsarga and adds ( III. 5. 20-22 ) that offerings of boiled rice are made to the same deities instead of clarified butter, then they take a bath and perform tarpana of those very deities and of ācāryas, ṛsis and pitṛs ( as in brahmayajña ). Nārāyaṇa states that in utsarjana there is no eating ( of barley<sup>1936</sup> with curds ) as there is in upākarma nor mārjana. Par. gr. II. 12 gives the procedure of utsarjana as follows : " They ( teacher and pupils ) should go to the brink of water ( a river &c. ) and offer oblations of water ( i. e. tarpana ) to the gods, to the metres, to the Vedas, ṛsis, the ancient teachers, the Gandharvas, the other teachers, the year with its divisions, the Pitṛs, ācāryas, their ( deceased ) relatives. After having rapidly recited the Sāvitrī four times, they should utter loudly ' we have stopped ( Vedic study ). ' There is anudhyāya in utsarjana for the same period as on upākarma and they should then continue the repetition ( of the Veda ) as before ". The Gobhila gr. III. 3. 15 says about utsarjana ' they go out of the village turning their faces to the east or north, they should approach water that is deeper than their waist, should bathe therein and should offer tarpana to the vedas, ṛsis and ācāryas. ' A holiday was observed on the day of utsarjana for a day and half ( pakṣiṇī ) or three days after it ( Manu IV. 97, Yaj. I. 144 ).

1936. तपोतर्जनं । यजमानाद्यधीषीत । ... मन्वासाहसकाधामेताम्नी देवताऽन्धीऽजेन द्रुताऽन्धीऽम्यवयन्ति तदा एव देवतास्तर्पयन्ति । आचार्याद्विषीयं पितृन् । एतद्गुरुर्जनम् । आश्व. दृ. III. 5. 13-14, 20-22 ; जीकरव रोहिणीयं मन्थमासं काष्ठकाशाम्नायास्तुतिरन्तर्द्वयार्त्तं मत्वाजिर्देवांश्चन्द्रावि वेदाद्विषीयं द्रुतामाचार्यान् मन्थवर्गान्मित्राचार्यान् मन्थतरं च सावयं पितृनाचार्यान् स्नाथं तर्पयेद्गुः सावित्रीं च्छरद्भुत्व विरताः स्म इति मन्त्रः अयं मन्थनं च पूर्ववत् । आश्व. दृ. II. 12.

To give up Veda study for several months altogether was probably found undesirable. Therefore Manu IV. 98, Vas. Dh. S. 13. 6-7, Auśanasa (p. 515) and others prescribe that after utsarjana the Vedas should be studied till the next upākarma during the bright fortnights of the remaining months and the Vedāṅgas at one's will or in the dark fortnights. The Gobhila smṛti III. 134 says that after Dakṣiṇyāna (sun's passage in the southern celestial hemisphere) for six months one should not study the Upaniśads and Rāhasya texts. It appears that gradually the rite of utsarga in Pausa or Māgha came to be discontinued. Aśtāvakra<sup>1937</sup> on Mānavagṛhya I. 5. 1 deploras that in his day hardly any one was found to celebrate utsarga on the day specified by the sūtrakāra, that he was powerless to do anything or to upbraid any one but that he would only describe what the śāstra prescribed. Similarly the Smṛtyarthasāra, after describing the procedure of utsarjana, remarks (p. 11) 'after studying the Veda for a year utsarjana may be performed on the day of upākarma or may not be so performed'. Gobhila-Smṛti (III. 128-129, quoted in Sm. C. I p. 55) says 'when *daijas* perform every year upākarma together with utsarjana according to the prescribed procedure, that results in the growth of the Vedas (Vedic study). Whatever act is performed even in sport by brāhmaṇas whose vedas have not grown stale, that act becomes successful.' Vide Śān. gr. IV. 5. 16 to the same effect. It is on account of this idea that in the *sankalpa* the expression 'yāta-yāmatānirāsena' (by removing staleness) occurs. In modern times utsarjana is performed on the same day as upākarma, but precedes the latter. These two together being generally performed in Śrāvāṇa either on the full moon or on Śrāvāṇa nakṣatra or on the 5th of the bright half of Śrāvāṇa are designated by the word Śrāvāṇi.

The modern utsarjana of Rgvedins may be briefly described here: after ācamana, putting on a pavitra (a loop or ring) of darbhas (on the finger called anāmikā), prāṇāyāma, mentioning the time and place, a *sankalpa* (as set out above) is made; then pañcagavya is taken in by all; then the worship of Gaṇapati, then preparation of an altar for utsarjana homa is made, fire is invited with the verses 'jūṣṭo damūnā' (Rg. V. 4. 5) and 'ehyagna' (Rg. I.

1937. यदा नु वसिष्ठादेः न केचनोत्सर्गमवविहितो दृश्यते तदा हि कुर्मः कस्यचन-  
नेति । आचार्यस्यैव यथासमविवक्षितः । अत्रात्र ०० मानवसूत्र I. 5. 1: '...सर्व  
सिद्धिर्दानाद्विज्ज्ञान उत्सर्गेन कार्प्यं तर्पणे च । सर्वे व्याधीरोपाकर्तव्येन उत्सर्गेन कार्प्यं न  
वा । तर्पणे कार्प्येन । स्पृष्टव्येन p. 11.



76. 2), then the fire called *balavardhana* is established on the *sthandila*, then contemplation of fire with the verse 'catvāri sṛṅgā' ( Rg. IV. 58. 3) and several *paurāṇika* verses; then two *samidha* are placed over the fire, then oblations of clarified butter are offered to the deities, *Sāvitrī* &c. (specified in *upākarma* above) and of boiled rice to 20 deities, *Agni* &c. ( vide p. 814 above ), then the rest is offered to *Agni Svistakṛt*, then *ācamana*, *prāṇāyāma*, then *brahmayajña* is performed, then he should say 'vr̥ṣṭir-asī vr̥ṣca me pāpmānam-ṛiāt-satyam-upāgām' ( Tai. Br. III. 10. 9 ); then all should say 'utarstā vai vedāḥ' ( the study of veda has been stopped ); then clarified butter is offered into fire by way of *prāyaścitta* with the verses 'ayāścāgne' ( Ap. M. P. I. 5. 18 ), 'ato devā' ( Rg. I. 22. 16 ), 'idam viṣṇur' ( Rg. I. 22. 17 ); then offering to *Agni*, *Vāyu*, *Sūrya*, *Prajāpati* respectively with the *vyāhrtis* separately and together, then offering with the verses 'anājñātām' ( Tai. Br. III. 7. 11 ), 'puruṣa-sammīto' ( Tai. Br. III. 7. 11 ), 'yatipākatrā' ( Rg. X. 2. 5 ), 'yad vo devā' ( Tai. Br. III. 7. 11 ); then follows *sarva-prāyaścitta* with *om* and the *vyāhrtis*; then *mārjana* ( purification ) with the verses 'āpo asmān mātaraḥ' ( Rg. X. 17. 10 ), 'idamāpaḥ pravahata' ( Rg. I. 23. 22 ), 'sumitrā na śpa' ( Tai. S. I. 4. 45. 2-3 ); then he should think of the Ganges and other holy rivers; then he should honour *Agni* with the four verses 'Agne tvam no' ( Rg. V. 24. 1-4 ) and offer the *upacūras* of sandal-wood paste, flowers &c.; then he should take holy ashes from the *homa* fire with the mantra 'mānastoke' ( Rg. I. 114. 8 ) and apply the ashes to his forehead, throat, navel, right and left arms and head; then pray *Agni* to bestow *śraddhā* ( faith ), *medhā* ( intelligence ) &c. and then wind up the *utsarjana* with the words quoted below.<sup>1179</sup>

## CHAPTER XXIV

### MINOR GRHYA AND OTHER RITES

The grhyasūtras speak of certain other rites performed on certain fixed days in the year. Most of them have ceased to be performed in modern times, though vestiges of some of them appear even now. Gautama (VIII. 19) enumerates the seven pākayajñasamsthās among his forty samsthāras. Out of these seven pākayajñas, aṣṭakā, pārvana and śrāddha will be dealt with under śrāddha later on. The seven haviryajñas and the seven somasamsthās will be treated of in the note on Śrauta. A few of the other rites are briefly described below.

*Pārvana sthālpāka*:—Among the seven pākayajñasamsthās mentioned by Gaut. (VIII. 19) is the pārvana sthālpāka. When a person is married and returns to his house after marriage he causes the newly married bride to sacrifice a mess of cooked food. The wife husks the rice grains of which that sthālpāka is prepared. She cooks the mess, sprinkles *ajya* on it, takes it from the fire. Then he sacrifices to the deities of the Vedic Darśa-Pūrnamāsa and then to Agni Svistakṛt. With the remnants of the cooked food he feeds a learned brāhmaṇa and makes the present of a bull to that brāhmaṇa. From that time the householder constantly sacrifices on the days of the full moon and of the new moon a similar mess of cooked food sacred to Agni. In the case of one who has not kindled the three Vedic fires, the sthālpāka is meant for Agni (it is Āgneya). In the case of an householder who keeps the three Vedic fires the sthālpāka at Full moon is Agnīsomīya and Aindra or Mahendra or Aindragna on the New moon day (Khādīra gr. II. 2. 1-3, Āsv. Śr. I. 3. 8-12). Both the householder and his wife fast on the days of the full and new moon or they eat only once in the morning on those days (Āp. Dh. 8. II. 1. 1. 4-5, Āsv. gr. I. 10. 2). This is briefly the pārvana sthālpāka. It is begun on the first full moon day after marriage and is continued throughout the lives of the husband and wife. In the sthālpākas performed throughout life on the full moon and new moon there is no dakṣiṇā (of a bull).<sup>127</sup> Vide for details



Āsv. gr. I. 10 and Āp. gr. 7. 1-19 ( among the sūtras ) and Samskāra-kaustubha pp. 823 ff and Samskāraprakāsa pp. 904-906 among later digests.

*Caitrī*:—According to Haradatta on Gaut. VIII. 19 the *caitrī* rite is the same as *śūlagava*, known as *Īśānabali* to the students of the Āpastamba sūtra (Āp. gr. 19, 13 ff.) and this rite called *Caitrī* was performed on the full moon day of the month of Caitra. In the Sān. gr. IV. 19 it is said that this rite takes place on the full moon day of Caitra and there is a brief description of it which is rather obscure ( vide S. B. E. vol. 29, p. 132 ). The Vaik. IV. 8 describes it as follows: On the full moon day of Caitra the house is cleaned and decorated: the husband and wife deck themselves in new garments ( lower and upper ) and with flowers etc.; after two āghāras<sup>1940</sup> are made in fire and rice is cooked in a vessel for the deities, offerings are made of clarified butter, with the mantras 'grīṣmo hemanta' ( Tai. S. V. 7. 2. 4 ) 'ūrnam me pūryatām,' 'śriye jātaḥ' ( Rg. IX. 94. 4 ), 'Vaiṣṇavam' ( Tai. S. I. 2, 13. 3 ) and having offered oblations of boiled rice mixed with ghee to Madhu,<sup>1941</sup> Mādhava, Śukra, Śuci, Nabhas, Nabhasya, Īśa, Ūrja, Sahas, Sahasya, Tapas, Tapasya, to the deities of Rtuḥ, to herbs, to the lords of herbs, to Śrī ( goddess of wealth ), to the lord of Śrī, to Viṣṇu; having worshipped to the west of the fire the goddess Śrī and the god Śrīpati whose face is turned eastwards, he announces the *havis* ( sacrificial food ) and having served to the recitation of the hymn to *anna* ( food ) the brāhmaṇas with cooked *cāitrya* food he should himself eat in the company of his sapindas.

*Śūlagavīja* ( sacrifice to ploughed land ):—In the Gobhila gr. IV. 4. 27 there<sup>1942</sup> is a brief description of the sacrifice performed at the time of ploughing by one who kept the smārta or aupāsana fire: 'on an auspicious constellation he should cook a mess of sacrificial food and should offer oblations to the following deities, viz. Indra, Maruts, Parjanya ( rains ), Aśani ( thunder-bolt ), Bhaga. And he should also offer ( clarified butter ) to Sitā, Āśā, Aradhā, Anaghā.' In Pār. gr. II. 17 this rite is des-

1940. For āghāras see note 489 above.

1941. Madhu to Tapasya are the ancient twelve names of the months of the year mentioned in Tai. S. I. 4. 14. I, Vāj. S. VII. 30.

1942. अथातो हलविधेयः । दुर्ये मन्त्रे स्वर्गप्राप्तौ अवहितान्त्रो देवतान्त्रो ब्रह्मविज्ञानं सर्वभूयः परमप्राप्तये मन्त्रः । मीमांसानामहमन्त्रो च पजेत । गोबिलसूत्र IV. 4. 27-29.

cribed in greater detail. But for want of space it is not set out here. The Pār. gr. in II. 13 speaks of a different rite to be performed at the time of taking out the plough and using it for ploughing.

*Śrāvāṇī or Śrāvāṇākarma and Sarpabali*:—Āśv. gr. II. 1.1-15, Pār. gr. II. 14, Gobhila gr. III. 7. 1-23, Śān. gr. IV. 15, Bhār. gr. II. 1, Āp. gr. 18. 5-12 and others describe these two rites which are performed on the full moon day of Śrāvāṇa, whether the moon be in conjunction with the constellation of Śrāvāṇa or not. Āśv. gr. describes it as follows:<sup>1242</sup> "Having filled a new jar with the flour of unbroken grains of barley he places it on a new śikya (an arrangement of strings for holding pots etc.) along with a spoon for making offerings (*bali*). Having got ready fried barley grains he smears<sup>1243</sup> half of them with clarified butter. At sunset he prepares a mess of cooked food and a cake on one potsherd and offers oblations (of cooked food) with the four verses 'O Agni! lead us to wealth by a good path &c.' (Rg. I. 189. 1-4) verse by verse and offers with one hand the cake prepared on one potsherd with the mantra 'to the constant one, the Earth demon, svāhā.' The cake should have been completely submerged in clarified butter or its top may be visible; with the verse 'Agni, do not hand us over to evil' (Rg. I. 189.5) he sacrifices over the entire cake the clarified butter in which the cake had been submerged. Reciting the verse 'may the steeds bring bliss to us in our invocations' (Rg. VII. 38. 7) he sacrifices into the fire the fried grains with his joined hands.<sup>1244</sup> He should give the other (not smeared with clarified butter) fried grains to his people (sons &c.). Out of the jar he fills the spoon with barley flour, goes out of the house with his face towards the east, pours down water on a pure spot and offers sacrifice with the mantra 'to the divine<sup>1245</sup> hosts of snakes,

1242. Vide appendix for the text.

1244. 'smears'—Nārāyaṇa explains that this should be done in the day and what follows is to be done after sunset.

1245. 'joined hands'—When the sacrificer joins his hands the applying of butter (*upastaraya*) and the putting of butter over the *havis* are done by another person.

1246. The words सर्पदेवजनेभ्यः स्वाहा may mean 'the serpents and the divine hosts.' In the Śat. Br. (S. B. E. vol. 44, pp. 367-368) 'Sarpavidyā and Devajanavidyā' are separate subjects of study. But as the rite is for propitiating the serpents, it is better to take the words to mean 'serpents that are a divine host.'



evāhā' and makes an obeisance to them with joined hands in the words 'the serpents that are terrestrial,'<sup>1947</sup> that are aerial, that are celestial, that dwell in the several directions—to them I have brought this *bali*; to them I make ready this *bali*. Having gone round the *bali* with the right hand turned towards it, he sits down to the west of the *bali* (and recites the mantra) 'thou art a serpent; thou art the lord of serpents that creep; by food thou protectest men and by a cake the serpents, by sacrifice the gods, me who am in thee (i.e. who seek thy favour and protection) may not the serpents who also are in thee do any harm; I give over the *Dhruvā* (spoon) to thee.' Then with the words 'O firm one, I give over this one, this one to thee' he gives his people (son, unmarried daughter, wife) one by one. With the words 'O firm one, I give myself over to thee' he gives himself over at the end. Let no one pass between the sacrificer (and the *bali*) up till the rite of giving in charge (*paridāna*).<sup>1948</sup> 'To the divine hosts of serpents *evāhā*'—with these words let him offer a *bali* in the evening and in the morning till *Pratyavarohana*. Some count the days till *Pratyavarohana*<sup>1949</sup> (from *Śrāvana* full moon) and offer the same number of *balis* on that very day (on which the *śravanā* rite takes place). The *Śān. gr.* IV. 15 has a similar ceremony called *Śravanākarma*; however it practically contains nothing beyond rules about the *bali* to serpents and it is worthy of note that some of the 16 *upacāras* associated with honouring a guest and with *decapūjā* are employed (in it and in *Āp. gr. Śa.*) for honouring the serpents viz. offering a comb, unguents, flowers, thread (*vastra*), collyrium, mirror. The *Pār. gr.* II. 14 is more elaborate as to *śarpakali* and the deities to whom the oblations of cooked food are offered are 'Viṣṇu, *Śravana* (*naksatra*), the Full moon day of *Śrāvana* and the rainy season.' In *Pār. gr.* also, a comb, ointment, collyrium, garlands are offered to the serpents. *Āp. gr.* 18. 5-13, *Hir. gr.* II. 16 (S. B. E. vol. 30, pp. 237-239), *Gobhila gr.* III. 7. 1-23,

1947. 'The serpents that are terrestrial'. Note नमोस्तु सर्वेभ्यो दे केष्वन दृष्टिवासानुः । देष्टव्येभ्यो दे द्विषि देभ्यः सर्वेभ्यो नमः । दे वानो रोचन्ते द्विषो दे चूर्चव रतिमनु । देवान्पुस्तु सद्यः कुर्वन्तेभ्यः सर्वेभ्यो नमः । या दृष्टयो वायुवाजानां दे वा वनस्पतीस्तु । दे वापदेस्तु शेरते देभ्यः सर्वेभ्यो नमः । ४. सं. IV. 2. 8. 8, काठकर्म. 16. 15. राज. सं. 13. 6-8 (same verses in all in almost the same words).

1948. Each son, daughter and wife are to be separately named and to be given in charge (of the serpent deity)—says Nārāyaṇa. *Dhruva* is the lord of serpents (*Sudarśana*).

1949. For *Pratyavarohana*, vide below.

Bhār. gr. II. 1, Baud. gr. III. 10, Mānava gr. II. 16 and others contain similar elaborate rules about sarpabali, the Hir. gr. and Āp. gr. requiring that the flowers used should be of the *kiñśuka* tree. It appears that when the husband was absent the wife was to offer the bali during the four months. The Mānava gr. II. 16. 6 adds that even the śūdra wife of a brāhmaṇa should silently offer the bali after washing her hands. Vide Śāṇ. gr. IV. 15. 20 also for the wife doing it silently.

Serpent worship arose from the fears entertained about the deadly effects of snake-bites. The serpent cult is very ancient as the quotation from the Tai. S. cited above shows. Vide also Atharvaveda VIII. 7. 23 and XI. 9. 16 and 24. In the Atharvaveda (VIII. 14. 14-16) the well known names of some mythical serpents viz. Takṣaka, Dhrtarāstra and Airāvata occur. The dangers from snakes must have intensified in the rainy season when serpents sought shelter in human habitations owing to vast areas being flooded and in search of their prey, viz. mice and frogs &c. Therefore the rite of offering a bali to serpents was performed on the full moon day of Śrāvana and a bali was offered every day to serpents for four months till the full moon of Mārgaśīrṣa on which day took place the Pratyavarohana (re-descent) i. e. discarding the use of cots for sleeping on and using the ground for that purpose. Fergusson in his famous work 'Tree and Serpent worship' (1868) traces serpent worship in the nations of antiquity, such as in Egypt, Judea, Greece &c. In the Mahābhārata *nāgas* figure very frequently. Vide Adl. 35 and 123. 71, Udyoga 103. 9-16; Anuśāsana 150. 41 (where the names of seven nāgas that support the earth such as Vāsuki, Ananta &c. are specified). In Anuśāsana 14. 55 Śiva is said to have snakes on his body like *pañcopakṣita*. The purāṇas are full of the stories of nāgas. Serpent worship continues to this day particularly in South India, but now serpents are worshipped on the 5th of the bright half of Śrāvana instead of on the full moon day of Śrāvana as in the times of the sūtras. This day is now called Nāgapanīcamī and some account of it will be given later on under *vrātas*. India possesses more varieties of serpents than any single country in the world and the toll of life taken by snake bites is very heavy as compared with any other country.

In certain mediæval digests like the Saṃskāra-kaustubha (p. 122) a rite called Nāgabali is described. It is performed on Siniivāli (a day on which the moon is seen, but there is amāvāsyā



thereafter) or full moon day or on the 5th or on the 9th when the moon is in *Āślṣā* (of which serpents are the presiding deity). Its object is two-fold viz. to expiate the sin of having killed a snake or snakes and to remove the obstacle to progeny (supposed to arise from the wrath of serpents killed by a person). In this a figure of a serpent is made of the flour of rice or wheat or sesame which is then placed in a *śūrpa* (winnowing basket), then it is worshipped with the 16 *upacāras* (described above) and a ball of *pāyasa* (rice-milk) is offered to it; then after washing the hands and feet and sipping water a *homa* is performed with ordinary fire (but there is no *avistakṛt* offering); an oblation of clarified butter is offered with *om* and all the three *vyāhṛtis* into the mouth of the serpent figure and the rest of the *ājya* is sprinkled on its body, the serpent is praised with the mantras quoted above from *Tai. S. IV. 2. 8. 3* and certain *Purāṇa* verses are repeated and the figure is thrown into the fire; then impurity (*āsaucha*) is observed by the sacrificer and his wife for three days or one day; then eight *brāhmaṇas* are invited, they are supposed to stand in the place of the burnt effigy and *upacāras* are offered to them, they are fed and gifts are given to them; then a golden image of a serpent is put into the *kalasa* (water-pot) and prayer is offered to it, and the golden image or its value or a cow is gifted to a *brāhmaṇa*.

The *Pār. gr.* (II. 15) describes a rite called *Indrayajña* on the full moon day of *Prosthapada* (i.e. *Bhādrapada*). It is briefly as follows: Having cooked *pāyasa* (rice cooked in milk) for *Indra*<sup>1950</sup> and cakes and having placed (four) cakes round the fire, and having offered the two *ājyabhāgas* he offers the milk-rice to *Indra*; he offers the *ājya* oblations to *Indra*, *Indrāni* (*Indra's* wife), *Aja Ekapād*, *Ahīrbudhnya* and to the *Prosthapadās*; he offers milk-rice to *Indra*; after he has eaten (a portion of the sacrificial food) he offers a ball to the *Maruts*; for *Śruti* says (*Śat. Br. IV. 5. 2. 16*) 'the *maruts* are the eaters of *abuta*'<sup>1951</sup> the ball (to *Maruts*) is offered on leaves of the

1950. कर्क says 'वेन्द्रसहजादिन्द्राय स्वादेति होमो लभ्यते.' अत्रपादुरपत्ते इन्द्राय स्वादेति पाचनेन होमः । ततः स्विष्टकृदादि'. The *स्विष्टकृत्* is to be performed with the remains of *पाचन*.

1951. The *शतसुपायनसूत्र* I.10 has the verse हुतोऽग्निरोपहोनेनाहुतो बलिकर्मणा, महुतः पितृकर्मणा यदितो बह्वर्णे हुतः ॥'; vide *Manu* III. 74 quoted above. यत्ति is *अहुत* and as *Maruts* are called *अहुताद्*. The *शतसुपाय* passages are 'अहुताद्देवे देवानां मयसः' (IV. 5. 2. 16), 'मयसो वा दुरवपाद्येऽयमज्यं तस्यतुः शत्रो वा इन्द्रो विभो मयसः' (IV. 3. 3. 8).

Aśvattha tree, because there is a Vedic passage (Śat. Br. IV. 3. 3. 6) 'the Maruts stayed in the Aśvattha tree.' He offers the bali with the passage 'Śukra-īyotir' (Vaj. S. 17. 80-85) mantra by mantra and with the mantra called *vimukha* which latter is to be revolved in the mind only (and not to be uttered loudly), for the śruti says 'these are their names'<sup>1952</sup> (Śat. Br. IX. 3. 1. 26). He repeats the mantra 'Indram daivir' (Vaj. S. 17. 86); then follows the feeding of a brāhmaṇa.

The Kauśika sūtra (140) describes the procedure of a festival in honour of Indra for kings. It is begun on the eighth day in the bright half of Bhādrapada or Āśvina in which a banner is raised on Śravapā nakṣatra. Yaj. I. 147 declares a holiday for one day on the day on which the banner in honour of Indra is raised and when it is taken down. Aparārka (p. 190) quotes Garga to the effect that the banner is raised by the king on the 12th of the bright half of Bhādrapada when the moon is in conjunction either with Uttarāśāḍhā, Śravapā or Dhanīṣṭhā and adds that it is taken down on the Bharapī nakṣatra after the full moon day of Bhādrapada. The Kṛtya-ratnākara (pp. 292-93) adds that during the days of the festival worship is offered to figures of Indra and his wife Śacī and son Jayanta made from pieces of sugarcane stalks and that it is not raised on Saturday or Tuesday or in periods of impurity due to birth or mourning or in portents like an earth-quake. From Ādiparva 63. 1-29 it appears<sup>1953</sup> that the festival (called

1952. In Vaj. S. 17. 80-85 there are names of Maruts. They are said (in 17. 86) to be the divine hosts that follow Indra. The Śat. Br. (IX. 3. 1. 26) says शुक्रज्योतिषं चित्रज्योतिषं सप्तज्योतिषं ज्योतिष्मन्त्येति नामान्येषामेवमेति. All the commentators of Pār. gr. say that विमुक्ता is the mantra 'उमश्च नीमश्च श्यामश्च पुनिश्च सप्तर्षीश्चामिन्द्रोऽस्य च विमुक्ताः स्वाहा' which is Vaj. S. 39. 7. But Oldenberg (in SBE vol. 29, p. 532) says in a note that the first part of Vaj. S. XVII. 86 is called 'Vimukha'.

1953. चर्चि च वैजर्षी वसुते सुहो वृषनिधुवनः । इत्ययमनुष्ठुप्तिरपि सिद्धायां प्रतिपादिनीम् ॥ तस्याः शक्यत्वं इत्यर्थं पुनो पुनिपतिसिद्धा । यथेष्टं कारयमानां गते संवत्सरे तदा ॥ ततः प्रभृति चाद्यानि पदेः क्षितियस्तत्तमैः । यथेष्टाः क्षिपते राजस्वया तेन भवतिः ॥ ..... समवा-  
न्मृत्योते चात्र ईसक्येन चेत्यतः ॥ स्वयमेव सुहोतेन वसते प्रतिपादयन्तः । आदिपर्व  
63. 17-19, 21-22. श्रीलक्ष्मण notices in the last verse another reading स्वयं  
वासवः, while the gr. ed. of the महानारायण prefers वासवक्येन वाह्वरः  
(chap. 57. 21).



Indramaha) was started by Uparicara Vasu. It is stated therein that when that king was prevailed upon by Indra to desist from being a hermit in a forest and to rule over the country called Cedi, Indra gave him a bamboo staff as an affectionate gift and in honour of Indra the king planted it in the earth and since that time when the year ended a bamboo staff was raised by kings (and also other humbler persons) and next day it was decked with baskets full of fragrant substances and ornaments, and garlands were suspended from it. It is possible that the raising of a bamboo staff on the first day of Caitra every year in the Deccan and other places is reminiscent of this ancient festival in honour of Indra. The *Bṛhat-saṁhitā* (chap. 43) describes the origin of the Indramaha festival and devotes over sixty verses to the elucidation of the method of celebrating it. Viṣṇu gave to Indra a flag-staff to frighten asuras; in verse 8 it refers to Uparicara Vasu as the originator of the Indra festival, states on what auspicious conjunctions a carpenter and an astrologer should go to a forest and gives directions as to the tree to be selected (Arjuna tree being the best); then the tree is to be felled the next day and brought to the capital by the king on the eighth of the bright half of Bhādrapada with a retinue of citizens, ministers and brāhmanas; the city should be decorated with fine *padukas* (flags) and *torapas* (festival arches); on the 11th there was to be a vigil, the trunk of the tree should be pared and chiselled and it should be placed on a *yantra* (a mechanical contrivance to raise it up), *homa* is to be offered; then it is to be raised up erect on the 12th of the bright half of Bhādrapada when the moon is in Śravana nakṣatra or even without that being so; five or seven wooden figures (called *śakrakumāris*) are also to be placed near it (to enhance the charm of the staff) and two smaller staffs (one  $\frac{1}{2}$  and the other  $\frac{1}{3}$  of the length of the principal staff) are also to be raised called Nanda and Upananda; another staff also is to be raised as Indra's mother; the staff was to be decked with several ornaments, baskets were to be hung round the staff, each one above the other and smaller in size, on the 4th day (from 12th तिथि) verses in praise are to be recited and on the 5th day (from the 12th i. e. on 1st of the dark half) the staff is to be bidden farewell to.

*Āṭvayujī* :—Gaut. VIII. 19 mentions *Āṭvayujī* among the seven *Pākayajñas* as included in his 40 *samkāras*.

The *Āśv. gr.* II. 2. 1-3 describes<sup>1954</sup> the rite as follows: 'on the full moon day of Āśvayuja (i. e. Āśvina) the Āśvayujī rite (is performed). Having adorned the house, having bathed and put on clean (white) garments, they should take out a mess of cooked food for Paśupati and should offer it with the formula 'to Paśupati, to Śiva, to Śamkara, to Prastaka, svāhā.' He should sacrifice with his joined hands a mixture of milk and clarified butter with the formula 'may what is deficient in me be made complete (or full); may what is complete not deteriorate in me. To Prastaka, svāhā.'

The *Śāh. gr.* (IV. 16) requires that in this rite oblations of clarified butter should be offered to Āśvins, to the two stars of Āśvayuj nakṣatra, to the full moon of Āśvina; to Śarad (autumn) and to Paśupati and the mixture of milk and kṛya is offered with the hymn Rg. VI. 23 (4 gavo agman) and that on that night the calves are allowed to join their mothers. *Pār. gr.* II. 16 calls this rite Prastakāḥ, but it prescribes the cooking of *pāyasa* (milk-rice) for Indra and offerings of that mixture with curds, honey and ghee are made to Indra, Indrānt, the Āśvins, to the full moon of Āśvina and Śarad (autumn). The *Gobhila gr.* III. 8. 1 also calls this rite Prastaka and it adds the tying to the arms &c. of amulets made of *lac* together with all sorts of herbs for the sake of prosperity. Vide also *Kṣādīra gr.* III. 3. 1-3, *Valk.* IV. 9 for this rite.

In most of the grhyasūtras another rite called Āgrayana is described immediately after Āśvayujī. Haradatta on *Gaut.* VIII. 19 explains that in the Āśvayujī rite mentioned by *Gaut.* both the Āśvayujī described above from *Āśv. gr.* and Āgrayana are included. Āgrayana is also called 'Navayajña' in *Gobhila-smṛti* (in verse III. 103) and *Navasasyeṣṭi* in *Manu* IV. 27.

1954. आश्वयुज्यामाश्वयुजीकर्तुं। निवेद्यन्त्यह्नये स्वागतं क्षुत्त्रिषामनः पशुपतये स्वाश्वीपतये निवेद्य अहुहुः पशुपतये निवेद्य अहुहास इवात्मनः स्वाहेति। इवात्मनः स्वाहेति। अहुहास, अने मे पुत्रेति। ह्वी मे सोमसहस्र इवात्मनः स्वाहेति। आश्व. वृ. II. 2. 1-3. Nārāyaṇa explains that 'they' mean the sacrificer and his sons and other male descendants (who touch him). The word 'ni-vedjya' means that on the mess of cooked food, the two operations of nirveda (taking out a portion from the whole with the mantra पशुपतये स्वा हुतं निवेद्यति) and proṣṇa are to be performed and that the rest of the mess is to be eaten by the sacrificer and his family. इवात्मनः means 'milk mixed with clarified butter'. This is taken out with the brass ladle. There is an offering to Svistakṛt Agni of the mess and of prastaka. कादिवदुक्त III. 2. 2 says अश्वयजनेपशुपतये अश्वयजकनः, vide also सोमिहवदुति (in verse) III. 106.



Āgrayana īṣṭi is prescribed in the Āśv. śrauta sūtra II. 9 and other śrauta sūtras for those who have consecrated the three vedic fires (i. e. āhitaṅnis). According to Nārāyaṇa an āhitaṅni is to perform this āgrayana sacrifice of fresh corn according to the śrauta sūtra, but in case of difficulties he may do so in accordance with Āśv. gr. II. 2. 4 in the Tretā fires and that one who has not consecrated the three fires may offer the sacrifice in the *tāla* (i. e. aupāsana) fire. This āgrayana rite is required even by the śrauta sūtra as to crops of rice, barley and *śyāmāka*<sup>1955</sup> only and no one was to make use of fresh corn of these three kinds without offering this sacrifice, but there was no restriction as to the use of other kinds of corn or as to vegetables &c. The word āgrayana is explained as<sup>1956</sup> 'that rite in which fresh fruits are first offered to gods' or 'that rite in which fresh corn is first offered or eaten'. The duties of the śrauta āgrayana are three, viz. Indrāgni (or AgniIndra), Viśvedevas, Dyāvāpṛthivī (heaven and earth), but in the grhya āgrayana, Agni Svistakṛt is added as the fourth (Śān. gr. III. 8. 1, Āp. gr. 19. 7). Āśv. gr. (II. 2. 4-5) gives a very brief description 'united<sup>1957</sup> with the seasons, united with the manners, united with Indra and Agni, svāhā; united...with Viśvedevas, svāhā; united...with Heaven and earth, svāhā'—with these formulas a mess of cooked food is offered at the āgrayana by one who has set up the śrauta fires; also by one who has not set up the śrauta fires, (the same offerings are made) in the domestic (grhya) fire. Āp. gr. 19. (6-7) also is

1955. आश्व. श्रौ. II. 9. 1 expressly says 'आश्वपणे ऋषिरपामाकयमानात्' and अपरान् on पारस्करसूत्रं quotes पृथक्सेवहकार 'नवपञ्चाधिकारस्थानं दधानाकारं ऋषयो धवाः । नारदीयापानहृत्वेतन्मन्त्रेणनिषमः स्मृतः' . The मानवसूत्र II. 3. 9 has नानिष्टाश्वपणेन नवसरपरपादनीयात् .

1956. सुदर्शन on आप. सू. 19. 6 says 'येन कर्मणा अग्ने नवद्वयं देवान्वापयतीति यत्कर्म कृत्वेव आश्वपणं दधानाचमं नवाकप्राशनप्रातिर्मयतीति' ; हरदत्त on the same says एतिस्र पञ्चनार्यः .

1957. सज्जर्जतुभिः सज्जर्विधामिः सज्जरेन्द्राग्निभ्यां स्वाहा । सज्जर्जतुभिः... सज्जर्विधेभ्यो देवेभ्यः स्वाहा । सज्ज...सज्जर्वावापुषिर्विभ्यां स्वाहेत्यादितानेराश्वपणः स्वातीपाकः । अनाहिताग्नेरपि स्वातीपाकः । आश्व. सू. II. 2. 4-5 ; अनाहिताग्नेराश्वपणम् । नवानां स्वातीपाकं अपवित्राश्वपणदेवतान्यः स्विष्टकृच्छतुर्पण्यो हृत्वा तन्हुतानां मुखं दूरविन्वा गीर्वाच-म्वोदुमपिष्टं संहरयोस्तत्र सज्जपामारस्तुं उद्दिश्येत् । आप. सू. 19. 6-7. The मन्त्र is परमेष्ठयस्मि वरुणा वा शिवं वनव ( आप. न. वा. II. 18. 1 ). Sudarśana notes that some held that uncooked grains of fresh rice were to be swallowed while others held that one was to partake of a portion of the boiled rice cooked for sacrificing.

concise '(Now follows the description of) Āgrayana for one who has not set up the śrauta fires. Having prepared a mess of cooked food with fresh corn, he offers oblations to the deities of the (Śrauta) Āgrayana with Svistakṛt (Agni) as the fourth, he fills his mouth with grains of rice, swallows them, takes āsamana and having rolled up a lump of rice (from the mess of cooked rice) he throws it up on to the top of the dwelling with the next *yajus* (Ap. M. P. II. 18. 1).'

This rite is also described in Śān. gr. III. 8, Pār. gr. III. 1, Gobhila gr. III. 8. 9-24, Khādira gr. III. 3. 6-15, Vaik. IV. 2, Mānava gr. II. 3. 9-14 &c.

There is one peculiarity in Vaik. viz. that it connects the Pitr̥s also with this rite. According to Mānava gr. the Āgrayana is performed on a parva day in Vasanta (spring) with fresh barley that is (then) harvested and with rice in śarad (autumn).

Vaik. VI. 19 prescribes the *prāyaścitta* of *pādakrocchra* or a fast for using first fruits without performing Āgrayana rite.

In modern times some vestige of this *Navayajña* (sacrifice of first fruits) still remains. The full moon day of Āśvina is still called in the Deccan 'navyācī paurṇimā' and a few ears of growing crops are picked up, are woven with flowers and tastefully arranged and the whole is suspended from the entrance door or its lintel.

*Āgrahāyaṇī*:—This is one of the seven *pākayajñas* mentioned by Gautama (VIII. 19) among his forty *samkārās*.

The full moon day of Mārgaśīṣa is called *Āgrahāyaṇī*; the rite<sup>1958</sup> performed on that day is also called by the same name on account of association with it. *Pratyavaroḥaṇa* is a rite performed to signalise the giving up of the use of cots and high couches, recommended from the full moon of Śrāvaṇa for fear of snakes (as in Śān. gr. IV. 15. 22). Some describe two rites separately, one on the full moon day of Mārgaśīṣa and another called *Pratyavaroḥaṇa* on the first night of Hemanta (vide Ap. gr. 19. 3-5 and 8-12). There is some divergence as to the time and the exact procedure of this rite. Some (like Āśv. gr. II. 3. 1-2) hold that it may be performed on the 14th day of the bright

1958. *आग्रहायणी सर्गशौचं सौम्याग्नी इत्यादि वा किंच सवि तसोमादाग्रहायणी-सुगुणः । सत्यपरोक्षनीति वा अस्तु नामधेयम् ।* *सातुदश* on *हिरण्य*. पृ. II. 17. 1. Vide Tilak's 'Orion' (1895) pp. 73-80 for a learned and penetrating discourse on the word 'Āgrahāyaṇī'.



half or the full moon day of Mārgaśīrṣa. Others restrict it to the full moon day. Very elaborate descriptions are given in *Par. gr. III. 2*, *Gobhila gr. III. 9, 1-23*. As this rite has entirely gone out of vogue a brief description from the *Āśv. gr.* alone is appended<sup>1959</sup> here. "Having again (after *Āśvayujī*) renovated the house with plaster (of paint or cow-dung) and by levelling (the floor), they should offer after sunset oblations of *pāyasa* (milk-rice) with the mantras 'strike aside,<sup>1960</sup> O white one, with thy foot, with the front and back portions of the foot these seven women (daughters) of *Varuṇa* and all (females) that belong to the tribes of the king (of serpents). Inside the house of the white one the serpent did not kill any thing, adoration to the white one, the son of *Vidārva*, *svāhā*.' Here no oblation is offered to (*Agni*) *Sviṣṭakṛt*. While gazing fixedly at the fire he repeats in a low voice 'may there be no harm to us from the progeny<sup>1961</sup> of *Prajāpati*.' He should think in his mind of *Hemanta* (winter) saying 'be auspicious and well-disposed towards us.' To the west of the fire a well-spread layer of grass should be prepared; he should sit down on it and having recited in a low voice 'Be blissful, O Earth' (*Rg. I. 22. 15*) he should lie down on that layer with his people (sons &c.) with the head towards the east and face turned towards the north. The others may lie down according as space permits or each should lie down one after another, the elder one before the one next to him in years. Those (of the sacrificer's sons &c.) who know the mantras should murmur them (*Rg. I. 22. 15* and the mantras referred to in *sūtra 12* below). Getting up from the layer they should three times recite the mantra 'from that place may the gods protect us' (*Rg. I. 22. 16*); the same verse (they should repeat) a fourth time turning their faces to the south, to the west and the north.<sup>1962</sup> Having gathered together they should

1959. Vide appendix for text.

1960. The two mantras *सु स्रज्ज्वालि* and *न ते क्षेत्याः* occur in *अथ. म. वृ. II. 17. 26-27*, *Par. gr. II. 14* (in *Śrāvast-karma*), *Saṅ. gr. IV. 18. 1*, *Mānava gr. II. 7. 1* (in all with variations).

1961. Serpents are said to be the progeny of *Kāśyapa*, a *Prajāpati*; vide *अथर्व 11. 18-19* where *Kāśyapa* is stated to be one of the *Prajāpatis* and *Ādiparva 16*, where it is said that from *Kadrū* one of the wives of *Kāśyapa* the snakes were born.

1962. *Rg. I. 22. 16* is to be repeated thrice while facing the east and then each *pāda* of that verse is to be repeated while the face is turned to the south, the west and the north (the verse has only three *pādas*, being in the *Gāyatrī* metre).

repeat in a low tone the mantras sacred to the sun and the Svastyayana<sup>1963</sup> mantras, cook food and feed the brāhmaṇas and make the latter pronounce auspicious words." In the Pāli work called *Āṅguttara-nikāya* there is a section called *Paccorohanivagga* in which the *Pratyavarohana* observed by brāhmaṇas is described. Vide *Āṅguttara* vol. V. (ed. by Hardy) p. 233 CXIX. and Z. D. M. G. vol. 52 pp. 149-151.

*Āgrahāyaṇī* has been described also in *Khādīra* gr. III. 3. 1-26, *Gobhila* gr. III. 9, *Mānava* gr. II. 7. 1-5, *Bhār.* gr. II. 2, *Āp.* gr. 19. 3-5, *Kāṭhaka* gr. 60. 1 ff., *Kauśika sūtra* 24. 24-36 *Hir.* gr. II. 17. 1 (where *Māṇḍātta* says that *Āgrahāyaṇī* is also styled *Pratyavarohana*). *Baud.* gr. II. 10 speaks of a rite called *Pratyavarohana* to be performed at the beginning of each of the six ṛtus (seasons) and the intercalary month (if any). This is a different rite.

*Sūlagava* or *Īśānabali*:—This was originally an offering of the flesh of an ox to Śiva. There was some difference of opinion as to the time. *Āśv.* gr. IV. 9. 2 states that it was to be performed in *Śarad* (autumn) or in *Vasanta* (spring) under the constellation of *Ārdrā*. The *Baud.* gr. II. 7. 1-3 says that every year it was to be performed on the full moon day of *Mārgaśīrṣa* or on the *Ārdrā nakṣatra*<sup>1964</sup> in that month or whenever cattle suffer from some pest or disease. The *Kāṭhaka* gr. (52. 2-3) declares that the *Sūlagava* may be performed from various desires in *śarad* or *vasanta* and that according to some *śācāryas* there is no restriction as to season. The *Bhār.* gr. II. 8 and *Hir.* gr. II. 8. 2 say that it may be performed in the bright half of a month and on an auspicious *nakṣatra*.

Various explanations are given why this rite was called *Sūlagava*. *Nārāyaṇa*<sup>1965</sup> says *Sūla* here means one who has a

1963. According to *Nārāyaṇa* Bg. X. 158, Bg. I. 50. 1-2, I. 115. 1, and X. 37. 1 are called *Saurya* verses; while *स्वस्त्वयानि* are the verses that contain the word *svasti* or a benediction, viz. Bg. I. 39. 1, V. 51. 11, X. 63. 1. *Nārāyaṇa* follows *Āśv. Śr. Sūtra* VI. 5. 13 as to *Saurya* hymns; but it is doubtful whether he is right as to the *svastyayana* verses. According to the *Bṛhad-devatā* VIII. 77, Bg. X. 178 is a *svastyayana* hymn.

1964. *Rudra* is the presiding deity of *Ārdrā*. Vide note 563 above.

1965. *सूलोत्पत्तीति सूलो अर्धमादिभ्योऽन् । सूलोत्पत्तिः । सूलिने इदाम् सोप-  
सूना नामः स सूलवधः । नारायण on आन्ध. सू. IV. 9. 1; सूलवधिनो गोः सूलवधः  
वधोमात्कर्मणि वृत्तिः । वरद्वज् on same.*



spit ( or pointed rod ) i. e. Śiva who is called Śūlin and that this sacrifice is offered to Rudra Śūlin with the ox as a sacrificial animal. Haradatta explains that here the ox is marked with the rod ( of Śiva ).

This rite is most elaborately described in Āśv. gr. IV. 9, Baud. gr. II. 7, Hir. gr. II. 8-9, Bhār. gr. II. 8-10, Pār. gr. III. 8. It appears that even in the times of the gṛhya sūtras there were many who did not like the rite of ox-flesh. The Baud. gr. (II. 7. 26-27) says<sup>1966</sup> that if a person cannot secure an ox he may sacrifice with a goat or ram or he may cook a mess of cooked food for Īśāna and with that he does everything that is to be done by means of an ox. The commentator Devapala on Kāthaka<sup>1967</sup> gr. 52. 1 says that only a goat is offered and the bull is let off as the people are opposed to the idea of the sacrifice of an ox.

As this rite has totally gone out of practice only a brief description of it from the Mānava gṛhya<sup>1968</sup> ( which is the briefest of all on this rite ) is given here. ' Śūlagava is to be performed in Śarad for ( propitiating ) Rudra. In the north-east of the village and not near it ( it is to be performed ) at night and there is to be a sacrificial post, not chiselled ( into an octagonal shape as in other sacrifices ), in the midst of oxen. Before the ( final offering ) to Agni Svistakṛt ( i. e. after performing the usual homa with boiled rice up to this point ) he should fill eight vessels made of leaves with blood and offer them in the principal quarters and the intermediate quarters with the eight *anuvākas* ( Tai. S. IV. 5. 1 ff. and Vaj. S. 16th adhyāya ) beginning with ' adoration to thee, O Rudra, who are Manyu ( wrath ). ' He should not bring the uncooked offerings into the village. He should bury into the ground the rest ( of the animal offered ) and its skin also. Some ācāryas say that in the pākayajñas in which animals are sacrificed there is no sacrificial post. '

1966. अथ यदि वा न लभते नेषमने चालमते । ईक्षानाय स्वाहीपाके वा अथयति तस्माद्वैतर्ह्ये करोति पशुषा कार्यम् । यौ. सू. II. 7. 26-27.

1967. अवदानहोमान्तर्ह्ये च छागपञ्च एव । योः पुनश्चत्सर्ग एव लोकविरोधात् । देवपाल ०८ काठकपृष्ठ 52. 1.

1968. रौद्रः अग्निं शूलमकः । मातृहृदयां दिशि ग्रामस्यास्तकात् । निशि गवां मध्येऽ-  
नङ्गी एव । मातृ स्विच्छतोऽङ्गी शोभितद्वन्द्वं पूरयित्वा गमस्ते इह मन्त्रं इति वधुतिमिर-  
मिधुवाकैर्दिवन्तर्दिष्टु चोपहरेत् । मातृर्ह्ये ग्राममाहरेत् । येषं पूजो निश्चनेद्वि चर्म । अह-  
वानेके पाकपञ्चानुवाहः ॥ मानवपृष्ठ II. 5. 1-6.

*Vāstu-pratiṣṭhā* :—(construction and occupation of a new house).

The Āsv. gr. II. 7-9, Śū. gr. III. 2-4, Pār. gr. III. 4, Āp. gr. 17. 1-13, Khādira gr. IV. 2, 6-22 and other grhya works deal with the matter of building a new house. Āsv. gr. (II. 7) says that one who intends to build a house should first examine the ground, which must be non-salinous, which should have herbs and trees, much kuśa and *virana* grass growing on it; that one should dig out thorny plants and plants having milky juice with their roots and remove them and also certain other plants like apāmārga, tilvaka, etc. He should select a spot where the waters coming together from all sides to the centre of it flow round the resting place having the latter on their right side and then are discharged off to the east without noise. Such a spot possesses all auspicious qualities. He should (Āsv. gr. II. 8) also dig a pit knee-deep in the ground to be examined and then fill the pit again with the earth taken out. If the earth taken out fills the entire pit and some earth remains, then the plot is excellent for building a house on; if all the earth dug out just fills the pit, it is of middle quality; if the earth is not enough to fill the pit the plot is to be rejected. Another method is to fill the pit with water and leave it there through the night. If in the morning there is water in the pit the ground is excellent; if it is moist only, the ground is of middle quality; if it is found dry in the morning the plot is to be rejected. The three *daijātis* should respectively select white, red and yellow ground as a site for their house. The plot should be square or rectangular and the owner should draw a thousand furrows on it. 'With a *śamī* or *udumbara* branch he sprinkles the ground with water, going thrice round it with his right hand towards it and recites the Śāntiṭiya hymn.<sup>1969</sup> He does this thrice pouring out water without interruption with the three verses 'apo hi sthā' (Rg. X. 9. 1-3). Under the divisions of the bamboo which rests on the chief posts he should have the single rooms constructed. Into the pits in which the posts are to stand he should have an *acaki* and the water plant called *āpalā* put down. Having put the plant into the pit in which the middle post is to stand he should spread on it east-ward pointed and north-ward pointed kuśa grass and should sprinkle

1969. This is Rg. VII. 25. 1-15 in which all verses (except 14 and 15) commence with the word 'śam' and also have the same word several times.



on the kuśas water into which rice and barley have been thrown with the words 'to the steady one, the earth demon, svāhā.' He should when the middle post is being erected repeat over it the two verses 'stand here &c.' and 'to thee the young child may come &c.' Over the bamboo staff when it is placed on the middle post he recites the hemistich 'rightly ascend the post &c.' On four stones on which dūrvā grass has been spread he should establish the water barrel with the words 'arise on the earth' or with the verse 'the arangara sounds &c.' He then should pour water into it with the verse 'hither may king Varuṇa come &c.' He then appenses it as follows: he puts gold into water in which rice and barley have been put and with that water he sprinkles it three times, going round it with his right turned towards it with the Śantīya hymn. This he does three times pouring water without interruption with the three verses 'apo hiṣṭhā' (Rg. X. 9. 1-3). In the middle of the house he should cook a mess of food, sacrifice from it with the four verses 'Vāstoṣpate prati' (Rg. VII. 54. 1-3 and VII. 55. 1) verse by verse,<sup>1970</sup> should cook food which should be given to the brāhmanas to eat, whom he should cause to say 'lucky is the ground.'

The Matsyapurāṇa (chap. 252-257) deals at length with Vāstusāstra, the construction of a house of various dimensions, its posts, the timber to be employed, the rites to be performed when laying the foundation and at later stages, the rite for Vāstusānti (propitiatory rite for averting evil).

The Matsyapurāṇa<sup>1971</sup> (256. 10-11) states that a vāstuyajña has to be performed five times in relation to a house, viz. when laying down the foundation (lit. using the measuring line), when fixing the first post, when raising the first door frame, when entering the house (grhapraveśa) and when vāstusānti is to be performed (for averting evil or on seeing portents). It briefly describes Vāstuyajña as follows (chap. 256. 5-9): On an auspicious day and moment, the stone should be laid over jewels and all seeds; similarly the post is to be worshipped at the hands of four brāhmanas; the priest who should wear

1970. The hymn Rg. VII. 54 has only three verses but four oblations are directed. Therefore the 4th oblation is to be offered with Rg. VII. 55. 1 which also is addressed to Vāstoṣpati.

1971. धृजपाने तथा कार्ष्णिर्ह सम्मोदये धनः । इतर्यज्ञोऽङ्गुणे तद्वत् प्रवेशसमये तथा ॥ वास्तुपञ्चने तद्वद्वास्तुपञ्चम् पञ्चमा । ईशाने धृजपातः स्वादाङ्गिणे सम्मोदोपणम् ॥ मत्स्य. 256. 10-11.



white garments should be master of the Veda and should be accompanied by the artisans, should fix the post that is washed with water mixed with all herbs (or herbs called *sarvaśādhī*) and covered with many whole rice and decked with clothes and ornaments to the accompaniment of Vedic mantras and the tunes of auspicious music; he should perform a *homa* with honey and clarified butter and should repeat the mantra 'vāstospate prati' (Rg. VII. 54. 1); then the owner should feed brāhmanas with a dish of rice-milk. The Matsyapurāṇa notes that the foundation should be laid in the north-east corner and the first post fixed in the south-east. The Matsyapurāṇa (chap. 268) describes the procedure of Vāstusānti and remarks (verses 33-35) that it should be performed when beginning the construction of a temple or a house or a public park or when entering a town or one's house for the first time for averting all evil and it should also be performed every year in one's house. In that rite he should make the brāhmanas repeat the Rākṣoghna hymn and a hymn to Pavamāna Soma (one from Rg. IX. or IX. 1).

In modern times the ceremony of entering a newly built house is an important one, is an extensive affair and marked by great *éclat*. A very auspicious day is required for this ceremony and numerous astrological considerations enter into the choosing of a proper day. The ceremony of an entrance is preceded on the same day or on the previous day by a vāstusānti (propitiatory rite) of which grahamakha (a rite for propitiating the planets) forms a part and the usual rites of worship of Gaṇeśa and the like (mentioned at pp. 213-218) have also to be performed. A few salient features are mentioned here. A maṇḍala is drawn divided into 81 squares, 62 *devatās* are invoked to be present in the maṇḍala, then a *homa* is offered to the nine planets with 28 oblations of fuel sticks, sesame and ājya to each planet and oblations are offered to other deities, the performer and his wife have holy water sprinkled over their heads from auspicious jars, the house is surrounded thrice with thread beginning from the east to the accompaniment of Rākṣoghna (Rg. IV. 4. 1-15 or X. 87. 1-25) and Pavamāna (Rg. IX. 1. 1-10) mantras and round the house water is continuously poured in a stream from a jar with the same two hymns. A pit is dug in the south-east corner of the house which is cowdunged, worshipped with flowers and sandalwood paste and a baked brick box containing seven kinds of corn, moss, flowers &c. is lowered into it and the pit is filled up. Then the house is entered to the accompaniment



of music by the owner who is accompanied by his wife, sons and brāhmanas and who holds in his folded hands an auspicious jar filled with water and having fresh sprouts, dūrvā grass thereon and marked with sandalwood paste and flowers and covered with cloth. The avastī hymn (vide note 1963 above) and the hymn beginning with 'kranikradat' (Rg. II. 42, 1-3) are recited and the auspicious jar is put down on a heap of corn. Then the brāhmanas perform pūyāhavācana ( vide note 503 above ), they are honoured and utter 'may the house be lucky', dinner is given to the brāhmanas who pronounce benedictions, and the owner then takes his meal with his friends. <sup>1972</sup>

1972. 'The सङ्कलन is 'अमुकस्योपवाससमुक्तार्चणो भग्न सपरिवारसवास्तिन्यासी चिर-  
कालमुक्तनिवासपूर्वमेवितरोपविष्टादिशान्तिस्मृत्युद्धारोऽथपुनरुपवीषधनप्राप्तादिसमृद्धिचिरजीव-  
नसर्वनिवाससिद्धिद्वारा श्रीपरमेश्वरपीठपर्यन्तस्य वास्तोः शुभतासिद्ध्यर्थं सप्रहमकां वास्तुशान्तिं  
कारिष्ये'.

## CHAPTER XXV

### DANA (Gifts)

Manu (I. 86) and others state that in the four *yugas* (ages) viz. Kṛta, Tretā, Dvāpara and Kali, the principal aspects of religious life were respectively *tapas*, metaphysical knowledge, sacrifices,<sup>1973</sup> and gifts. Manu (III. 78) eulogises the stage of householder as the most worthy because all men in the other āśramas are cherished and fed with (Vedic) knowledge (as a teacher of Vedic students) and with food by him. Yama specifies the characteristic features of the four āśramas as follows: "quiescence is the dharma of ascetics, cessation from taking ordinary food that of forest hermits, dāna (making gifts) that of householders and obedience (or service) that of brahmascārins." Vide Dakṣa I. 12-13 also for the peculiar outward characteristics of the four āśramas. Therefore the subject of *dāna* (gifts or charity) will now engage our attention.

Gifts of various kinds and donors have been highly eulogised in the Rgveda. There are *dānastutis* (eulogies of gifts) in Rg. I. 125 (where the gifts made by king Svanaya son of Bhāvyavya to Kakṣivat are praised and dāna in general is eulogised in verses 5-7), I. 126. 1-5 (where the same praise is continued), V. 61 (where Śyāvāśva praises the donors Taranta, Parumīlha and Rāthavīti), VI. 47. 22-25 (praise of the donor Prastoka Sārījaya), VII. 18. 22-25 (praise of the gifts made by Sudās Pāijavana), VIII. 5. 37-39 (praise of Kaśu Caidya), VIII. 6. 46-48 (praise of Tirindira Pāraśavya), VIII. 46. 21-24 (praise of Kāṇita), VIII. 68. 14-19, X. 62. 8-11 (praise of Sāvarni). Among the objects gifted the most prominent are cows. In Rg. I. 126. 3 Kakṣivat represents<sup>1974</sup> that he received sixty thousand cows

1973. तपः परं कुतश्च ये वेदायः ज्ञानमुच्यते। इत्यरे चक्रमेवाहुर्योगेन कलौ युगे ॥ मनु I. 86 = शास्त्रिण्ये 232, 28 = पराशर I. 23 = राघवस्य 8. 65-66. चरित्रो तु शमो धर्मस्त्वनाहारो धनौकसाय । दानमेव गृहस्थानां श्रेयसा ब्रह्मचारिणाम् ॥ वन quoted in हेमाद्रि (दानः p. 6).

1974. उप मा स्वायाः स्वतयेन दत्ता वचुमनो दत्त रणतो अशुः । दधिः सहचमत्त मयसायासमत्त कर्षीर्षो जमिपिरते अह्नाय ॥ अ. I. 126. 3. Śāyana explains वटवचि-कमत्तम् मदां समुहोऽह्ना भागात्.



from Svanaya, along with ten chariots to each of which four bay horses were yoked and in which young girls were seated. In Rg. VIII. 5. 37 reference is made<sup>1975</sup> to the gifts of ten thousand cows and of 100 camels by Kaśu Caidya. In Rg. V. 30. 12 a gift of 4000 cows to Babhru by the men of king Rṇāṇicaya is mentioned. Horses are also often described as objects of gift, e. g. Rg. V. 18. 5 (gift of 50 horses), VII. 16. 10, VIII. 46. 22 (gifts of 60000 horses, 2000 camels, 1000 bay mares and 10000 cows); VIII. 68. 17. For gifts of camels vide Rg. VIII. 5. 37, VIII. 46. 22. For gifts of young damsels vide Rg. I. 126. 3, VI. 27. 8, VII. 18. 22, VIII. 19. 36, VIII. 68. 17. The word 'vadhū' used in all these passages cannot mean that the young girls were meant to be the wives of the donees, since in some of them the 'vadhūs' gifted are as many as 10, 20 or even 50.<sup>1976</sup> So they were maid servants or female slaves. Rg. X. 117 contains an eulogy of the gift of food, the 6th verse of which is the basis of the later teaching of Manu III. 118, Viṣṇu Dh. 8. 67. 43, Bhagavad-gītā 3. 13 and is as follows: 'the foolah man'<sup>1977</sup> (who does not share with others) obtains food to no purpose; I say the truth that it is really his destruction; he does not offer food to Aryaman (i. e. to the gods) nor to his friend (or guest); one who takes food alone (without giving to others) partakes simply of sin.' This injunction was most assiduously followed at all times in India. In the Chāṇ. Up. IV. 1-2 it is stated that Jānaśruti Pantrāyana, a man of faith and very charitable, had erected everywhere shelters in order to feed at all times all people that came from all quarters. Rg. X. 107 (of 11 verses) is an apotheosis of dakṣiṇā (gift or sacrificial fee which generally consisted of a cow or cows), which word is repeated several times in almost every verse. Verses 2, 7 and 8 are very interesting 'Those who make gifts of dakṣiṇā (cows or fee) stand high in heaven, those who make gifts of horses stand in the world of the Sun, donors of gold secure immortality (become gods), those who give garments increase the duration of their life. Gifts endow (the donor) with horses, cows, the

1975. यथा विद्यैषः कच्छः शतसुह्रानां दधुस्तसता दधु गोनाम् । ऋ. VIII. 5. 37; यद्वि सवृत्तावप्यप्राकृतसमसुह्रानां विजतिं जना । दधु इपायीनां जना दधु अरुचयीनां दधु नवां सवृत्ता ॥ ऋ. VIII. 46. 22.

1976. अद्यान्ने पौत्रकुलवः दध्यादानं वसदधुर्बधुनाम् । महिहो अर्घ्यं सत्यतिः ॥ ऋ. VIII. 19. 36.

1977. मोदमर्षं विन्दते अयच्छेताः सार्धं जयीमि यद्य द्रव्यं द्रव्यं । नार्धमर्षं द्रुपति नो सार्धं श्रेष्ठतामो नयति केपटादी ॥ ऋ. X. 117. 6. The last quarter is quoted by Kullūka on Manu III. 118. The verse occurs in तै. ब्रा. II. 8. 8.

moon (silver?), gold, food which is the life of us and the knowing (donor) makes gifts of his armour. Donors do not die (they reach immortality in heaven), they do not go down to a low goal, they are not harmed, nor do they suffer pain; dakṣiṇā renders unto these donors this whole world and also heaven'. Rg. VI. 47. 23 mentions that from Divodāsa gifts of ten horses, ten boxes (i. e. chariots or boxes of gold), ten garments, in addition to dinners and ten lumps of gold were received.<sup>1978</sup>

It appears that although in the Rg. gifts of horses are spoken of as next in importance to gifts of cows, popular sentiment changed very early. In the Paundarikā sacrifice the fee was a thousand horses and in the Jyotiṣṭoma one cow and one horse (Śabara on Jaimini III. 4, 28). The Tai. S. II. 3. 12. 1 says <sup>1979</sup> 'Varuṇa indeed seizes him (i. e. he suffers from dropsy) who accepts the gift of a horse and that one should offer to Varuṇa as many offerings prepared on four potsherds as the horses accepted.' Jaimini (III. 4. 28-31) establishes two propositions in connection with this that the *iṣṭi* to Varuṇa is to be performed when the gift of a horse or horses is accepted in a Vedic sacrifice and that the *iṣṭi* is to be performed by the donor (and not by the acceptor). The Kāthaka Sam. XII. 6 also recommends that the horse should not be accepted as a gift, as it has two rows of teeth. In the Tai. Br. II. 2. 5 reference is made to the gift of gold, clothes, a cow, a horse, a human being, a bedstead and several other objects and their presiding deities are said to be Agni, Soma, Indra, Varuṇa, Prajāpati &c. The Tai. S. II. 2. 6. 3 says 'he who accepts an animal with two rows of teeth, such as a horse or a human being, (thereby) secures (to himself) a portion of *ātman* (self); he should offer a mess cooked on twelve potsherds to Vaiśvānara.' Manu X. 89 forbids the sale of the horse and other animals with uncloven hoofs; but the Pehoa inscription from Garibnath temple shows that brāhmanas engaged in the sale of horses and that a tax agreed to be levied from vendors and purchasers was made into a permanent fund for temples and priests (vide E. I. vol. I. p. 186). Gaut. 19. 16 mentions the horse among objects that are gifted by way of

1978. दूसाभान्वद्वा कोजान्वद्वा वज्राभिभोजनम् । दूसां शिरण्यपिष्ठादिर्बोधासादृशा-  
निषद् ॥ अ. VI. 47. 23.

1979. वरुणो वा एवं दृष्ट्वाति बोधये प्रतिदृष्ट्वाति वाक्कोऽन्धाय प्रतिदृष्ट्वाति वाक्को  
वाक्कोऽन्धाय प्रतिदृष्ट्वाति वाक्कोऽन्धाय प्रतिदृष्ट्वाति वाक्कोऽन्धाय । तै. सं. II. 3. 12. 1.



penance for sins. The Śān. Br. (25. 14) says<sup>1880</sup> that he who after promising to gift all, does not give all, is reduced to falling into a deep pit or is killed. The Ait. Br. (30. 9) enjoins<sup>1881</sup> that one should not accept a gift rejected by the priests and if one accepts it it should be given over to one's enemy.

The Śat. Br. (II. 2. 10. 6) says 'there are two kinds of devas, the gods ( heavenly ) and the human gods viz. brāhmanas who have studied the Veda and mastered it; sacrifice is divided between these two, i. e. oblations go to the gods and the fee to the learned brāhmanas who are the human gods. These two kinds of gods when gratified place him (the sacrificer) in nectar (or in the celestial world).'<sup>1882</sup> The Tai. S. VI. 1. 6. 3 states that 'it is indeed *apas* when<sup>1883</sup> a man makes a gift of what he owns.' We saw above (note 11) how the Br. Up. V. 2. 3 inculcates the three virtues of self-restraint, charity (*dāna*) and compassion. In the Ait. Br. 39. 6<sup>1884</sup> it is stated that the king when anointed should make gifts of gold, fields and cattle. But it appears from the story of Viśvakarman Bhauvana narrated in the Ait. Br. (39. 7) and also in the Śat. Br. (XIII. 7. 1. 13-15) that when he desired to make a gift of the earth to his priest Kāśyapa as sacrificial fee the earth appeared and sang a verse 'no mortal must give me away as a gift; O Viśvakarman Bhauvana, you desired to give me away; I shall plunge into the midst of water, so that this your promise to Kāśyapa is fruitless.' It seems however that gifts of villages had come to be made very early. The Chān. Up. IV. 2. 4-5 narrates how Jānaśruti desirous of learning the saṁvarga lore

1880. यो ह वै न सर्वं दद्याति सर्वं दद्यातीति जुषन् सर्वपरमेव तद्धोचते य वा ग्रीयन् इति ह स्माह सद्यं येनमवकथ्य इति ह स्माह कोपीतकिः । शत. ब्रा. 25. 14.

1881. तस्माद्वाहुर्न निवृत्तदक्षिणां प्रतिदुहोपाकेन्या शुच्यं विद्या शुच्यं निष्ठादिति । यत्किं त्वेतां प्रतिदुहोपादियायेनां जातुपात्र दद्यात्परा देव भवति । ऐ. ब्रा. 30. 9; the Śatap. III. 5. 1. 25 also has the words तस्माच्चिद्वृत्त...दुहोपात् and it adds निदो देवे शुच्यं शिष्योति.

1882. Vide S. B. E. vol. 12, pp. 309-310 and also vol. 26, p. 341 (where the same passage occurs).

1883. एतज्जुषाव उप द्रवाहुर्मः सर्वं दद्यातीति । तै. सं. VI. 1. 6. 3.

1884. दूमिर्ह जगद्विदुदाहरन्ति । न मा सर्वः कथन् द्याहुर्नर्हति विश्वकर्मान्मोहन नो दिव्यानिच । निमेषेहं सलिलस्य मध्ये गोपयत एव कश्यपापास सङ्कृतः । इति । ऐ. ब्रा. 39. 7; in the (Śatap. XIII. 7. 1. 15) the words are यदुमि दूमिः श्लोकं जगौ । न मा ... मोहन सन्द ज्ञातिच । उपमेयति रया सलिलस्य मध्ये दूमेव ते सङ्कृतः कश्यपाय । इति ।

from Raikva offered a thousand cows, a golden chain, a chariot to which mules were yoked, his own daughter (as a wife) and certain villages to Raikva, which came to be known as Raikvaparna villages in the country of Mahāvṛsa, where Raikva lived.

The literature on *dāna* is of enormous extent. Apart from casual references in the other *parvas* of the Mahābhārata, the major portion of the Anuśāsana parva is devoted to the various aspects of *dāna*. The Purāṇas, particularly Agni (chap. 208-215 & 217), Matsya (chap. 32-31 and 274-289) and Varāha (chap. 99-111), contain numerous verses on *dāna*. There are digests specially devoted to the topic of *dāna*, the most extensive and important being Hemādri's Dānakhaṇḍa (of the Caturvarga-cintāmaṇi), Dānakriyākaumudī of Govindānanda, the Dānamayūkha of Nilakanṭha, the Dānavākyaṭī of Vidyāpati, the Dānasāgara of Ballāṣena and the Dānaprakāśa of Mītramīra. Only a brief summary of the topics dealt with in all these is attempted below.

What constitutes gift (*dāna*) according to the śāstra has been discussed from very ancient times. There is a distinction between *yāga*, *homa* and *dāna*. The first is constituted by abandoning something that belongs to one, intending it for a deity and accompanying it with Vedic mantras; *homa* is throwing into fire something belonging to oneself over which one abandons one's ownership and which (thing) is intended for a deity; *dāna* consists in the cessation of one's ownership over a thing and creating the ownership of another over that thing and this last occurs when the other accepts the thing, which acceptance may be mental or vocal or physical; vide Śābara on Jaimini IV. 2. 28 (quoted above in note 1703), VII. 1. 5, IX. 4. 32 and the Mīt. on Yāj. II. 27.<sup>1985</sup> The Mīt. explains that physical acceptance may be effected in various ways such as by actually receiving the thing in one's hand, by simply touching it and quotes a *śūkti* which illustrates this 'one should give (and the donee may accept) a deer skin (by touching it) on the hairy side, a cow by its tail, an elephant by

1985. एव च वक्तिः यद् दत्तं देवतामुद्दिश्य मन्यते स्वमन्यते । इतरं च वै. VII. 1. 5; स्वरकारानिद्वयः परस्परवापादानं च दानम् । परस्परवापादानं च परे यदि स्वीकरोति तदा संपद्यते नान्यथा । स्वीकारश्च त्रिविधः । वाचमो वाचिकः कारिकश्चेति । ...कारिकः दूतवापादानाभिमर्शनादिकरीऽनेकार्थिकः । तत्र च निदमः भवति । दूतान्दृष्ट्वाभिनं दृष्ट्वा वा दृष्ट्वा करिणं करो । केनैव तु तथैवाथं दासीं शिरसि दत्तयेत् । इति...हेमाद्रौ दूतः कतोपभोग्यतिरेकेण कारिकस्वीकारात्सम्भवान् स्वल्पेनाद्युपभोगेन भवितव्यम् । निता. ०० वाङ्. II. 27.



its trunk, a horse by its mane, a female slave by (touching) her head'. The *Mit.* adds that as it is impossible to accept a field physically (except by enjoying its fruits) its acceptance is effected by some enjoyment, however small, of its produce. The *Viṣṇudharmottara* quoted in *Dānakriyākaumudī* p. 7 gives more examples of the method of acceptance. Vide *Bṛhat-Parāśara* (chap. VIII. p. 242) for copious illustrations of the way in which a gift is to be accepted according to the nature of the thing given. The word '*pratigraha*' has a technical meaning in *Dharmasāstra*. *Medhātithi* on *Manu* IV. 5 says <sup>1986</sup> 'merely taking a thing (from another) does not constitute *pratigraha* (as understood in *Dharmasāstra*). The latter word is applicable only to a particular kind of acceptance viz. when a person accepts what is given by the donor with the idea that he (the donor) will derive from that act some unseen spiritual result (*adṛṣṭa* or *punya*) and when in making the gift a vedic mantra is repeated. When one gives alms, no mantra (such as '*devasya tvā*') is repeated and hence that is not the *dāna* spoken of by *śāstra*, nor does any one apply the word *pratigraha* to the acceptance of an article given through affection to a friend or a servant.' When such a word as *vidyādāna* (gift of learning to a pupil) is used, the word *dāna* is employed there in a figurative sense only; otherwise the teacher will have to give a *dakṣiṇā* to the pupil, whereas it is the pupil who may give a *dakṣiṇā* to the teacher. When some gift is made to an image, the word *dāna* in that case is also used in a secondary sense, as the image cannot accept the gift. Therefore *Devala* defines *dāna* (of the *śāstric* kind) <sup>1987</sup> as 'that is described as *dāna* when wealth is given according to *śāstric* rites so as to reach a receiver who is a fit recipient as defined in the *śāstra*. What is given to a worthy person without an eye to any particular object (to be achieved by such gift) but solely with the idea of doing one's duty, that is called *dharmadāna*'. The *Dāna-mayūkha* p. 3 explains that the definition of *dāna* given by

1986. नैव ग्रहणमात्रं प्रतिग्रहः । विनिज एव स्वीकारे प्रतिपूर्णे दृष्टान्तिवर्ते । अङ्गुष्ठ-  
हृत्तया दीयमानं मन्त्रपूर्व दृष्टतः प्रतिग्रहो भवति । न च भेदे देयस्य स्वादिनमनोव्याप्यमस्ति ।  
न च स्वीकृतिर्या दानग्रहणे । न च तत्र प्रतिग्रहस्यवहारः । मेधा- ०४ मनु. IV. 5.

1987. अर्थानामुचिते पात्रे दद्यादत्यलिपाद्नन्द । दानमित्यभिनिर्दिष्टं व्याख्यानं तस्य  
वचने ऽ देवल quoted by अमरात् p. 287, दानकियाकौमुदी p. 2, हेमाद्रि (दानकण्ठ  
p. 13), दानवाक्यमालि (D. C. Ms. No. 268 of 1891-95) folio 2 b, The last  
reads अङ्गुष्ठा for वचाचतु, पात्रेभ्यो दीयते निदमनवेष भयोन्नन्द । देवते धर्मदृष्ट्या  
पदान्दानं तदुच्यते ऽ देवल quoted by हेमाद्रि (दान p. 14).

Devala applies to the best kind of dāna (called sāttvika) and not to dāna in general. If a gift is sent to a person, but it is lost while on its way or it is stolen and never reaches the donee, then there is no acceptance and so no complete dāna and the donor cannot reap the reward of dāna in such a case.

There are six āngas (constituent elements) of dāna, as stated by Devala,<sup>1988</sup> viz. the donor, the donee, śraddhā (charitable attitude), the subject of gift which must have been acquired by the donor in a proper way, a proper time and a proper place. The first four are clearly indicated in Manu IV. 226-227. These six will have to be dealt with one after another.

One important word that deserves consideration in the subject of dāna is *istāpūrta*. That word has a high antiquity. It occurs in the Rgveda and the sense seems to be 'the cumulative spiritual result or merit due to a man's performance of sacrifices and charitable acts'. Rg. X. 14. 8 is addressed to one recently<sup>1989</sup> dead 'may you join the pitrs, may you be united with Yama, and with your *istāpūrta* in the highest heaven'. The word, though employed in the singular (probably as a samāhāra-dvandva compound), consists of two parts, *ista* (what is sacrificed) and *pūrta* (what is filled). In the Atharvaveda also the word occurs, 'may the *istāpūrta* of our ancestors save us (from our enemy); I seize yonder (man or enemy) with divine wrath' (II. 12. 4). Vide also Atharvaveda III. 29. 1. Sometimes the two components are employed separately or in the dual when compounded. The Tai. S. V. 7. 7. 1-3 has the interesting observation<sup>1990</sup> 'when he comes by the Devayāna patha, then make ye his *istāpūrta* manifest to him; whatever sacrifice was offered, whatever was handed over, whatever was given and the dakṣiṇā offered, may Agni present in all actions place all that in heaven among the gods for us.' The Tai. Br. II. 5. 5 says<sup>1991</sup> 'may *Ista* and *pūrta* last for endless

1988. दाता प्रतिग्रहीता च अर्द्धा देवे च धर्मयुद्ध । देवजालौ च दातारानामृतान्येतानि यद्ध विदुः ॥ देवत ॥३॥ दातारानामृतानि = folio 3 a, देवजालौ (दानम् ३॥ १४) ।

1989. सङ्कल्पयन् विदुभिः सं जनेन दद्यात्पूर्वत परतो मीमन् । ऋ. X. 14. 8 । दद्यात्पूर्व-मन्तु नः विदुषामर्द्धं ददे हरतः देव्येन ॥ अथर्ववेद II. 12. 4.

1990. यद्वाप्यष्टावधिर्दिव्यवानैरिष्टापूर्वं कृणुतादुर्गिरसे । ... यद्विद्वे पत्यरादाने यद्वातं वा च दक्षिणा । यद्विद्विष्यन्कर्तव्यः सुयज्ञेरेव सो दृष्टः । तै. सं V. 7. 7. 1-3; उदुत्तम-स्वाष्टे यतिजादुहि त्वमिष्टापूर्वं संयुजेधातवे च । यत्न. सं. XV. 54 and XVIII. 51.

1991. इष्टे पूर्व जन्महीनां समायां जन्मतेन दक्षिणेदानानां लोकं परमावरोह । तै. ब्रा. II. 5. 5; इत्यप्युक्ता इत्यप्युक्ता इत्यप्युक्ता इति आह्वानो नास्ति । दद्यात्पूर्वं नै आह्वयन्त । इष्टा-पूर्वमेवैव स समर्थवति । तै. ब्रा. III. 9. 14.



years; having sacrificed with an offering that is ever-lasting, a man ascended to the highest and ever-lasting world' and Tai. Br. III. 9. 14 remarks "the brāhmaṇa should sing 'you made gifts, you performed sacrifices, you cooked food (for serving to others).' Indeed iṣṭāpūrta belongs to a brāhmaṇa; he makes him (the king) prosper by iṣṭāpūrta." The Vāj. S. XV. 54 says 'O fire, may you be awake (or kindled), may you be watchful for us; join with iṣṭāpūrta (the sacrificer) and him with his iṣṭāpūrta.' The Kaṭhopanishad I. 1. 8 states that when a brāhmaṇa guest is allowed to stay in a house without being served with food he destroys the iṣṭāpūrta, the issues and the cattle of the householder. The Muṇḍaka Up. I. 2. 10 condemns those who regard iṣṭāpūrta as the highest and do not hold that there is anything higher than that and states that they have to come down to this world or to a lower world again after enjoying the blessings of Heaven.

Aparārka (p. 290) quotes the Mahābhārata for defining iṣṭa and pūrta<sup>1902</sup> 'whatever is offered in the single fire (i. e. grhya fire) and what is offered in the three śrauta fires and the gifts made inside the vedi (in śrauta sacrifices) are called iṣṭa; while dedication of deep wells, oblong large wells and tanks, temples, distribution of food, and maintaining public gardens—these are called pūrta.' Aparārka quotes Nārada also 'Honouring a guest and performance of vaiśvadeva constitute iṣṭa while the dedication of tanks, wells, temples, places for public distribution of food and gardens is called pūrta and also gifts made at the time of eclipses, or on the sun's passage in a zodiacal sign or on the 12th day of a month.' Hemadri (Dāna p. 20) quotes Śaṅkha that nursing of those who are ill constitutes pūrta. Manu (IV. 226-227) ordains 'one should always assiduously perform iṣṭa and pūrta, which when done with śraddhā and with wealth justly acquired become inexhaustible. One should ever resort to dānadharma (that mode of dharma which consists in gifts) which is either iṣṭa or pūrta, according

1902. महाभारतम् । एकाग्रिकम् इदम् वेत्तावां यज्ञ इत्यने । अन्तर्वेदां च यदानमिह-  
निरवभिधीयते ॥ वागीधुपतहमामि देवमायनानि च । अजयदानमारामः पूर्तमिरवभिधीयते ।  
अपरांक p. 290 (vide note 270 for वागी &c.); the 2nd verse is अग्नि 44, while  
अग्नि 43 defines इष्ट as अग्निहोत्रं तथा सार्यं वेदानां चैव पाठनम् । आविष्टं देवदेव्य  
इष्टमिरवभिधीयते ॥ लिखित 5 is the same as अग्नि 43. Vide हेमाद्रि (Dāna  
p. 20) where एकाग्रि- and अग्निहोत्र- are ascribed to शङ्ख; also पृष्ठ 68-70  
and अग्निपुराण 202, 2-3 which define इष्ट and पूर्त almost in the same words  
as अग्नि.

to one's means, after meeting a worthy person (as recipient) and with a pleased attitude of mind.'

Any one including women and sūdras could make gifts. So much emphasis was laid on the duty to make gifts that Aparārka quotes a verse<sup>1993</sup> 'two persons should be drowned in water after tying round their neck a large stone, viz. a rich man not making gifts and a poor man who is not a *tapasvī* (who undergoes austerities or who is restrained).' It is stated in Atri 46, Likhita 6 and other smṛtis that<sup>1994</sup> 'īśta and pūrta are dharma common to all twice-born classes; the sūdra has authority to perform pūrta dharma, but not the Vaidika dharma (sacrifices etc.).' According to Devals the donor should be free from incurable or disgusting diseases, be religious, charitably inclined, free from vices, pure and following a blameless profession for livelihood. Several smṛtis note that it is a rare sight to see a man giving away in charity wealth earned by him. Veda-vyāsa<sup>1995</sup> (IV. 60) says 'amongst a hundred men, one may be found to be brave, among thousands a learned man, among hundreds of thousands an orator, but a donor may or may not be found.'

A good deal has already been said above (pp. 113-114) about the persons fit to be donees (*pātra*) and an unfit one. A few more words may be added here. Dakṣa III. 17-18 states 'a gift made to one's parents, guru, friend, to a well conducted man, to one who has laid the donor under obligation, to the poor, the helpless, those endowed with special excellence, leads to rewards, while gifts made to rogues, to bards, to wrestlers, to those who devote time to bad lores, to gamblers and deceitful persons, to cāṭas, to cāraṇas and thieves brings no

1993. दायेषाप्सु यवेष्टव्यौ गले षष्ठा महाशिलाय । वनजलमदातारं दुर्निदं चातपसि-  
नम् ॥ quoted by अपरार्क p. 109, दानवाचस्पलि folio 2 a. This is दशोपनिषद्  
33, 60 ( which reads दानमभिलि निवेष्टव्यौ ).

1994. इषादुर्लभं दिवालीनां धर्मः सामान्य इत्यन्ते । अधिकारी नवेष्टव्यौ । पूर्तं धर्मं न  
वेदिके ॥ अत्रि 46, लिखित 6 and quoted by Aparārka p. 24 as जातुकर्ण's. अयाप-  
रोमी धर्मात्ता दित्युक्तमननः श्रुतिः । अनित्यादीकर्मणं च बहुभिर्ज्ञेयं यन्नश्यते ॥ देवल  
quoted by अपरार्क p. 288, देवादि ( दान p. 14 ). पापरोष्य are said to be  
eight such as Tuberculosis etc.

1995. शत्रेभ्यु जायेते गुरुः सद्गतेभ्यु च पण्डितः । वक्ता सतमद्वेष्टे दाना नश्यति वा न  
वा ॥ वेदवाक्य IV. 60.



fruit (or merit).<sup>1996</sup> Manu 4. 193-200 (= Viṣṇu Dh. 8. 93, 7-13) contains a list of persons to whom gifts should not be made, such as a brāhmana who is like a cat or hypocrite or who does not know the veda. Bṛhad-Yama III. 34-38 enumerates those brāhmanas who are unfit to be invited at a śrāddha or to be donees such as lepers, those who suffer from incurable diseases, those who officiate at sacrifices for sūdras, a devalaka and seller of Veda (teaching it with a prior stipulation for money) and in IV. 55-56 says that gifts made to brāhmanas that are addicted to bad actions, that are covetous, devoid of Veda study and sandhyā performance, who have swerved from the vows proper (for brāhmanas), who are wicked and who are immersed in pleasures of sense become fruitless. Vanaparva (200. 5-9) enumerates 16 futile gifts such as to one who left off the order of *sannyāsa* or of wealth acquired by unjust means &c. Almost the same verses occur in Brhat-Parāśara (VIII. pp. 241-242), which are quoted in Par. M. I, part 1, p. 188. Vide also Vṛddha-Gautama (III chap. pp. 508-509) for numerous futile gifts. It is one's duty to give food at the end of Vaiśvadeva to all (vide note 1779 above) and the Viṣṇudharmottara directs that as to gifts of food and clothing the only consideration is whether the donor is hungry or in need of clothes and not caste nor qualities.<sup>1996a</sup> When on seeing a needy person the donor feels pleasure and indicates it by a smiling face, when he shows honour and is free from a feeling of ill-will or irritation (towards the suppliant), that is said to be śrāddha, according to Devala.<sup>1997</sup> Manu IV. 235 says that he who gives a gift with honour and he who accepts it with honour both go to heaven, but if the reverse is the case they go to hell.

Numerous rules are laid down about the things that can be the subject of gifts (i. e. about *deya*). Whatever is in this

1996. महाविबोर्हते निवे विभिते चोपकारिणि । दीनानामपिशिष्टेषु दत्तं च सर्वदं भवेत् ॥ पूर्वं वन्निनि गते च कुत्रेद्ये कितये जडे । चाद्वारणचौरिषु दत्तं भवति निष्फलम् ॥ इति III. 17-18, the 2nd verse being quoted by अपरार्क p. 286. About the meaning of *carya* that occurs in many grants there is no unanimity. The Mit. on Yaj. I. 336 ( चाद्वारणकर &c. ) explains चाद्वारः प्रतारका निश्चारक वे परधन-न्यस्यन्ति. Vide E. I. vol. IX p. 284 n. 10, p. 294, XI. p. 176, XIV. p. 156 for discussion of the meaning.

1996a. अचाव्यादुनदानेषु पात्रं नैव विचारयेत् । अस्मत्सु कुपितं पात्रं विषमो दत्तनाम चोति । विष्णुधर्मोक्तेः । दानमनूय p. 5.

1997. औलूक्यपात्रमिदं वीरिचिनां दत्तं न भवति । सत्कृतिश्चान्नदद्यात् च तदा भवेति कीरयेत् ॥ इति quoted by अपरार्क p. 288.

world a most desirable thing and what one prizes most in one's house may be given to a man endowed with good qualities by a donor who desires inexhaustible (merit) from it—*Annāsana parva* 59. 7.<sup>1998</sup> According to *Devala*, that is a proper subject for a gift, which has been acquired by the donor himself without causing pain or loss to another or without worry or trouble to himself, whether it be small or valuable (or much).<sup>1999</sup> It is not the extent of the gift that causes greater or lesser merit. Merit (*punya*) of gifts depends upon the mental attitude, the capacity of the giver and the way in which the donor acquired his wealth. If a man<sup>2000</sup> were to give even the whole earth acquired by unjust means, or if he makes a gift without *śraddhā* (as defined) or to an unworthy person he would secure no prosperity (religious merit) thereby. On the other hand by making a gift of even a handful of vegetables with a heart full of *śraddhā* and to a very worthy person, he may secure all prosperity. If one possessing a thousand makes a gift of 100 or one having ten makes a gift of one and another gives only water according to his ability, they all reap an equal reward.

Among *dēya* things, some are the best, some middling, some inferior. Food,<sup>2001</sup> curds, honey, protection, cow, land, gold, horse and elephant—gifts of these nine are said to be the best; learning, house for shelter, domestic paraphernalia (like cots), medicine—these four are said to be middling; shoes, swings, carts, umbrellas, vessels, seats, lamps, wood, fruits and whatever is old and worn out and all other unspecified objects are inferior. *Yāj.* (I. 210-211) appears to have this difference in view when he says that a man, making a gift of land (capable

1998. यथाद्विष्टमं लोके यन्नापि दयितं दृष्टे । तत्तद्वृणक्तं देवं तदेवात्मनिष्ठम् ॥ अन्नदासन्पर्य 59. 7 = मार्कण्डेय 35. 52-53 = मातृ 72. 39. This is विष्णुपुर. सू. 92. 32.

1999. अन्नावायमर्जुनं स्वयं वेनाजितं धनम् । स्वयं वा विदुर्लं वापि देयमित्यभिधी-  
यते ॥ देवल quoted in अपरार्क p. 288.

2000. अन्नावायमर्जुनं दत्त्वा सकलं पुण्यमिति । अन्नावर्जमपाचाय न काचिद् भूति-  
मानुषान् ॥ प्रहृष्ट शोकमुदि वा अन्नाभक्तिमुद्यमात् । मन्ते पात्रयुताय सर्वान्मुदयमानु-  
षान् ॥ देवल quoted by अपरार्क p. 290 ; सवस्त्राकिञ्च सते सवस्त्राकिदंवापि च । दद्या-  
द्वपश्च नः सन्त्या सर्वं तुल्यकलाः स्मृताः ॥ आश्वमेधिकापर्व 90. 96-97 ; वक्तुं वा ददन्तुर्वपश्च  
दत्त्वा दद्याच्च गोमती । इति सवस्त्रमुदंवात्मनं तुल्यकला वि ते ॥ अग्निपुराण 211. 1.

2001. अन्नं पुष्टि मधु ज्ञानं मोक्षदन्नाभ्यस्तितः । दानान्मुत्तमदानानि उत्तमद्वय-  
दानतः ॥ विद्या चाच्छादनावासपरिभोगादिष्वपि च । दानानि सधनमासीति सधनद्वयदानतः ।  
उपानयेद्भूषणानि छत्रपात्रासनानि च । द्रोणकाष्ठकलादीनि चरमं बहुपार्विकम् ॥ बहुलादर्थ-  
ज्ञानानां भस्मवा देवेषु मेधयेत् । अधमाम्पक्षिष्ठानि तर्पदानान्परो विदुः ॥ देवल quoted by  
अपरार्क pp. 289-90, देवादि (दानः pp. 16.)



of yielding a crop or fruits), lamp, wood, garment, water (water-reservoir), sesame, ghee, house for travellers, money for settling a person as a married man (or bringing about his marriage by finding a girl for him), gold, draught ox, is honoured in the heavenly world, while one who makes a gift of a house, corn (of various kinds), protection from danger, shoes, umbrella, flowers, unguents, conveyance (chariot &c.), tree, a desired thing, a cot secures endless happiness. Gifts of three things are said to be superior to the gift of anything else and are styled<sup>2002</sup> *atidāna*, viz. of cows, land and Sarasvatī (*vidyā*) according to Vas. Dh. S. 29. 19 and Brhaspati 18. Vas. Dh. S. 29. 19, Manu 4, 233, Atri, 340, Yaj. I. 212 say that the gift of *vidyā* is the best of all gifts such as those of water, food, cows, land, garments, sesame, gold and clarified butter. On the other hand Anuśāsana-parva (62. 2) and the Viṣṇudharmottara (quoted by Aparārka p. 369) say that the gift of land surpasses all other gifts. The Viṣṇu Dh. S. 92. 1 says that the gift of protection from danger (*abhaya-dāna*) is the highest. The gifts of certain objects were called *mahādānas*. These and a few other *dānas* will be dealt with in some detail later on.

*Dānas* are divided into *nitya*<sup>2003</sup> (called *ājasrika* by Devala), *naimittika* and *kāmya*. Whatever is given everyday (such as food after Vaiśvadeva &c.) is *nitya*, what is given at certain specified times (such as on eclipses) or on account of doing certain acts (such as penance for lapses) is called *naimittika*, what is given through the desire of securing progeny, victory, prosperity, heaven or a wife is called *kāmya* (as it springs from a desire). Dedication of a garden or of a well &c. is called *dhruvadāna* (permanent gift) by Devala; while the Kūrma-purāṇa adds to the well-known three a fourth division called *śūjala* (pure) defined by it as 'what is given to those who know brahma for securing the grace of God with a mind full of devotion.' Vas. Dh. S. 29. 1-15, Viṣṇu Dh. S. 92 and Manu IV. 229-232 (which are repeated in Vṛddha-Gautama, chap. XI. p. 586) and many of the purāṇas are eloquent over what

2002. त्रीन्पातुरालेदानानि यावः पुण्यं सरस्वती । अविद्वानं हि दानानां विद्यादानं श्रेयधिकम् । बसिष्ठ 29. 19; अलि दानानि सर्वाणि दुषिरीदानमुत्तमम् । अनुशासन 62. 2.

2003. अपारमत्तवासादि सर्वकामफलं ध्रुवम् । तदाजकित्तिरपातुर्दीपते चक्षिणे दिने ॥ अपरानिजैश्वर्यंस्त्रीवालायै पद्विपत् । कुलार्थं च ॥ तदानं कामयनिपतिभीषते ॥ कात्यायने कियपेकमप्येवमिति स्मृतम् । किञ्च मेतिजिदे योर्वा यद्वानं शौमवजितम् ॥ देवल quoted by अपरार्क p. 289 and देवादि (दानः p. 16); यदीश्वरपीयनायै ब्रह्मविष्णु यदीयते । श्वेतसा भक्तिपुत्तेन द्वायं तद्धिमले शिवम् ॥ कूर्मपुराण quoted by देवादि (दान. p. 17).

rewards a man reaps by making gifts of water, food, sesame &c. The Bhagavad-gītā (17. 20-22) divides dānas into sāttvika, rājasa and tāmasa and defines them as follows: When a gift is made because one feels it one's duty to make it and at a proper time and place and to a worthy person who will not return it, it is called sāttvika; when it is made with an expectation of the donee doing a good turn in return or with a view to securing some reward therefrom and is given grudgingly, it is rājasa; when a gift is made at an improper time or place and to an unworthy person and without showing honour to the recipient and with disrespect (or contempt), it is declared to be tāmasa.

Many texts emphasize a rule similar to that in the Bible 'But when thou doest alms, let not thy left hand know what thy right hand doeth, that thine alms may be in secret'-Matthew VI. 3-4. Yogi-Yājñavalkya says <sup>2004</sup> that the reward of making gifts secretly, possessing knowledge without being puffed up and engaging in *japa* without others seeing it is infinite. Devala says 'sacrifice, gift and study lose their power and perish by being declared to others, by boasting about them or by repenting of having done them. Therefore one should not without good reason (such as protecting a gift &c.) proclaim one's meritorious act.'

Certain things when offered voluntarily by a person with his own hand must be accepted and not spurned even by one who does not ordinarily accept gifts. Manu IV. 247-250, Yaj. I. 314-215, Āp. Dh. S. I. 6. 19. 13-14, Viṣṇu Dh. S. 57. 11 declare that kuśas, vegetables (raw), milk, fish, fragrant substances, flowers, curds, clay, flesh, a bedstead, a seat, fried barley, water, precious stones, fuel-sticks, fruits and roots, honey, food offered without being asked (except of the impotent, of prostitutes and of *patita*) must not be spurned, but must be accepted.

Certain objects could not be donated either because one had no ownership over them or because the sages forbade such gifts. Jaimini (VI. 7. 1-7) establishes several propositions, viz. that one can make a gift only of what one owns, that one cannot make

2004. अथवानि च दानानि ज्ञानं च निरालम्बम् । अथानि च सुखानि एषां बल-  
मनन्तकम् ॥ योगियाज्ञवल्क्य quoted in एह. व. p. 243 ; तदुक्तान्तर्ग 149 in अथवानि  
(1) च दानानि ... तथानि ... अनन्तकम् ॥ इदं दानमधीते वा विनश्यत्पुत्रीकृतम् ।  
भृशपाण्डुचक्षुषां च भ्रूतेनो विपश्यते । तस्माद्दानकृत् इष्यते न इष्या परिकीर्तयेत् । देवस्य  
quoted by अश्वक p. 290, हेमाद्रि (दान. p. 17).



a gift of one's relatives (parents, sons and others) in the Viśvajit, that a sovereign cannot make a gift of the whole of his kingdom, that horses cannot be gifted in that sacrifice as śruti forbids such a gift in that sacrifice, that a śūdra who serves the sacrificer merely as a duty cannot be given away and that whatever is of the full ownership of a person at the time of giving the dakṣiṇā can alone be gifted in the Viśvajit sacrifice. Nārada<sup>2005</sup> (dattāpradānika 4-5) forbids eight kinds of gifts viz. of what is handed over to a creditor by a debtor for delivery to a third person, what is borrowed for use (such as an ornament on a festive occasion), a pledge, property jointly owned with others, a deposit, son and wife, one's entire property when one has children, what has been already promised to another man. Dākṣa III. 19-20 enumerates nine things as not proper subjects of gifts (adding to Nārada's list 'a friend's wealth and gift through fear' and omitting 'what is already promised to another'). Yāj. II. 175 is of similar import. Aparārka p. 779 quotes verses of Bṛhaspati and Kātyāyana to the same effect. Vide above (pp. 507-508) as to a man's power over his children.

The texts took care to set limits to a man's generosity. After emphasising in very eloquent language the obligation to share one's possessions, however meagre, with others, Veda-Vyāsa<sup>2006</sup> (IV. 30-31) inculcates the doctrine that charity begins at home. Āp. Dh. S. II. 4. 9. 10-12, Baud. Dh. S. II. 3. 19 ordain that one should not stint one's dependents (whom one is bound to maintain), one's servants and slaves for distributing food to guests and others. Yāj. II. 175 prescribes that one should make gifts in such a way as not to cause detriment to one's family. Bṛhaspati<sup>2007</sup> explains this by saying that one may give away

2005. अन्वाहितं वाञ्छितकमादिः साधारणं च यत् । निक्षेपः पुनर्दारांश्च सर्वस्वं चान्वये सति । आपत्तयपि हि कदाचु वर्तमानेन देहिना । अदेवायान्तुराश्चार्थं पञ्चान्वयेनेति श्रुतम् ॥ नारदः ( दत्ताप्रदानिका 4-5 ) ; सामान्यं वाञ्छितं न्यास आभिद्वाराः सुहृद्जनम् । अपात्रितं च निक्षेपः सर्वस्वं चान्वये सति । आपत्तयपि न देयानि न च यस्तुनि सर्वदा । यो ददाति स मुदात्मा प्राचक्षितीत्येते नरः ॥ दृक् III. 12-20.

2006. यद्वदासि विजिह्वो यद्याश्नासि दिने दिने ॥ तत्ते वित्तमहं मये श्रेष्ठं कस्यापि वदासि ॥ किं धनेन करिष्यन्ति देहिनी यत्परायुषः । यदर्थवित्तमिच्छन्ति तच्छरीरमद्याश्नन् ॥ आतादर्थमपि आसमर्शिन्यः किं न दीयते । इच्छातुरूपो विभवः कदा कस्य भविष्यति ॥ गण-नाशस्तु सर्वस्यः यः कुतार्थः स नो दत्तः । अकृतार्थस्तु यो दत्तः यतः शरत्तमो हि सः ॥ मातापितृषु यदर्थं द्यातुं शक्नुयेत् च । जायापत्येभ्यो यो दद्यात् सोऽमृतः स्वर्गसंक्रमः । पितुः शतशुभे दानं सर्वस्य मातृकल्पते । भगिण्यां शतसाहस्रं सोऽपि दत्तममृतम् ॥ वेदस्यामस्तुति IV. 16, 18, 24, 26, 30-31 quoted by हेमाद्रि (दान) p. 33; vide अग्निपुराण 209. 32-33.

2007. कुटुम्बमकलसमादित्वं यदतिरिच्यते । मन्वास्वाद्यो विभं यथाह द्यातृमर्त्यमथा मयेव ॥ बृहस्पति quoted by अपरार्क p. 780 and हेमाद्रि (दान) p. 44).

wealth that is over and above what is required for maintaining one's family and for clothing and that the charity of one who disregards this rule is something that is sweet like honey at first but like poison in its effect. In this Bṛhaspati only echoes what Manu says (XI, 9-10) 'the charity of him who has wealth enough to make gifts to strangers, when his own people live a life of misery, is only a false imitation of dharma (and not the true dharma), it is at first like honey but will taste like poison (later). Whatever a man does for his welfare in the next world by stinting those whom he is bound to maintain results in unhappiness to him while living and also after death'. The *Anuśāsana parva* (37, 2-3) declares that if one makes a gift stinting one's servants, he makes himself a sinner, even though one may say that one would give whatever any one begs for (compare Luke VI, 30 'give to every man that asketh of thee'). Hemādri quotes<sup>1008</sup> Śivadharmā to the effect that a man should set apart three parts out of five from his acquisitions for himself and his family and two parts for dharma, as life is evanescent.

Certain things were forbidden to be accepted as gifts. The gift of animals with two rows of teeth was forbidden by śruti (vide Śābara on Jaiminī VI, 7, 4 quoted above). Vas. Dh. 8, 13, 55 declares that a brāhmaṇa should not accept the gift of weapons, poisonous substances and spirituous liquor. Manu IV, 188 states that a brāhmaṇa who is not learned should not accept the gift of gold, land, horses, cow, food, garment, sesame, clarified butter; but if he accepts he is reduced to ashes (i. e. perishes) like wood. Hemādri (*Dāna* p. 57) quotes the *Brahma-purāṇa* that a brāhmaṇa should not accept the gifts of ewes, horses, precious stones, an elephant, sesame and iron, and that one who accepts a gift of antelope skin or sesame would not be born again as a male and that if a person accepts the bedstead, ornaments and the clothes of one who is dead he would go to hell.

As to the proper times for gifts, several rules are laid down. Apart from the daily duty to make gifts (*Yaj.* I, 203) gifts had to be made on special occasions and if so made were more meritorious than the gifts made daily. *Laghu-Śatātapa* (145-153)

2008. अस्मात् विनाशं विनाशं जीवन्नापि यत्कल्पयेत् । भाग्यद्वये तु धर्मधर्मिणो जीवितं यतः ॥ शिवधर्मं quoted by हेमाद्रि ( *दान*, p. 44) and *दानमयूख* p. 5.



says <sup>2009</sup> that a gift must be made on the first day of each *ayana* ( the sun's passage to the north or south ), at the beginning of Śadasatī and while an eclipse of the sun or moon is in progress and that the rewards of the gifts made on these occasions are inexhaustible. Vanaparva 200. 125 is to the same effect. A gift made on Amāvāsyā imparts rewards a hundred times ( of the reward of making it on any ordinary day ), a thousand times when made on the suppression of a tithi, a hundred thousand times when made on the equinoctial day and a gift brings endless rewards when made on Vyatipāta. Samivarta (208-209) says that gifts made on the *ayana* day, equinoctial day, vyatipāta, the suppression of a tithi and on the eclipses of the sun and moon, on new moon day, 13th day, saṁkrānti (sun's passage into a zodiacal sign) becomes inexhaustible and these tithis are highly commended and so also Sunday for a bath, japa, homa, dinner to brāhmanas, fast and gifts. <sup>2010</sup> Śātātapa ( 146 ) states that 16 *ghaṭikās* before and also after the moment when the sun enters a new zodiacal sign is the holy time for gifts, while others give 30 *ghaṭikās* (before and after) for Karkāṭaka (Cancer saṁkrānti), 20 for Makara (Capricorn) and 105 for Tūlā (Balance) and Meṣa (Aries). Viśvarūpa on Yāj. I. 314-217 states that the times specified as the proper occasions for śrāddha are all of them the most appropriate times for making gifts. Vide Prajāpati 25 and 28 and Atri 327 for similar rules. Saṅkha says that if amāvāsyā falls on Monday, the 7th tithi on Sunday, 4th on Tuesday, 8th on Wednesday—these four are like

2009. अग्ने विष्टे चैव वज्रीनिहनेषु च । चन्द्रवर्षिरागे च दत्तमक्षयमुच्यते ॥  
वनपर्व 200. 125 ; अथवादौ सदा दद्याद् द्युपनिष्टं एवे वसम् । वज्रीनिहने चैव विष्टके  
चन्द्रवर्षिः ॥ लघुशततल्प 145, quoted as शततल्प by अपरार्क p. 291. The sun's  
entrance into the signs of Gemini, Virgo, Sagittarius and Pisces is  
called वज्रीनिहः ; vide बृहत्संहिता p. 245 and अपरार्क p. 292 quoting वसिष्ठ,  
अग्निपुराण 209. 9-10.

2010. शतनिन्दुष्वे दानं सहस्रं तु दिनशये । विष्टे शतसाहस्रं व्यतीपाते त्वनन्तकम् ॥  
लघुशततल्प 150 quoted as शततल्प by अपरार्क p. 292 ; विश्वसूत्र p. 144 also quotes  
the first वाङ्. When three tithis occur on the same day it is called दिनशय  
as the middle one is suppressed in the calendars ( vide अपरार्क p. 332 ) ;  
शतनिन्दुः is quoted as वाङ् by देमाद्वि ( दान p. 69 ). व्यतीपात is one of the  
27 योगा beginning with विष्णु and is defined as अथवाग्निपनिडाद्वाग्नामदेवत-  
मस्तके । पञ्चमाग्निपनिडाद्वाग्नामदेवतमस्तके ॥ ( बृहत्संहिता according to अपरार्क p.  
436 )—when the moon is in the constellations of Śravaṇa, Aśvini,  
Dhanishṭhā, Ārdra, Aśleṣā ( first quarter ) and amāvāsyā falls on Sunday  
it is Vyatipāta. Even Bṛha in the Harṣacarita IV states that Harṣa was  
born on a day that was free from all inauspicious conjunctions such as  
Vyatipāta.

eclipses and so gifts made on these days yield infinite rewards (quoted by Hemādri, *dānakhaṇḍa* p. 66). The Viṣṇu Dh. S. chap. 89 deals with the rewards of the gifts of various articles made on the full moon days of the twelve months of the year. Anuśāsana chap. 64 speaks of dānas on the 27 nakṣatras from kṛtikā.

The general rule was that gifts were not to be made at night. But there are several exceptions. Atri 327 states that a gift even at night is commended on the occasions of eclipses, marriages, saṁkrāntis and the birth of a child. Devala<sup>2011</sup> quoted in Par. M. I. part I, p. 194 has a similar verse and the Par. M. adds that only on the Cancer and Capricorn saṁkrāntis are gifts allowed to be made at night.

The above rules about the special occasions for gifts are amply borne out by epigraphic evidence. A few examples may be cited. A very large number of grants on copper and stone relate to gifts of lands and villages at the time of solar eclipses. For example, vide Tiwarkhed plate of Rāṣṭrakūṭa Nannarāja dated *śaka* 553 (653 ?) in E. I. vol. XI. p. 279, I. A. vol. VI, p. 73 (in *śaka* 534 i. e. 613 A. D.), the grant of 30 *nivartanas* of land purchased for 30 gadyānakas of gold on a total eclipse of the sun in 754 A. D. in the time of Cālukya Kirtivarman II (E. I. vol. III. p. 6), E. I. vol. III. p. 193 (of *śaka* 716), E. I. vol. IX, p. 100 (in 660 A. D.). Grants on the occasion of a lunar eclipse are found in J. B. B. R. A. S. vol. 20, p. 135 (Navsari plates of Rāṣṭrakūṭa Mahāsāmantādhipati Karkarāja issued in *śaka* 738, i. e. 817 A. D.), in E. I. vol. I p. 341 (Patna Inscription of the time of Yādava Siṅghana dated *śaka* 1123 i. e. 1207 A. D.), E. I. vol. 19, p. 41, E. I. vol. 20, p. 125 (in *śaka* 1108). Grants on *ayana* days may be seen in I. A. vol. 12, p. 193 (Haddāla plates of the Cāpa Mahāsāmantādhipati Dharāṇi-varāha issued in *śaka* 836), the Sañjan grant of Amoghavarsa dated *śaka* 793 (Uttarāyana-Mahāparvati). Grants on Saṁkrāntis are found in E. I. vol. VIII. p. 182 (Dhulia plate of Karkarāja dated *śaka* 701), E. I. vol. XII. p. 142 (in 1087 A. D.), E. I. vol. VIII. p. 159 (in *śaka* 1207). It may be noted that not only on the sun's passage in a rāśi, but even on Jupiter's passage in a rāśi (Taurus in this case) a grant was made as seen in Lucknow Museum plate of Kirtipāla (E. I. vol. VII, p. 93 in *śaka* 1167 i. e. 1111 A. D.). A village was

2011. सप्तदर्शनसंक्रान्तिचिरादावपुनर्दिपुः स्वावदानादिकं कुर्वन्निजि काम्यवस्तु च ॥ देवल quoted by देवादि (दान p. 61).



granted on Visuvasamkrānti to a brāhmaṇa in honour of Buddha by Mahipāla I, a king of Bengal (vide E. I. vol. XIV, p. 324). For grants on Akṣaya Tṛtīyā (3rd of the bright half of Vaiśākha) vide E. I. vol. 14, p. 198 (when 32 villages were granted to 500 brāhmaṇas in samvat 1156) and E. I. vol. VII, p. 98 (Lar plates of Govindacandra of Kanauj in samvat 1202). For a grant made on Mahākārtiki (the full moon day of Kārtika) vide E. I. vol. X, p. 75 (which is a grant to several brāhmaṇas for enabling them to offer *bali*, *caru*, *vaiśvadeva*, *agnihotra* and the five *mahīyajñas*, in Kalacuri samvat 292 i. e. about 540 A. D.).

The places (*deśa*) where gifts are to be made are also specified in the smṛtis, purāṇas and digests. Gifts<sup>2012</sup> made in the house yield ten times as much merit (as when made elsewhere), a hundred times when made in a cowpen, a thousand times when made in sacred places (*tīrthas*) and an infinite number of times when made near an image (or *līṅga*) of Śiva. The Skanda-purāṇa<sup>2013</sup> quoted by Hemādri (dāna p. 83) states that Benares, Kurukṣetra, Prayāga, Puskara (Ajmer), the banks of the Ganges and of the ocean, Naimisa forest, Amara-kantaka, Śrīparvata, Mahākālā (at Ujjayini), Gokarna, Veda-parvata—these and the like are declared to be holy places resorted to by gods and *siddhas*; all mountains, all rivers and the ocean are holy; the habitations of cows, *siddhas* and sages are also holy; whatever is donated in these sacred places confers infinite reward.

When making a gift of anything one has to pour water on the hand of the donee. Āp. Dh. S. II. 4. 9. 9-10<sup>2014</sup> states that all gifts are to be made with water except in the case of vedic sacrifices where they are to be made as directed by the vedic texts. Gautama V. 16 says the same. In the case of all gifts they are to be accompanied by a separate *dakṣiṇā*. The Agni-purāṇa<sup>2015</sup> 211. 31 makes an exception in the case of gifts of

2012. एते दानानि दानं गोष्ठे चैव अग्राधिकम् । पुष्पतीर्षु साहस्रमनन्तं विषमक्षिपौ ॥ quoted in दानमनुषू ५. 8.

2013. वाराणसी कुम्भमेव यथान्नः पुष्कराणि च । मलयसमुद्रतीरे च नैमिषारण्यकण्डम् ॥ श्रीपरमेश्वरकाले योऽर्थं दत्तुमर्हति । इत्याद्याः कीर्तिता देवाः सुरसिद्धिनिवेहिताः । सर्वे मिलोच्चराः पुण्याः सर्वा नद्यः सप्तानराः । गोमिन्दुसुनिवासाश्च देवाः पुण्याः प्रकीर्तिताः । एषु तीर्थेषु यत्नं कृत्वा दानमनुषूक्यते । स्कन्दपुराण q. by हेमाद्रि (दान ५. 83).

2014. सर्वान्पुद्गलान्तेन दानानि । यथाहो विचारैः । आप. ध. सू. II. 4. 9. 9-10; स्वस्तिकाश्च भिक्षादानमनुषूयन् । द्वादशेषु चैव धर्मेषु । शौ. V. 16-17.

2015. अद्वयदक्षिणं दानं अतः चैव दत्तपानम् । विपत्तौ तद्विजानीयाद्भस्मवीचं दत्तं दधिः ॥ अविषयपुराण quoted by हेमाद्रि (दान ५. 111); अन्येषां चैव दानानां तु सर्वं दक्षिणं दद्यात् । दानं योऽर्थाने तु राजतं दक्षिणेऽयते ॥ q. in हेमाद्रि (दान ५. 112); this is अग्निपुराण (211. 30) and दानाधिकारिकसूची ५. 11 quotes it from अग्निः.



gold, silver, copper, husked rice, corn, daily śrāddha and daily devapūja (which may be without dakṣiṇā). That dakṣiṇā should consist pre-eminently of gold, but if gold itself is the article donated then the dakṣiṇā may be of silver. In the case of very costly gifts like *tulāpuruṣa*, the dakṣiṇā may be one hundred or fifty or 25 or ten *niṣkas* or one-tenth of the price of the thing gifted or according to ability.

Hamādri (Dāna pp. 96-97) and Dānamayūkha (pp. 11-12) quote verses from the Viṣṇudharmottara stating the presiding deities of the several articles that are donated (such as Agni of gold, Prajāpati of dāsaas, Rudra of cows &c.) and adds that wherever no presiding deity is specifically named Viṣṇu is the presiding deity. Those very verses are quoted as from the Kapilapāṇicārātra in the Dānakriyākaumudī (p. 5). The Agnipurāṇa (209. 40-48) has similar verses. This notion is derived from the Brāhmaṇas and Śrautasūtras which speak of Rudra as the presiding deity of the gifts of cows, Soma of garments, Prajāpati of human beings and so on (vide Tai. Br. II. 2. 5, Āp. Śr. 14. 11. 3).

The general procedure of making gifts may be stated here once for all. The donor and the donee should have taken their bath and should wear two white garments each, the donor should wear a pavitra, perform ācamana, should face the east, should wear the sacred thread in the upavita form, be seated on a pure seat (of kuśa &c.) and seat the donee on a seat and make him face the north, then the donor should utter the name of the subject of gift, its presiding deity and the purpose for which he makes the gift, and say 'I make a gift to you of such and such an article,' pour water on the donee's hand, and when the donee says 'give' the donor should sprinkle water on the subject of gift and place it into the hand of the donee, who utters the syllable 'om' and says 'avasti'. Then dakṣiṇā is given to the donee. The detailed formula is set out below.<sup>2016</sup> Necessary changes

2016. The formula may be described as follows: अथ अमुके नामि अमुके पक्षे अमुकविषये अमुकराशिरथे मास्करे भारतवर्षात्कथमुपदेसे पूर्वप्रवृत्ताहो अमुक-नामः अमुकजन्मा अमुकजाया अमुकपौत्राय अमुकनवराय अमुककार्ये बाह्यप्राय इदम-मुकद्वयं अमुकदेवतं तुभ्यमहं संमद्वदे इति द्विजकर्मण्ये सकुलो जलं वृषात् । धर्मात् कारमण्येव वृषीणां स्वस्तीति वदत । अथैवादि- अमुककामनया कृतस्य अमुकदानकर्मणः प्रतिष्ठार्थं इतिना अमुकपौत्राय अमुकजन्मणे बाह्यप्राय तुभ्यमहं संमद्वदे व मम इति वृक्षिणां वृषात् । Vide अग्निपुराण 209, हेमाद्रि (दानकण्ठ) pp. 505-7 and दानक्रियाकोमुदी pp. 14 ff. for the procedure. The अग्निपुराण 209. 59-61 mentions the following purposes for which gifts are usually made 'दुष्प्रीत्यसुहृत्स्वर्गप्राप्तिर्मांसेष्वप्युत । कीर्तिविद्यामहाकाम-सौभाग्यलोकगृहलुप्ते । सर्वपापोपशान्त्यर्थं स्वर्गार्थं मुक्तिमुक्तये । एतन्मूय संमद्वदे वीर्यतां मे इति शिबः ॥



have to be made as to the statement of the occasion, the receipt of the subject of gift &c. (if it is land or a house, it cannot be received in the hand; the donee simply walks round it or on it or enters it).

Yāj. I. 133 prescribes that the king should daily make gifts to brāhmanas learned in the Veda, of milk cows, gold, land, houses and the requisites of marriage (i. e. maidens, expenses of marriage &c.). This was nothing new that was prescribed by Yāj. It has been followed for ages by the kings. The Vanaparva<sup>2017</sup> 186. 15 states that he who makes a gift of a maiden in the brāhma form or of land enjoys bliss in the world of Indra. We find from the inscriptions of Uṣavadata<sup>2018</sup> (probably in the 1st century A. D.), son-in-law of Nahapāna, at Karle and Nasik that he gave 3 lakhs of cows, 16 villages to gods and brāhmanas, fed one lakh of brāhmanas every year, got eight brāhmanas married at his own expense at Prabhāsa (in Kathiawar), built flights of steps on the river Bārnāsā, constructed quadrangles, houses and halting places (*pratīśraya*) at Bharukaccha (modern Broach), Daśapura (in Malwa), Govardhana (Nasik) and Śorapāra (modern Sopara), constructed wells and tanks; kept free ferry boats over the rivers Ithā, Pārādā, Damapā, Tāpī, Karabepā, Dāhanukā (all between Thana and Surat); established meeting halls and shelters for gratuitous distribution of water; conferred 32000 cocoanut trees in Nanangola (modern Nargol) on the assembly of brāhmanas of the Caraka Śākhā at Rāmatirtha in Śorapāra and three other places. He adds that he purchased from a brāhmaṇa for 4000 kārṣāpanas a field that originally belonged to the brāhmaṇa's father and made a grant of it for supplying food to the assembly

2017. सो ब्राह्मदेवो नु ददाति कर्णो भूमिपदानं च करोति विवे । ददाति दानं विविदा च पथ स लोकमानोति सुन्दरस्य ॥ वनपर्व 186. 15.

2018. Vide E. I. vol. VII. p. 57 for Karle Inscription No. 13 of Uṣavadata and E. I. vol. VIII p. 73 (for Nasik No. 10) 'ननुपावस्य जामा-त्रा दिनोक्तपुत्रेण उग्रवृत्तेन विनोक्तसहस्रदेन यथा कार्यासाधो सुवर्णदानसीधकरणे देवताम्पः ब्राह्मणस्यश्च सोदकाग्रामदेन अनुषर्ष्य ब्राह्मणसकसाहस्रीभोजापवित्रा मन्त्रास्ते सुवर्णीयं ब्राह्म-णेभ्यः अष्टभार्यामदेन भक्षकान्ते द्वापरुर् गोवर्धने शोषारणे च चतुष्पादावसथमतिअपमदेन आरामतडाग-उदपानकरणे इवा-पारादा-दुत्तम-तापो-करणेना-दाहयुक्तानावातुपत्तरकरणे एतासां च नदीनां उन्नयतोतीरे सभायणाकरणे पीपीलिकावले गोवर्धने सुवर्णहले शोषारणे च रामतीर्थे चरकपर्वद्वयः ग्रामे नानमोले द्वापीलतनादिनेरुत्तमसहस्रदेन गोवर्धने पिरमिनु पर्वतेषु यन्मांमना द्वादं लेनं कारितम् ।.....द्वय चानेव क्षेत्रं ब्राह्मणस्य वाराहद्वयस्य अवि-चलितं द्वये कीर्त्तिता मूलेन कदापनसहस्रेदि चतुर्दि 4000 यज्ञपितृसक नगरसीमाप उन्नयसाथ क्षीसाप एतां मन लेने यज्ञतानं चातुर्वीतसं भित्तुयस्य कुलादारां भविसिद्धि । (Nasik No. 10).

of monks coming from all quarters that dwelt in the cave constructed by him. This is certainly a formidable list of benefactions for one ruler.

As to spending money for the marriages of brāhmanas and settling them as householders, a few words may be said here. Daks<sup>2019</sup> III. 32-33 says 'The merit of him, that establishes a brāhmaṇa who is without father or mother by performing his saṁskāras and by getting him married, is beyond reckoning'. A man does not secure that bliss by observance of agnihotra or the performance of Agnistoma, which he secures by establishing a brāhmaṇa in life'. Aparārka (p. 377) quotes a long passage from the Kālikāpurāṇa about *Naiveśika* dāna. Its purport is briefly as follows: 'The donor should choose eleven brāhmanas of śrotriya families (devoted to the study of the Veda) and of good character and conduct, should build eleven houses for them, should get them married at his expense, should furnish the houses with stores of corn, with cattle and maid servants, beds, seats, vessels of clay and copper and other utensils for taking food and with garments; and having thus furnished the houses, should settle the eleven brāhmanas in the eleven houses and for their maintenance bestow upon each one hundred *nivartanas* of land or a hamlet, or half a village; he should induce the brāhmanas to be agnihotrina. By so doing he secures all the merit that is secured by the performance of sacrifices, vratas, various dānas or pilgrimages to sacred places and enjoys in heaven all pleasures. A man who is unable to do as much as above may settle only one brāhmaṇa according to his means and he secures the same rewards'. In the Epigraphic records there are numerous instances of kings spending for the marriages of brāhmanas. For example, the Apsad Inscription of Ādityasena (vide Gupta Inscriptions No. 42, p. 203) speaks of gifts of agrahāras on the marriages of one hundred brāhmaṇa girls to brāhmanas. A copper-plate grant of the Śīlāhāra prince Gaudarāḍītya speaks of the king having got 16 brāhmanas married at his expense and of having created endowments of three *nivartanas* for each for their maintenance at the time of their marriages (vide J. B. B. R. A. S. vol. 13, p. 1, dated 1032 *śaka*). As the brāhmanas were supposed to lead a

2019. मतापितृविहीनं तु संस्कारोद्वापनाद्विभिः । वा स्वापयति सर्वेह दुर्धर्मकपः ।  
न विद्यते । न तच्छ्रेयोनिर्वाहेन नाशिक्षेमेव कल्पते । चच्छ्रेयः प्राप्तये हुता विभेन स्वापितेन  
दे । इति III. 32-33. The first is quoted by Aparārka p. 378.



life of comparative poverty, plain living and high thinking and as they were the inheritors, preservers and transmitters of the sacred literature of the country, as they also engaged in teaching without stipulating for any fee, the State that had in those days no settled educational system as in modern times deemed it its duty to provide the resources which would enable the brāhmanas to carry on their self-imposed task. Yāj. II. 185 declares that the king should set apart in his capital a place for the habitation of brāhmanas learned in the Veda, should establish them there, should provide means of maintenance for them and then say to them 'follow your duties' (svadharma). Aparārka quotes (p. 792) thereon from Brhaspati several verses that add 'the king should bestow on the brāhmanas who are learned and kindle the sacred fires (agnibotris) houses and lands under his own edicts from which no taxes in the present or future would be levied. The brāhmanas so settled should perform for the citizens their religious rites whether daily or to be performed on occasions or *kāmya* or for averting evil omens or for the sake of prosperity and should give decisions in the cases of doubts. They should make rules and conventions for the whole village or for corporations and guilds and for religious purposes. Those rules must be observed and when there is trouble caused by rogues and thieves all must join to put it down and that object must not be left to one person.'<sup>2020</sup> These prescriptions indicate what benefit was expected of the marriages and settlement of learned brāhmanas. Kaut. II. 1 also prescribes that lands free from taxes and fines should be settled upon *purohitas*, *śrotriyas* &c. There is nothing peculiar to India or to the caste system in this. Among the numerous charitable purposes mentioned in the preamble to the Statute of Elizabeth (43 Eliz. chap. 4) which (preamble) is even now applicable in England 'the marriage of poor maids' is one.

The gift of land has been eulogized as the most meritorious of all gifts from ancient times. Vas. Dh. S. 29. 16 quotes a verse which is found also in Brhaspati 7, Visṇudharmottara and Matsyapurāṇa (quoted by Aparārka pp. 369, 370), the

2020. वेदविद्याविदो विद्यावृक्षोजिवागजिह्वोविजः । आहृत्य स्वापयेत्तत्र तेषां पुत्रिं वक्ष्यते ॥ अनाष्टोत्तरात्वेन मृदयादुपुह्यन्मिता । भुक्तानाभ्याश्च सुपुत्रिर्भविता स्वरा-  
सजे ॥ विद्वं नैमित्तिकं कामं ज्ञानिकं पौष्टिकं तथा ॥ पौराणं कर्म कुर्वन्ते सन्निवृत्ते निर्णये  
तथा ॥ ज्ञानमेवित्यथार्थे तु संकेतस्तद्वक्तिवा । वाचाकाष्ठे तु वा काशां धर्मकार्ये तथैव च ॥  
आश्विनान्तर्गते वाचा सर्वसाधारणा स्मृता । तत्रोपशमनं कार्यं सर्वमेकैकं केनचित् ॥ बुधस्वति  
quoted by Aparārka p. 792.

Mahābhārata (Anuśāsana 62. 19) and which says 'whatever <sup>2021</sup> sin a man may commit when in straitened circumstances, he is purified therefrom by making a gift of only as much land as is equal to *gocarma*'. Aparārka (pp. 368, 370) quotes many verses from the Viṣṇudharmottara, the Adityapurāṇa, the Matsyapurāṇa on the high rewards reaped by the gift of land. The Vanaparva <sup>2022</sup> (93. 78-79) declares 'whatever sins a king is guilty of in bringing the earth under his control, all those he gets rid of by performing sacrifices with munificent gifts; by bestowing on brāhmanas lands and cows in thousands, the king becomes free from all sins as the moon is freed from darkness' (Rāhu). Anuśāsana 59. 5 voices the popular sentiment that 'gifts of gold, cows and land save even the wicked'.

2021. वसिष्ठचित्तुहते वापं द्रुपदो वसिष्ठमिहः । अथ गोचर्मनामेन वसिष्ठानेन  
 कृतम् ॥ वसिष्ठ 29. 16, अनुशासन 62. 19, बृह. 7, अथर्वश्रुत 4. 164. 18. The  
 mss. on वा. I. 210 quotes it as Manu's and reads the 2nd वाक् as 'जायतो-  
 जायतोऽपि वा'. Dyakpati defines *gocarma* as equal to ten *nivartana*s and  
 a *nivartana* is defined by him as land that is 30 rods (square) with a rod  
 of ten cubits. बृहदश्वेन द्रुपदेन विज्ञाप्यैर्विश्वामित्रम् । दश तान्येव विस्तारो गोचर्मनाम्ना-  
 कृतम् ॥ बृह. 8. The mss. on वा. I. 210 quotes बृह. as सप्तदशेन... दश तान्येव  
 गोचर्म दशैः स्वर्गं नदीपते । आशास्य I. 17 also reads 'दशदशेन &c.'. Br. 9 gives  
 another definition of *gocarma* 'that extent of land which a thousand  
 cows with their calves and a bull occupy without being compelled to  
 stand doing nothing is called *gocarma*'. सवर्षं गोसहस्रं तु एकं तिष्ठत्यनन्दिनम् ।  
 वायव्यापयद्भानां तद्गोचर्म इति स्मृतम् ॥ पराशर XII. 49 says that that land which  
 a hundred cows with one bull occupy without being closely packed  
 together is *gocarma*. Viṣṇu Dh. S. 5. 181 defines *gocarma* differently  
 as 'that much land of whatever extent the crops raised on which will  
 maintain one man for a year'. Vide Aparārka p. 1225 and Hemādri  
 (Vṛtakhaṇḍa, part I pp. 52-53) for several definitions of *gocarma*. The  
 word *nivartana* is very ancient. Kauṭ. (II, chap. 20) says that *daḍḍa*  
 is equal to four *aratnis*, ten *daḍḍas* are equal to one *rajja* and 3 *rajjas* are  
 equal to a *nivartana* (so that a *nivartana* is 30 *daḍḍas*). The Band. Dh. S.  
 (III. 2. 2-4) speaks of a brāhmaṇa who maintains himself by cultivating  
 six *nivartana*s of land. A field of 100 *nivartana*s is mentioned in Nasik  
 Inscription No 5 (E. I. vol. VIII p. 73). The word *nivartana* occurs  
 also in a grant of the Pallava king Śivaśaṅkadevarman (E. I. vol. I p.  
 6). Vide E. I. vol. XI p. 280 for a note on *nivartana*.

2022. पदेनः कुहले विचित्राणां भूमिमायुजम् । सर्वं तद्गृहले पद्मानजोषिदुल्लसिषीः ॥  
 भाद्रपदेनो द्रुपदः प्रामाण्याच्च राजन् सद्व्रजः । कृष्यते सर्वं पश्येत्पल्लवोऽयं इव चन्द्रमा ॥  
 वनपर्व 53. 78-79.



As gifts of land were so highly valued, the smṛtis contain numerous rules about them. Yāj. (I. 318-320)<sup>2023</sup> prescribes the following rules: 'when a king makes a gift of land or bestows a nibandha he should execute a writing (about the gift) for the information of future good kings. He (the king) should issue a permanent edict bearing his signature and the date on a piece of

2023. इत्था धूमि निबन्धं वा कृत्वा लेख्यं तु कारयेत् । अथामिन्द्रदण्डपतिपरिज्ञानाय पालिकां पटे वा ताम्रपटे वा स्वमुद्योगपरिचिह्नितम् । अभिलेखनात्मनो बंधुपानात्मन च ग्रीवापतिः प्रतिग्रहपरीमाणं दानच्छेदोपवर्जनम् । स्वहस्तकालसंपत्तेः शासनं कारयेत्तिष्ठन् ॥ वा. I. 318-320. निबन्ध on वा. I. 318-320 reads दानाच्छेदोपवर्जनम् and remarks 'एतद् दानकलम्, एतद्दानच्छेदुनकलं दष्टि र्धर्म...मरते बसेत् इत्यादि.' For the verse दष्टि... बसेत् vide Appendix. Nibandha is a fixed payment to be made every year or month or on certain occasions to a person or temple or the like, as for example of so many betel leaves or betelnuts out of each load of betel leaves or nuts. It is translated rather inaccurately as corrody by Colebrooke and others. Viśvarūpa on Yāj. II. 124 explains it as 'a permanent endowment' (akṣayanidhi); the Mit. explains 'एकस्य परमपरकस्येवमिति पर्णानि'. The Mit. explains 'दानाच्छेदोपवर्जनम्' differently as 'द्वीपते इति दानं क्षेत्रादि तस्य चोद्गः...अथामिन्द्र (—वादे ?) निबन्धनं तत्परिमाणं वा तस्योपवर्जनम्'; अपरात् p. 579 'अस्मिन् दाने पतिकेन क्षेत्रवामिन्द्रदण्डमस्यै वाच्यं प्रतिमानं वा देयम्'. This passage of Yāj. is cited in *The Collector of Thanu v. Hari* 6 Bom. 546 (F. B.) at pp. 557-558 and the definition of nibandha from the Vyavaharamayūkha in *Ghatabhai v. Hargovan* 36 Bom. 94 at p. 101. One of the verses of बुद्धपति is अनाच्छेदमनाहार्यं सर्वनाथपरिचयितम् । चन्द्रार्कसमकालीनं बुद्धपौचान्वदावहम् ॥ (अपरात् p. 579). For examples of the grants of nibandhas, vide E. I. vol. XIV p. 295 at p. 309 where numerous dues on articles are given to a temple by the Paramāra king Cēmuṇḍarāja (on one bhāraka of candied sugar and jaggery one vargaḥ and on loads of cotton thread dyed with mañjiṣṭh one rupee, one cocoanut on a load of cocoanuts, one betel-nut from one thousand nuts, one palikā on each jar of ghee or oil), E. I. vol. XII at p. 331 (inscription at Yewar dated 1105 A. D. as to a gift of nibandha for the benefit of a temple of Kṛṣṇa 'on sales of areca nuts an impost of five areca nuts on each gold piece and 25 leaves on each load of betel leaves'), E. I. vol. XI p. 26 at p. 30 the grant of one ādra of barley corn for each water wheel for the worship of a Jain saint (in saṁvat 1167), E. I. vol. XI, p. 35 (grant in saṁ. 1159 for two palikās of oil from each oil-mill payable to the shrine of a Jain saint), E. I. vol. XI, p. 37. In the Mathurā Brāhmaṇi inscription of the 28th year of the reign of the Śaka king Devaputra Huviṣka (about the beginning of the 2nd century A. D.) a permanent endowment was called 'akṣayanivi' (E. I. vol. 21 p. 55 at p. 60). So also the same word is used in the Nālanda stone inscription of the time of Yaśovarmanadeva with regard to a Buddhist temple (E. I. vol. 20 p. 37 at p. 39). Vide also E. I. vol. 15 p. 15 and E. I. vol. 17 p. 545 at p. 548. The Gupta inscription No. 62 (p. 251) records the gift of twelve golden *diṇḍras* made as an akṣayanivi (a permanent endowment) from the interest of which one *bhikṣu* was to be fed every day.

cloth or on a copper-plate marked at the top with his seal and write down thereon the names of his ancestors and of himself, the extent (or measurements) of what is gifted and set out the passages (from *smṛtis*) that condemn the resumption of gifts'. Viśvarūpa the oldest extant commentator of Yāj. states that the edict or order should also bear the names or signatures of the royal officers such as *ājñā*, *dūtaka*, the name of the place where the king's army is encamped &c. and that the names of women (such as the queen mother or queen) should be mentioned, and that verses stating the result of resuming gifts made by former kings should find place in the edict. Aparārka (pp. 579-580) quotes long extracts from Bṛhaspati and Vyāsa on the same subject. Bṛhaspati says that a royal edict recording a gift of land should be executed on a piece of cloth or on copper-plate, should state the place (of issue) and (the names of) the king's ancestors, that it should be stated to last till the sun and moon endure, that it was not to be resumed or taken back and was to be free from all future taxes and that it was to go on to the sons and grandsons from generation to generation (of the donee), it should state that heaven would be the reward of the donor and those that continued the gift, that the result of the resumption of the gift would be hell for 60,000 years to the resumer and it should bear the king's seal, the year, the month, the fortnight and day and should bear the signature of the superintendents (royal officers). Vyāsa after stating these requisites adds that the edict should be addressed to brāhmanas and other respectable people, to the king's officers, to all householders and to all others including medas and cāpālas, that it should state that the gift is made for securing merit for one's parents and one's self.

The thousands of copper-plate grants and inscriptions on stone published so far show that these directions contained in Yāj., Br. and Vyāsa have been followed to the letter from at least the 5th century onwards. In the earliest inscriptions verses about the merit of gifts and the sin of resumption do not occur. For example, in Gupta Inscription No. 8 (pp. 36 ff) dated 88 of the Gupta Era (i. e. 407-8 A. D.) of Chandragupta II the only words (in prose) are 'whoever would cut off this charitable gift would be guilty of the five great sins'; similarly in the Gupta Inscription No. 5 (p. 32) dated Gupta era 93 the words are 'whoever would destroy this charity now set on foot would be guilty of the murder of brāhmanas and cows and of the five



sins that bring immediate punishment'. In the inscriptions of the early Pallava king Śivaskandavarman also (E. I. vol. I p. 7) such verses are not found. In the copper-plate grant of Skanda-gupta (dated 146 Gupta year i. e. 465-66 A. D., Gupta Inscriptions<sup>2024</sup> No. 16, p. 68) there is a verse on the point, but it is not one of those that are found in most inscriptions.

In the earliest records verses lauding gifts and deprecating their resumption are few (one or two) but in later records their number increases. For example, in the copperplate of Maitraka Vyāghrasena (E. I. vol. XI, p. 221) there are only two verses and in the plates of Dhruvasena dated Gupta-Valabhi saṃvat 206 and 210 respectively there are only two and three verses (E. I. vol. XI, pp. 107, 111), while there are 16 verses in an inscription of Yaśaḥkarnadeva dated in Kalacuri saṃvat 823 (E. I. vol. XII p. 205) and 15 verses in the copperplate grant of Cāhamāna Ratnapāla dated in Vikrama saṃvat 1176 (E. I. vol. XI, pp. 312-313). In most of the inscriptions containing these laudatory and imprecatory verses, they are cited as from Vyāsa or Manu or from smṛti in general. In the Appendix<sup>2025</sup> a list of about forty such verses is given and in the footnotes it is pointed out wherever possible from what smṛti or other source they are taken and a reference is made to some of the earliest inscriptions and grants where they occur. The references will show that these verses occur in inscriptions from all parts of India. Two of the most usual verses are: 'the earth was donated by many such kings as Sagara and others; whatever king is lord of the earth at any particular time enjoys the reward (merit) of the gift of that land. The donor of land enjoys bliss in heaven for sixty thousand years and he who

2024. श्री पद्मनेहापतिर्न निबद्धं योगो मुनयो द्विजपातकः सः । तेः पातकैः पञ्च-  
विंशतिवर्षेभ्यश्चः सोऽपि पातकेभ्यः । From Gupta Inscription No. 16 at p. 71.  
In the Sanjan plates of Amoghavarṇa I (E. I. vol. 16 p. 235 at p. 251)  
occurs besides 6 verses the following prose passage 'पञ्चाङ्गानि निमित्तपञ्च-  
दशानि विष्णुना दत्तानि सन्तानानि च । आहुतेक्षितं न पञ्चमिर्न दत्तपातकैः सोऽपि पातकेभ्यः संयुक्तः  
स्वादिक्षि ।'. Vide also E. I. XI. (of Valabhi era 206) p. 107 for the  
same words.

2025. Vide Pargiter's paper in J. R. A. S. for 1912 pp. 248-255 for  
some verses relating to gifts of lands in land grants. He deals with  
only seven verses and refers only to the Purāṇas and the Mahābhārata.  
In my notes (in the appendix) an attempt has been made to trace  
some of them to the smṛtis. It is quite possible to trace more of these  
verses in the smṛtis if a more thorough search were made than I could  
find time to make.

destroys (or resumes) it or who abets the destruction dwells in hell for the same period.' In spite of such imprecations it appears that lands donated by former kings were sometimes confiscated by their successors. For example, in an inscription of Indrarāja III dated *śaka* 836 it is stated that the king restored four hundred villages that had been confiscated by former kings (E. I. vol. IX, p. 24 at p. 33 'pūrvapṛthvipāla-viluptāni'); in the Talmānchī plates of Cālukya Vikramāditya I (dated 660 A. D.) there is a recital that 'he re-established the endowments of temples and brāhmanas that had been lost in the three kingdoms' (E. I. vol. IX, p. 100). The Rājatarānginī (V. 166-170) states that king Śaṅkaravarman (in the first half of the 10th century), the son of Avantivarman, deprived temples of all their properties for replenishing his treasury emptied by his vices.<sup>2028</sup> Parāśara (XII. 51) says that the sin of resuming land already donated cannot be expiated even by performing a hundred Vājapeya sacrifices or by the gift of millions of cows. In the Khoh plates of Parivrājaka Mahārāja Saṅkṣobha (Gupta Inscriptions No. 25 p. 115) dated Gupta *satwat* 209 (528-529 A. D.) there is a peculiar curse pronounced on him who would interfere with his gift 'him who would interfere with this gift I shall, though functioning in another body (on account of rebirth), consume (burn) with terrible curses (or imprecatory thoughts)'. Vide also Gupta Ins. No. 23 p. 107 of G. S. 191. When a grant of a village or villages was made kings excepted therefrom grants already made in favour of shrines of gods and brāhmanas. For example, in the Pīkīra Grant of Siṅhavarman (E. I. VIII. p. 162) it is stated 'this village is granted by us as a gift to brāhmanas excepting the cultivated lands given as endowment to gods' (*devabhogaḥalavarjam*). In E. I. vol. X. p. 88 (of 697 *śaka*) the grant excludes 'the portion already bestowed on gods and brāhmanas' (*pūrvapratta-deva-brahma-dāya-rahitaḥ*). The grant of the village by the Candella king Paramardideva in sam. 1236 expressly excludes five *halas* (land measure) of land granted to Buddha (i. e. to a temple of Buddha then existing). Vide E. I. XX. at p. 129. This shows that a Hindu king respected an endowment already made to a shrine of Buddha or to a monastery of Buddhists (*devaśrī-buddha-satka-pañcāhalam*

2028. आर्यवैजयन्तैर्दुग्धा क्षीयकोपाः क्षये क्षये । देवादीनां च सर्वत्र जहासवास-  
वृत्तिभिः ॥ ... कामन्देयसूत्रसामान्यानां पत्रिकरेण सः । स्वयं स्वीकृत्य चोत्पत्तिं त्वां कार्यक  
इव व्यवहृत् ॥ राजतरङ्गिणी V. 166 and 170.



bahiskṛtya ). Vide also I. H. Q. vol. VIII for 1932 p. 305 ( plates of Bhoja dated *sam.* 1079 where the expression 'deva-brāhmana-bhuktivarjam' occurs ); E. I. vol. II p. 360 (*sam.* 1162 ); E. I. 14, p. 194 (*sam.* 1150 ); E. I. vol. I, p. 85 at p. 88 ( G. S. 334 ). There are many instances where kings making grants of a field say that they purchased it from the owner and then bestowed it. For example, in E. I. vol. 17 p. 345 there is a grant by Kumāragupta ( G. S. 193 ) of this character and see p. 856 above where such a grant is referred to. Even in the most ancient grants what is granted is set out with great particularity. A few examples will show this. In the Nasik Inscription No. 3 of Vāsīṭhiputa<sup>2027</sup> Siri-Pulamāyi ( E. I. vol. 8 p. 65 ) the grant is in these words ' And to this village of Sāmalipada ( Sāmalipadra ) we grant the immunity belonging to monk's land, making it not to be entered by royal officers, not to be touched ( by any of them ), not to be dug for salt, not to be interfered with by the district police, ( in short ) to enjoy all kinds of immunities '. So also the Mayidavolu plates<sup>2028</sup> of the Pallava Śivaskandavarman state ( E. I. vol. VI, p. 87 ) ' to this village of Viripara we grant all the immunities enjoyed by the *brahmadeyas*. Let it be free from digging for salt, free from being interfered with by the district police ( or officers ), free from supply of bullocks in succession, free from the entrance of soldiers, free from supply of boiled rice, water pots, coats and lodgings, with these and all other immunities prescribed ( by rules ) regarding all *brahmadeyas*, we have caused it to be exempted '. In the Gupta Inscriptions No. 55, p. 235 ( the Chammak copperplate of Pravarasena II )<sup>2029</sup> there are numerous words about the various taxes and exactions remitted which it is difficult to understand at this distance of time, but some of

2027. एतस्य च नामस्य सामलिपदस्य भिक्षुवत्परिहारं वितराम अणालस्य अनोनस्य अलोणयादस्य अरटस्यचिनापिकं सप्तजालपरिहारिकं च । E. I. vol. VIII at p. 65.

2028. एतस्य नामस्य विरिपरस्य सप्तबल्लदेव परिहारे वितराम अलोणयादस्य अरटस्यचिनापिकं अररेपरामलिन्दं अमदपरेण अकुरचोलकविनासिकदामेनास्य एतेहि अनेहि च सप्तबल्लदेवमकादाच सप्तपरिहारोहि परिहारितो । E. I. vol. VI, at p. 87.

1029. चर्माङ्गनामध्यामः ... अतिवृष्टः । अचार्योचितां पूर्वराजाद्युगतां चातुर्विधधामनगतां वितरामः । तद्यथा अकारदायी अनवराजवन्देयः (अनवराजवन्देयः?) अचार्यसोचतिवर्तुः अध्वर्युसोचत्योदः अचार्यसप्तचर्माङ्गारः अत्यन्तक्रिस्त्रकोपिस्त्रवजः सर्वविधिपरिहारपरिहृतः सविधिः सोपविधिः सप्तदशोपकृतः आष्वत्वाद्विषकालीयः पुत्रपौत्राद्युगमकः मुञ्जतो न केनचिद् व्यापन्नः कर्मणः । Gupta Ins. p. 235; at p. 136 (G.S. 214) the words are धामो ... सोद्वृष्टो सोपविहरी अचार्यमन्देयरी राजानाम्पत्तर्वचनस्यावरोपकालोपधामनकमनेतो...चोद्वृष्टवर्जितो ( here only the fines imposed upon thieves were exempted from the gift ),

which may be stated 'it was to be free from taxes, not to be entered by the regular soldiers, nor by *śūtras*, it was to be entirely free from all obligations of forced labour, it was to carry with it hidden treasure and all deposits.'

It is often stated in the grants that lands or villages are granted with the eight *bhogas* (vide E. I. vol. VI. at p. 97, the Gadag Ins. of Hoysala Vira-Ballala in *śaka* 1114). The eight *bhogas* are enumerated in some of the inscriptions themselves. In the Śrīśailla plates of Virūpākṣa (of *śaka* 1388) they are stated to be *nidhi* (treasure trove), *nikṣepa* (what is deposited on the land), *vāri* (water), *asman* (stones, mines), *akṣinī* (actual privileges), *āgāmi* (future profits), *siddha* (what is already brought under cultivation), *sādhya* (waste land that may in future be turned into cultivable land).<sup>2030</sup> In the times of the Marathas when lands or villages were granted it was usual to put in such words as 'jalataru-trpa-kāṣṭha-pāṣāṇa-nidhi-nikṣepa' (water, trees, grass, wood, stones, treasure-trove and deposits). It has been decided by the modern Indian Courts that these words conferred on the grantee ownership in the soil itself and that in the absence of these words it is possible to hold that the grant was only of the royal share of the revenue and not of the soil itself.<sup>2031</sup>

The question whether the king is the owner of all land in his kingdom has been discussed from very ancient times. Jaimini (VI. 7. 3) states the proposition that in the *Viśvajit* sacrifice (where the sacrificer has to donate everything that belongs to him) even the emperor cannot make a gift of the whole earth of which he may be the ruler, since the earth is common to all (to the sovereign as well as to those who cultivate

2030. निधिनिक्षेपार्थम् अक्षिपागमितंज्ञकम् । सिद्धसाधनिति क्यातमद्वयोपैश्च संज्ञकम् E. I. vol. 15 at p. 22; in the Conjeevaram plates of कुम्भवेरार (śaka 1444), the verse runs 'निधिनिक्षेपार्थान्निसिद्धसाधनज्ञानितम् । अक्षिपागमितंज्ञकमित्येवम् सप्रवृत्तम् ॥'. Vide also E. I. vol. I. at p. 400 (śaka 1451, in Canarese) 'निधिनिक्षेपजट्टपादायअक्षिणी अगानिसिद्धसाधनं पठेव अद्वयोपैश्च संज्ञकमित्येवम् । E. I. vol. XIII p. 34 n 1 and I. A. vol. 19. p. 244 for the meaning's of these words.

2031. For a grant where these words occur and which was held to be of the soil, vide *Raoji v. Dadaji* 1 Bom. 523; for a grant which was held to be of the royal share of the revenue only, vide the grant in *Vaman v. the Collector of Thana* 6 Bom. H. C. R. (A. C. J.) 191. Vide also *Amrit Vaman v. Hari* 44 Bom. 237 about the interpretation of the words 'water, grass &c.'.



it and make use of it). Śābara<sup>2032</sup> elaborates this by adding that others have as much right over the earth as the emperor, that the emperor is entitled to a share of crops produced from the earth as his since he protects them; but that all other persons also walk on the earth, produce crops on it, get their sustenance from it and so they also have rights over the earth and therefore there is no difference between the emperor and other persons as to rights over the earth. This view is relied upon by the Vyavahāramayūkha<sup>2033</sup> which says 'therefore it is said in the 6th chapter of Jaimini that the whole earth cannot be given away by the emperor and a province by a feudatory chief. The ownership in the several villages and fields on the entire earth or in a province belongs to the holders of the land alone, while kings are entitled only to collect taxes. Therefore when kings now make what are technically called gifts of fields, no gift of land (soil) is effected thereby, but only provision is made for the maintenance of the donees (from the taxes which are alienated by the king). Where however houses and fields are purchased from the holders thereof (by the king) he has also ownership (over the fields &c.) in those cases and he in such cases secures the full merit of the gift of land (if he makes a gift of such fields)'. These passages embody the important proposition that the state is not the owner of all lands, but is only entitled to levy taxes from the holders of land.

There is another view also according to which the king was the owner of lands and the subjects were only occupants. This latter view, being more convenient and paying, has been adopted in modern times by the British Government in its policy and legislation (e. g. *vide* section 37 of the Bombay Land Revenue Code, Bombay Act V. of 1879). The Mit. on Yaj. I. 318 states<sup>2034</sup> that the words of Yaj. imply that the privileges of

2032. न भूमिः स्वतन्त्राण्यव्यवसिद्धत्वात् । जै. VI. 7. 3; न भूमिर्द्वयेति । कुतः । क्षेत्राणामीशितारो मनुष्या इदमन्ये न कुतश्च पृथगीयताकरणेति । आह । पट्टदानीं सार्वभौमः न तर्हि दत्तवति । सोऽपि नेति वयः । कुतः । वाचता भूमिनामेव सार्वभौमो भूनेऽपि देतावतामन्येति । न तत्र कश्चिद्विरोधः । सार्वभौमस्य रतेतदधिकं पट्टसौ इतिपि संप्रदानां ब्रीह्याद्वीनां रक्षणेन निर्विघ्नं करपविज्ञानरूपेण न भूनेः । तद्विघ्नोपदेवे मनुष्यातिरप्यसर्वमाणिषां धारणचक्रमणादि यच्चमिहैव तत्वेतिर्त्वे नति न कश्चिद्विरोधः । ' इत्यत्र.

2033. *Vide* for the text my edition of the Vyavahāramayūkha p. 91.

2034. अनेन सूत्रेण भूमिदाने निष्पन्नदाने यधिकारो न भोगपदेतिर्ति दृष्टितम् । मिता. on वा. I. 318. Numerous grants were addressed to *rāṣṭrapati*, *viśayapati*, *bhogapati* &c. *Vide* Gupta Ins. No. 24 p. 110, E. I. XI at p. 82 (1076 *sam.*) and XII at p. 34 for the word 'bhoga' in the sense of a district in a kingdom'. Bhukti also has the same sense.

making a gift of land or of a *nibandha* belonged only to the king and not to the governor of a province or a district under the king. The *Mit.* on *Yāj.* II. 114 quotes a *smṛti*<sup>2025</sup> 'land passes on the happening of six circumstances viz. with the consent of one's village, of one's agnatic relations, of *sāmantas*, and of one's coparceners and when accompanied with water and (*dakṣiṇā* of) gold' and remarks that the consent of *sāmantas* (neighbours) is only necessary as a safeguard against disputes about boundaries and that of the villagers is necessary for giving notice of the alienation to all. As the king is not mentioned here, the king's consent does not appear to have been necessary for the gift of land by a private person. But it appears that the king's consent was sometimes sought for gifts by private persons and obtained e. g. in Gupta Ins. No. 31 p. 135 Mahārāja Sarvanātha (G. S. 214) approves of a gift of two villages made to a person and his sons and grandsons in succession for the worship of the goddess Piṣṭapurikādevī by a donee to whom they had been originally granted.

On account of the great value attached to copper-plate grants as documents of title, there were great temptations to forge them. In the Madhuban copper-plate of Harsa (E. I. vol. VII. p. 155 at p. 158) reference is made to a grant fabricated by a certain brāhmaṇa named Vāmsarathya about a village called Somakundakā. Manu IX. 232 prescribes death as the penalty for fabricators of royal charters. Vide Fleet on 'Spurious Indian Records' in I. A. vol. 30, p. 201.

From Manu and other *smṛtikāras* it appears that so far as lands already brought under cultivation are concerned they appear to hold that the ownership of the land is in the cultivators and the king is only entitled to levy taxes for the protection he affords. In Manu VII. 130-132 it is stated 'the king should take a fiftieth part of cattle and gold and a sixth, 8th or 12th part of the crops and a sixth part of trees, flesh, honey, ghee, perfumes, herbs, liquids, flowers, roots and fruits &c.' and in X. 118 Manu allows the king to raise his demand in times of emergency to a fourth of the produce of land. Manu IX. 44 states that a field belongs to him who uproots the stems of trees and shrubs from waste or uncultivated land. Manu VIII. 39 provides that in ancient treasure-

<sup>2025</sup> २०२५. लब्धवान्भूमिनिवासिनामन्वापादाकुलतेन च । हिरण्योदकदानेन बहुभिर्गण्डानि मेद्विनी ॥ *Mit.* on *Yāj.* II. 114.



treasures found underneath the ground and in mines the king is entitled to a share because he affords protection and because he is lord of the earth. This militates against the view that the king is the owner of all lands, since, if that were so, Manu would have declared that the king took all the mines and treasure found in a cultivated field. In VIII. 243 Manu prescribes a fine for a cultivator not cultivating his field at the proper time or allowing the crops to be eaten up. But this would not make the king the owner, since the fine is imposed because the king is deprived of his share of taxes by the action of the cultivator. All these passages show that Manu held that the ownership of arable land was in the cultivator himself and the king was only entitled to demand a certain share of the produce (which is designated *bhāga* or *kara* as in Manu VII. 133). This is further supported by the conduct and practice of powerful but good kings who purchased lands from their holders when they wanted to donate lands already cultivated. It may be conceded that land that was waste or not cultivated by anybody was deemed to belong to the king. Manu (VII. 115-119) enjoins that the king should appoint a headman for a village and officers for ten, 20, 100 and a thousand villages, that each of the preceding one was to report to the officer next above him about crimes and other matters, that the headman of a village was to take for his livelihood the perquisites (such as food, fuel &c.) that the king could daily demand from the villagers, and that the other officers were to be remunerated by grants of plots of land (which when first granted must have been uncultivated). Kaut. II. 1 states that land prepared for cultivation may be granted to cultivators who will pay a tax for life, that lands may be confiscated from those who do not cultivate them and may be given to others, that lands bestowed upon superintendents, accountants and similar persons as remuneration cannot be sold and mortgaged by them. For want of space this subject cannot be further pursued here. In modern times opinion has been sharply divided on the question whether the revenue from the land is in the nature of rent or is a tax. Baden Powell in 'Land Systems of British India' vol. I, pp. 240, 280 holds that land revenue is not rent but is a tax. In an elaborate judgment delivered by Sir Michael Westropp C. J. after exhaustively reviewing the original Sanskrit texts (pp. 30-39) and the works and reports of famous statesmen and writers such as Elphinstone, Munro, Mill and Wilson (pp. 39-53) the conclusion arrived at is stated to be that 'the proprietary

right of the sovereign derives no warrant from the ancient laws or institutions of the Hindus and is not recognized by modern Hindu lawyers as exclusive or incompatible with individual ownership' (p. 53).<sup>2026</sup>

The word *agrahāra* has been applied to the grant of lands or villages to brāhmanas from very ancient times. It occurs frequently in the *Mahābhārata* e.g. *Vanaparva* 68. 4, *Āśramavālpārva* 2. 2, 10, 41, 13. 11, 14. 14, 25. 5. Vide E. I. vol. I, p. 88 (grant of the Valabhi king Dhruvasena III. in G. S. 334 i.e. 653-654 A. D.) and in the Madhuban copper-plate of Harṣa dated in the 25th year of his reign (i.e. 631, A. D., E. I. vol. I, p. 73 and VII at p. 158).

Gifts of certain kinds are called *Mahādānas*. According to the *Agnipurāṇa*<sup>2027</sup> (209. 23-24) the *Mahādānas* were ten, viz. gifts of gold, horses, sesame, elephants, maids, chariots, land, house, a bride, and a dark-brown (*kapilā*) cow. The *Mahādānas* are, however, usually enumerated as 16 in the *purāṇas* (vide *Matsya*, chap. 274-289, *Agni*, chap. 210, *Līngapurāṇa* II, chap. 28 ff). The sixteen *mahādānas* are: *Tulā-puruṣa* (weighing a person against gold or silver which is then distributed among brāhmanas), *Hiranyagarbha*, *Brahmāṇḍa*, *Kalpavṛkṣa*, *Gosahasra*, *Kāmadhenu* (or *Hiranyakāmadhenu*), *Hiranyāśva*, *Hiranyāśvaratha* (or simply *Āśvaratha*), *Hemahastiratha* (or simply *Hastiratha*), *Pañcalāṅgala*, *Dhārādāna* (or *Haimadharādāna*), *Viśvacakra*, *Kalpalatā* (or *Mahākalpa*), *Saptasāgara*, *Ratnadhenu*, *Mahābhūtaghaṭa*. In the *Līngapurāṇa* (*Uttarārḍha*, chap. 28 ff) the names are somewhat different. The names of these *Mahādānas* (of some at least) go back to centuries preceding the Christian Era. The word 'Mahādānāni' occurs in the *Mahābhārata* (*Āśramavālpārva* 3. 31, 13. 15). In the Hathigumpha Inscription of Khāravela (2nd century B. C.) *Kalpavṛkṣa* appears to be mentioned (E. I. vol. XX, p. 79). Bāṇa often refers to *Mahādānas* in general and *Gosahasra* in particular.<sup>2028</sup> It has already been shown (on

2026. Vide *Vyakṛanta Bapuji v. Government of Bombay*, 12, Bom. H. C. (Appendix pp. 1-224).

2027. कर्मकाश्चतित्ता नागा दासीरधमदीयुताः । कल्पा च कपिला धेतुर्महादानानि  
त्रे दान ॥ अग्निपुराण 209. 23-24. This verse with slight variations is quoted by अमरार्ण p. 198 (but without the name of the work).

2028. दिनमजमिषापिच्छिममहादानसम्पत्तम् । कादृश्वरी para 85 (two meanings of दान); द्विपमानामेकपोसद्वन्द्वद्वन्द्वजम् । इत्यपलापत कलिः ... महादान-विधानकलकलाभिजुता इव पाद्वन्द्वद्वन्द्वताः । इदं चरित III, 11th para.



p. 856) how Uśavādāta made extensive gifts some of which fall under mahādānas. The Tulāpurusa is very frequently spoken of in the Epigraphic records. The Cambay plates of the Rāstrakūṭa king Govinda IV (dated *śaka* 852) state that the king was weighed against gold (E. I. vol. VII. p. 26). Vide also E. I. vol. XI p. 113 (in Dantivarman Ins. of *śaka* 675), E. I. vol. IX, p. 24 (Rāstrakūṭa Indrarāja III weighed against gold in *śaka* 836), E. I. vol. XI, p. 20 at p. 23 (Hematulā of Govindacandra mentioned in *sañ.* 1186), E. I. vol. XIV, p. 197 (dated *sañ.* 1156, when 32 villages were given as dakṣiṇā after the two mahādānas of tulāpurusa and gosahasra); E. I. vol. VII, p. 17 (refers to tulāpurusa of Kṛṣṇarāya of Vijayanagara in *śaka* 1437). The tulādāna is mentioned in the ancient Tamil work Śilappadikāram (vide p. 311 of Prof. Dikshitar's translation). In E. I. vol. XII, at p. 10 it is stated that king Lakṣmanasena of Bengal granted a village as dakṣiṇā when he performed the Mahādāna called Hemāśvaratha. The Sanjan plates of Amoghavarṣa (dated *śaka* 793) speak of the Hiraṇyagarbha mahādāna performed by Danti-durga at Ujjayīni (E. I. vol. XVIII, pp. 235, 238). In the Śrīraṅgam plates of Devarāya II of Vijayanagara dated *śaka* 1350 it is stated that the prince gave a dinner to one lakh of brāhmanas at the holy place or Prayāga (modern Allahabad) and on a lunar eclipse performed the Pañca-lāṅgala vrata (J. B. B. R. A. S. vol. XIII, p. 1 at p. 3).

Brief notes will now be added for setting out the procedure of the mahādānas. The Matsya-purāṇa (chap. 274-289) devotes about 400 verses to these. Aparārka (pp. 313-344) not only quotes almost all these verses of the Matsya-purāṇa, but also adds further details from the Bhaviṣyottara-purāṇa in certain cases. Hemādri (Dānakhaṇḍa pp. 166-345) is far more elaborate and quotes (in addition to the Matsya) long passages from the Liṅga, Garuḍa and other purāṇas and from works on Tantra and the Āgamas. The Dānamayūkha devotes pp. 86-151 to the 16 mahādānas. The Matsyapurāṇa (274. 11-12) states that the mahādānas were performed by such ancient heroes and kings as Vāsudeva, Ambariṣa, Bhārgava, Kārtavīrya Arjuna, Rāma, Prahlāda, Pṛthu and Bharata. It then gives general directions about the construction of the *pandal* (maṇḍapa) required in making these mahādānas. The maṇḍapa may be of various sizes, 16 arśnis (one arśni being equal to 21 aṅgulas of the donor) or 12 or 10 cubits (one cubit being the length of the arm from the tip of the middle finger to the end

of the elbow), should have four doors and a vedi (raised platform) of seven or five cubits prepared with bricks, there was to be an arch on the vedi for holding the balance, it should have nine or five *kundās*<sup>2039</sup> (pits in the ground for holding fire) or one *kundā*, two auspicious water jars were to be placed at each door of the pandal, the *tulā* was to have two posts and a cross beam of the same wood (such as *nēvattha*, *bilva*, *palāśa* &c.) and was to be decked with golden ornaments. These details have to be passed over here for want of space. The rest of the procedure about *tulāpuruṣa* is briefly as follows (Matsya, chap. 274): Priests knowing the four Vedas were to be placed on the four sides respectively (viz. Rgvedins to the east, Yajurvedins to the south, Sāmavedins in the west and Ātharvans in the north). Then four homas were to be offered to Gaṇeśa, the planets, the *lokapālas*, the eight Vasus, the Ādityas, the Maruts, to Brahmā, Viṣṇu, Śiva, the sun and the herbs and Vedic hymns referring to these were to be recited.

At the end of the homa, the guru invokes with flowers and incense the *lokapālas* (lords of the worlds or quarters) with *paurāṇika* mantras, viz. Indra, Agni, Yama, Nirṛti, Varuna, Vayu, Soma, Īśāna, Ananta and Brahmā. Then the donor should give golden ornaments, ear ornaments, golden chains, wristlets, rings, clothes to the priests and double (what is given to each *ṛtaḥ*) to the guru. Brāhmaṇas should then recite the vedic hymn on *sānti* (propitiatory verses averting evil).<sup>2040</sup> Then the donor again bathes and clad in white garments and wearing garlands of white flowers and having flowers in his folded hands invokes the balance that is supposed to be Govinda (Viṣṇu), and after per-ambulating the balance, he should step

2039. There is a work called *Kuṇḍāṭka* by Śaṅkara, son of Nīlakaṇṭha, which in 15 stanzas succinctly gives all information about *kuṇḍas*. They are of ten kinds, circular, lotus-like, crescent-shaped, yoni, triangular, quadrangular, pentangular to octagonal. The diagonal drawn from north-east to south-west may be one hasta, two hastas, four, 5 or eight according as the oblations to be offered are 1000 or more up to 10,000 or from 10,000 up to a lakh, or from a lakh up to ten lakhs (4 hastas), from ten lakhs up to a crore (six hastas) and any number beyond a crore (8 hastas). This extent is necessary for preventing the oblations from falling outside the *kuṇḍa*. *Kuṇḍas* of different forms were employed according to the rites performed. Vide Hemādri (*dāna*, pp. 125-124) for further details.

2040. The hymn 'śam na indrāṇi' Rg. VII 25. 1-15, in the first 15 verses of which the words 'śam naḥ' occur at the commencement.



into one pan and in the other pan brāhmanas should place pure gold. Then the earth should be invoked and thereafter the donor should leave the balance and give half of the gold to the guru and the other half to the brāhmanas, pouring water on their hands before doing so and he may also make grants of villages to the guru and other priests. Then he should honour brāhmanas, other respectable people and the poor and helpless with gifts. One who performs this rite stays for innumerable years in the world of Viṣṇu. The same procedure was applied to weighing a man against silver or camphor (Aparārka p. 320, Hemādri, dānakhaṇḍa p. 214). Apart from kings who got themselves weighed against gold as shown above, lesser persons such as ministers sometimes indulged in this mahādāna, as Candēśvara, a minister of the Mithilā kings, states with pride in his Vivādaratnākara (vide H. D. vol. I, p. 370).

*Hiranyagarbha*:—(Matsya 275, Liṅgapurāṇa II. 29). The preliminary procedure about the pandal, the time, place, the materials, the puṇyābhivācana, the invocation of the lords of quarters is the same in this and the other mahādānas as in tulāpuruṣa. The donor should then bring forward a golden kunda (basin or vessel) 72 fingers high and 48 broad and having the shape of a *muraṇa* (tabor) but looking like the interior surface of a golden lotus (with eight petals). The golden vessel (it is called *Hiranyagarbha*) should be placed on a heap of sesame. Then the golden vessel is to be addressed with *paurāṇika* mantras, identifying it with *Hiranyagarbha*<sup>2041</sup> (the Creator). He should then enter the golden vessel, sit facing the north, hold in his hands golden images of Brahmā and Dharmarāja and hold his head for five breaths between his knees (to simulate the position of the foetus in the mother's womb). The guru then repeats on the golden vessel the mantras of garbhādhāna, puṇisavana and śimantonnayana (and mentally revolves the other procedure of these); the guru thereafter makes the donor rise out of the golden vessel to the accompaniment of auspicious music. Then the remaining twelve saṁskāras are<sup>2042</sup> performed symbolically on the donor,

2041. Rg. X. 121. 1-10 is a hymn to *Hiranyagarbha* and begins

<sup>1</sup> *Hiranyagarbhaḥ samavartatāgro bhūtaḥ sa jñātaḥ patir-eka kṛtā*.

2042. Hemādri (dāna, pp. 230-231) quotes verses to the effect that garbhādhāna is to be imitated by sprinkling the juice of *dhruvā* in the right nostril of the donor, śimantonnayana by the presence of the fruit of *udumbara* (as in that rite), annaprāśana by feeding brāhmanas with *pāyasa* (rice cooked in milk) and so on.

who repeats the mantra to Hiranyagarbha and says 'formerly I was born from my mother but only as a mortal now being born of you I shall assume a divine body.' Then the donor, seated on a golden seat, is bathed with the mantra 'devasya tvs' (vide above note 653a) and he distributes the golden vessel among the guru and other priests.

*Brahmāṇḍa*:—(Matsya 276). In this dāna, two vessels (pans) of gold are to be prepared resembling the two halves of a hemisphere (to represent the dome of heaven above and the earth below). The two halves are to be made of gold weighing from 20 *palas* to a thousand according to the donor's ability and their length and breadth should be from 12 to 100 fingers; the pans should have (golden) figures of the eight *diggajas*, the vedas and six *aṅgas*, of the eight *lokapālas* and of brahmā in the middle of them, of Śiva, Viṣṇu, the sun on their top, of Umā and Lakṣmī, of Vasus, Ādityas and Maruts inside; the two should be covered with a silk garment and placed on a heap of sesame; eighteen kinds of corn should be arranged round them. Then in the eight quarters from the east golden images of Anantaśayana (Viṣṇu lying on the snake), Pradyumna, Prakṛti, Saṁkarsana, the four vedas, Aniruddha, Agni, Vāsudeva should be respectively arranged. Ten jars covered with cloth should be placed near; gifts of ten cows with golden-tipped horns, with copper vessels (for milking them) and covered with garments should be made and gifts of sandals, umbrellas, seats, mirrors should be made and the golden pans (called *Brahmāṇḍa*) should be addressed in *paurāṇika* verses and the gold should be distributed to the guru and priests (2 parts to the guru and one part to each of eight priests).

*Kalpapādapa* or *Kalpavṛkṣa*:—(Matsya 277, Līṅga II. chap. 33). A golden tree is to be manufactured with several fruits hanging down from it and with many ornaments and clothes. The gold may be from three *palas* to a thousand according to one's means. From half of the gold the *Kalpapādapa* is to be prepared and placed on a heap (*prastha* is a measure of 32 *palas*) of jaggery, with images of Brahmā, Viṣṇu and Śiva and the sun and five branches and the other four trees, *Santāna*, *Mandāra*, *Pārijāta* and *Haricandana* are to be made each from  $\frac{1}{4}$  of the one half of the gold taken and planted respectively in the east, south, west and north. Under the *Kalpavṛkṣa*, figures (golden) of Kāmadeva (the god of love) and his four wives are to be placed. Eight jars filled



with water and covered with silk cloth and surrounded by lamps, chowries, umbrellas are to be arranged and 18 *dhānyas*<sup>2043</sup> also; prayers are to be offered to the Kalpavṛkṣa to ferry the donor over the ocean of *samsāra*; then the kalpavṛkṣa is to be donated to the guru and the other four trees<sup>2044</sup> to four priests. Aparārka (p. 326) quotes Bhaviṣyottara to the effect that a sonless man or woman should make this mahādāna.

*Gosahasra*:—(Matsya 278, Līṅga II. 38). The donor should subsist for three days or one day on milk alone and then the preliminary procedure of invoking lokapāla, puṇyābhivācana, homa etc. should be gone through. Then fragrant substances should be applied to the body of a bull made to stand on the altar and ten cows out of 1000 should be selected. They should be covered with clothes, have their horns gold-tipped and the hoofs tipped with silver and these cows should be brought inside the pandal and honoured. A golden image of Nandikeśvara (Śiva's bull) having golden bells round its neck, covered with silken cloth, scents and flowers, with horns gold-tipped, should be placed in the midst of the ten cows. The donor should bathe in water that is medicated with the herbs called sarvaśāmbi<sup>2045</sup> and with flowers in his folded hands invoke the cows with mantras expressing the greatness of cows and address the image of Nandikeśvara as Dharma and should bestow the golden image of Nandi on the guru with two cows and donate one cow each to eight priests and to other brāhmanas five or ten cows each out of the remaining. The owner should then subsist on milk alone for one day and should be continent that day. The donor would dwell in the world of Śiva and would save his pitṛs and maternal grand-father and other maternal ancestors.

*Kūmadhenu*:—(Matsya 279, Līṅga II. 35). The figures of a cow and a calf should be made from very pure gold, either one thousand or 500 or 250 *palas* in weight and one without

2043. The following verse enumerates the 18 *dhānyas* 'इषामल-  
चापयवमुल्लिखानामधोधूमकीदृशकुलवसतीनशिनैः । अश्विं चणकलायमपेक्षराजमा-  
द्विषकुलसिद्धं च मधुरमाहुः ॥' (अपारका p. 323), मत्स्य 276. 7 speaks of 'eighteen  
*dhānyas*'.

2044. The Kalpavṛkṣas (wish-yielding trees) are said to be five  
'Mandāra, Pārijāta, Santāla, Kalpavṛkṣa and Haricandana'. वज्रैरे  
देवतयो मन्दाः पारिजातकः । सन्तानः कल्पवृक्षश्च दुर्लभ इव हरिचन्दनम् ॥

2045. The *śarīṣa* are ten 'कुडं गौरी हरिद्रे द्वे सुरा शीलेष्वनन्दम् । वचा-  
जम्बकहर्षं च शर्षपश्चो दश स्मृताः ॥' उन्मूलनपरिशिष्ट quoted by दानमयूख p. 17.

much wealth may make them from even three *palas* of gold. The skin of a black antelope should be spread over the altar, thereon a *prastha* of jaggery should be kept and on it the golden cow should be placed being decked with jewels, surrounded by eight auspicious jars, fruits, eighteen kinds of grains, chowries, copper vessel, lamps, an umbrella, two silken garments, bells, neck ornaments &c. The donor should invoke the cow with *paurāṇika* mantras and then make a gift of the cow and calf to the guru. Hemādri (dānakhaṇḍa, pp. 265-274) quotes passages from the Matsya, Agni, and Līṅga purāṇas and from the Kāmika and other works.

*Hiraṇyāśva* :—( Matsya 280 ). On the altar deer skin should be spread and sesams placed and a golden horse is to be made from gold of the same weight as in Kāmadhenu and the donor is to invoke the image of the horse (identified with the supreme God) and the image is to be donated to the guru. Hemādri (dānakhaṇḍa p. 278) adds that the horse figure is to have silver welded on in five places,<sup>2046</sup> viz. the four feet and the mouth.

*Hiraṇyāśvāratha* :—( Matsya 281 ). A golden chariot should be made with figures of seven or four horses, four wheels, a golden flagstaff surmounted by a sapphire jar. There are to be four auspicious jars. Then this is donated along with chowries, an umbrella, silken garments and cows according to one's means.

*Hemahastiratha* :—( Matsya 282 ). A golden chariot resembling a toy-cart should be made with four wheels, having figures of eight lokapālas, Brahmā, Śiva, the Sun, with Nārāyaṇa, Lakṣmī and Puṣṭi in the middle of it, on the flag-staff there should be an eagle and the figure of Gaṇeśa on the end of the pole, there should be four golden elephants. Then it is to be invoked and donated.

*Pañcalāṅgalaka* :—( Matsya 283 ). Five ploughshares should be made of some strong wood (teak, sandal &c.) and five of gold, ten fine oxen should be decked with gold on their horns and with pearls on their tails, silver on their hoofs and a gift of these and of land equal to one *kharvaṭa*, *khetṣa*<sup>2047</sup> or village or

2046. A horse that is white in five parts of the body viz. the four feet and the mouth is deemed as very auspicious and called 'pañcākṣīyapaka'.

2047. हेमाद्रि (दानखण्ड p. 288) quotes from the मार्कण्डेयपुराण 'मोक्षे-  
धनप्रदायकं सर्वतः आनकावृतम् । योजनार्धविस्तरमसहस्रानावर्तं दूरम् । तदूर्ध्वं तथा क्षेत्रं  
तत्पार्श्वे च सर्वदेवम् ॥ तथा सुवृक्षमथवा सुसुवृक्षकपीवृक्षम् । क्षेत्रमथवा सुवृक्षे  
वर्तमानं जितम् ॥'.



a gift of one hundred or fifty *nivartanas* according to one's means should be made. A brāhmana with his wife is to be honoured with golden chains, rings, silken garments, wristlets.

*Dharādāna* or *Haimadharādāna* :—( Matsya 284 ). A golden figure of the earth resembling Jambudvīpa is to be made with mountains on the borders and mount Meru in the middle, showing hundreds of figures and the seven oceans, made out of from five *palas* up to 1000 *palas* of gold according to one's means. Then it is to be invoked with many verses and half or  $\frac{1}{2}$  of it is to be donated to the guru and the rest to the other priests.

*Vitvacakra* :—( Matsya 285 ). A wheel with 16 spokes and 8 fellys should be made of gold, which may be in weight from 20 *palas* to a thousand *palas* according to one's means. On the first nave there should be the figure of Viṣṇu in yoga posture, with the conch and cakra near him and the figures of eight goddesses. On the second nave the sages Atri, Bṛghu, Vasiṣṭha, Brāhmā, Kaśyapa and the ten avatāras of Viṣṇu should be carved, on the third Gauri and the mother-goddesses, on the 4th the twelve Ādityas and four Vedas, on the fifth the five *bhūtas* ( elements, earth &c. ) and the eleven Rudras, on the sixth the eight lokapālas and the eight elephants of the quarters, on the seventh eight<sup>2048</sup> missiles and ( eight ) auspicious things and on the 8th the gods at intervals. Then the donor should invoke this wheel and donate it.

*Mahākālpātāl* :—( Matsya 386 ). Ten *kālpātālās* with figures of various flowers and fruits should be made of gold, they should have figures of Vidyādhara couples, of deities resembling lokapālas and the several *śaktis*, viz. Brāhmī, Anantaśakti, Āgneyī, Vāruṇī and others and above all there should be a canopy. Two of the *kālpātālās* should be placed in the middle of a circle drawn on the altar and the other eight in the eight quarters on the altar. There should be ten cows and jars. Two should be bestowed on the guru and the remaining eight on eight priests.

2048. The eight missiles are 'कह्लुहलदाकिकुलान्कुलपद्मैषि च । स्वधिति-  
येति सञ्जायि तेषु चार्यं प्रसारये ॥ मत्स्यपुराण quoted in हेमाद्रि ( दानमन्त्र p. 331 )  
and the eight māṅgalya things are 'दक्षिणामतेदकुलं रोचना चन्दनं तथा,  
सुकाष्ठं हिरण्यं च सर्वं आनयेत् च ॥ आर्द्रायेति विज्ञेयं मङ्गल्यं मङ्गलान्वयम् ॥  
परस्पर in the same.

*Saptasāgaraku* :—( Matsya 287 ). Seven vessels ( *kundas* ) with a diagonal of either  $10\frac{1}{2}$  *āṅgulas* ( *prādeśa* ) or 21 *āṅgulas* should be made from gold weighing from 7 *palas* to a thousand *palas* according to one's means. The seven vessels should be respectively filled with salt, milk, clarified butter, jaggery, curds, sugar, holy water. In the several *kundas* golden images of Brahmā, Viṣṇu, Śiva, the Sun, Indra, Lakṣmi and Pārvatī should be dipped and all jewels should be thrown in them and all *dhānyas* should be arranged round them. A homa to Varuṇa should be performed and then the donor should invoke the seven oceans ( symbolized by the seven *kundas* ) and then they should be donated.

*Ratnadhenu* :—( Matsya 288 ). The figure of a cow is to be made of precious stones. 81 *padmarāga* ( ruby ) stones are to be placed in the mouth of that figure, a hundred *puṣparāga* stones in the tip of her nose, a golden *tilaka* on her forehead, a hundred pearls in the eyes, a hundred pieces of coral on the two eyebrows, two pieces of mother-o'-pearl represent the ears, there should be golden horns, and the head should be of one hundred diamond stones, with one hundred on her neck, one hundred sapphires on the back, a hundred lapis lazuli on the sides, crystal on the belly, a hundred *saugandhika* stones on the waist, hoofs of gold and tail of pearls and other parts of the cow's body are to be represented in a similar manner with various precious stones and the tongue with sugar and dung with jaggery, urine with ghee and a calf is to be made with  $\frac{1}{2}$  of what is required for the cow and then both are donated.

*Mahābhūtaghaṭa* :—( Matsya 289 ). A golden jar is to be set with precious stones with a diagonal of from  $10\frac{1}{2}$  *āṅgulas* to 100 *āṅgulas*. It is to be filled with milk and clarified butter and on it figures of Brahmā, Viṣṇu and Śiva are to be drawn as in the case of *Kalpavṛkṣa*, and the figures of the earth raised by the great bear, of Varuṇa on his conveyance of *Makara*, of Agni on a ram, of Vāyu ( on a deer ), of Gaṇeśa on a rat should be kept in the jar together with the figures of R̥gveda having a rosary, Yajurveda holding a lotus, Sāmaveda holding a lute, Atharvaveda holding *śruc* and *śruva* ladles and Purāṇas ( the fifth veda ) holding a rosary and water jar. The golden jar then should be donated.

Most of the *smṛtis* highly extol the gift of a cow or cows. Manu IV. 231 states that the donor of a cow reaches the world



of the Sun. Yāj. (I. 204-205), Agnipurāṇa 210. 30 prescribe that when making a gift of a cow, she should have the horns and hoofs tipped with gold and silver respectively, she should be accompanied with a bell metal vessel (for milking her) and she should be covered with cloth, she should be mild in temper and the gift should be accompanied with a money payment and that whoever makes such a gift stays in heaven for as many years as there are hairs on the cow's body. Vide Samvarta verses 71, 74-75 also. In the Anuśāsana-parva<sup>2049</sup> (51. 26-34 and chapters 77, 78 and 81) there are frequent eulogies of cows. Anuśāsana 57. 23-29 are just like Yāj. I. 204-205. Anuśāsana (83. 17-18) explains that the cow is a constituent element of sacrifice, that the cow nourishes men (with milk), that their progeny (the oxen) are useful in agriculture and therefore cows deserve the highest praise. Aparārka (p. 295-297) quotes numerous passages from the purāṇas eulogizing cows. Among cows kapilā is the best for gift (Anuśāsana 73. 42 and 77. 8). Anuśāsana (77. 10 ff) explains why the dark-brown cow (kapilā) is the best. Yāj. I. 205 states that if the cow donated is kapilā it saves (from sin) the donor's family up to seven generations (including himself). Aparārka p. 297 quotes Samvarta to the effect that the *kapilā* cow is equal to ten ordinary cows. The Varāhapurāṇa chap. 111 deals with the gift of a kapilā cow. The method of giving a cow is briefly as follows<sup>2050</sup> (Hemādri, Dānakhaṇḍa p. 451 ff, Dānamayūkha pp. 185-186): The cow is made to stand facing the east together with her calf and is worshipped by the donor (after having bathed and tied his top-knot) who sits near the tail and the donee sits facing the north. The donor holds in his hand a vessel containing

2049. गोमिस्तुल्यं न पश्यामि धनं किञ्चिदिहाप्युत । कीर्तनं भवते दाने दानं चापि प्रापित । मया पञ्चपदे वीर सर्वदाहरे शिवम् ॥ ... स्वाहाकारवत्स्कारौ गोषु निर्व्यतिष्ठितौ । गायो पञ्चस्य मेघो मे तथा पञ्चस्य सा सुखम् ॥ ... गायः स्वर्गस्य सोपानं गायः स्वर्गस्य पुञ्जितः ॥ अष्टाशतम् 51. 26 and 33; अष्टाशतम् 71. 33 is दूता येन सुवती कास्व-दोहा कस्यान्यस्तामपलापिनी च । प्रापन्ति रोमानि भवन्ति तस्यास्तावद्द्वर्गपश्यते स्वर्ग-लोकम् ॥ This is like Yāj. I. 205.

2050. One of the mantras is 'पञ्चसाधनयुता वा विष्णुप्रायश्चयाक्षिनी । विष्णुः परो देवः श्रीवतामनया मया ॥'. The procedure in the दानमयूख is 'अद्यत्वादि ... गोदानं करिष्ये इति सङ्कल्प्य बाह्यमुखीं सवतीं वा विधे च संयुज्य सप्तवर्णमायुषपात्र इत्ते पूरित्वा तत्र हुण्टे पूजाकं कुत्वा विष्णुस्ते कुशतिलजलाभ्याद्याय उक्तकलेष्वभिमतफल-सुखत्वा पञ्चसाधन ... मन्त्रा मयेति मन्त्रं ... पीराजमन्त्रं च पठित्वा जलमुत्सृजेत् । दानमतिदार्ढ्यं दक्षिणां दूता बाह्यलयेन अष्टाशतं गायः सुरवचो निर्व्य ... इति यमोक्तौ गोमतीं विद्यां जयेत् । दानमयूख pp. 185-186. Hemādri and दानमयूख quote gomati verses from the महाभारत also viz. अष्टाशतम् 73. 23-25.

clarified butter in which a piece of gold is put. The tail of the cow is dipped into the butter and then taken out and placed into the right hand of the donee with the hair turned towards the east and also water, sesame and kuśa grass are placed in the donee's right hand. The donor holds in his hand a vessel full of water from which he sprinkles water with *paurāṇika* mantras, gives dakṣiṇā and then the cow starts with the donee and the donor follows them a few steps and repeats certain verses eulogizing cows. The Agnipurāṇa (210. 34) specially recommends that one who is at the door of death should make the gift of a cow (particularly a dark one) who would enable him to cross the blazing river in the world of Yama called Vaitaraṇī (and hence the cow is also called Vaitaraṇī).

Yaj. I. 206-207 ( 206 = Agnipurāṇa 210. 33 ), Viṣṇu Dh. 8. 88. 1-4, Vanaparva 200. 69-71, Atri 333, Varāhapurāṇa 112<sup>2051</sup> attach special importance to the gift of a cow when she is just on the point of giving birth to a calf ( and therefore styled 'ubhaya-tomukhi' ) and the donor is said to stay in heaven as many years as the hair on the body of the cow and her calf. Aparārka ( pp. 299-301 ) quotes a long prose extract from Cyavana on the procedure of this gift. When the head of the calf has appeared, the donor should say to the worthy donee 'accept this cow for conferring a favour on me and not because you desire this gift' and repeat Rg. IV. 19. 6. Then taking hold of the cow with the formula 'ka idam kasmā adāt' ( Atharvaveda III. 29. 7, Āśv. Śr. 5. 13, Āp. Śr. 14. 11. 2 ), the donor takes down the calf and recites in a loud voice Rg. IV. 27.1 ('garbhe nu'). Then after kindling fire the donor repeats mantras addressed to the gods, pitrs, rivers, mountains, plants, seas, serpents, herbs respectively viz. Rg. I 139. 11, X. 16. 12, X. 75. 5, IX. 75. 4, III. 8. 11, VII. 49. 1, VI. 75. 14, I. 90. 8. Then the donor should propitiate the Earth with mantras ( addressed to the Earth ) viz. Rg. I. 112. 1, I. 22. 13, I. 185. 7, I. 164. 41; the donor should offer 84 oblations of clarified butter, feed brāhmanas and receive

2051. वाक्पुत्रस्तस्य वै पादौ शिरश्चैव मधुरपते । तस्मिन्महाले यद्वत्तस्या यद्वत्तेनास्तस्या-  
त्मना ॥ अन्तरिक्षमलो यत्नो वाक्पुत्रोऽयं मधुरपते । तस्यहोः पृथिवी ज्ञेया वाक्पुत्रं न सुजातिं ॥  
वाक्पुत्रे तस्या रोमाणि वाक्पुत्रे च सुचिह्निर । वाक्पुत्रस्तद्वत्तानि स्वर्गलोके मधीपते ॥ वनपर्व  
200. 69-71. यज. I. 207 and वराहपुराण 112. 23 are almost the same as वनपर्व  
200. 70.



their benedictions in the terms of Rg. V. 51. 11 ('avasti no'). The gift of such a cow with the paraphernalia of gold or silver, fields, corn, clothes, salt and the like, sandal-wood, releases a man from the sins of eating or drinking forbidden food, brāhmaṇa murder, incest &c.

In imitation of the gift of the cow gifts of certain articles were made and they are also described as *dhenus*. The Matsyapurāṇa (chap. 82, 17-22) speaks of ten dhenus viz. of guḍa (jaggery), ghṛta (ghee), tila (sesame), jala (water), kṣīra (milk), madhu (honey), śarkarā (sugar), dadhi (curds), rasa (other liquids) and godhenu (cow itself). It gives (chap. 82) a detailed description of guḍadhenu and adds that the liquid dhenus should be kept in jars and others should be in heaps, that the same procedure applies to all, and that some add suvarṇadhenu, navanīta-dhenu (cow of butter) and ratnadhenu (cow of jewels). The Agnipurāṇa (210, 11-12) enumerates the same ten dhenus. In the Anuśāśana-parva 71. 39-41 the three dhenus of ghṛta, tila and jala are mentioned. The Varāhapurāṇa (chap. 99-110) describes in detail twelve dhenus, viz. all mentioned in the Matsya (except ghṛta and godhenu) and navanīta, lavana (salt), karpāsa (cotton) and dhānya (corn). The procedure of all is more or less the same. Black antelope skin four cubits in length is to be spread on the ground that has been cowdunged and has darbhas strewn on it with the neck portion to the east (this represents the cow) and a smaller skin is also spread (to represent the calf). If it is guḍa-dhenu it is made of 2 or 4 bhāras<sup>2052</sup> and the calf is made with one fourth of that for the cow. Various articles such as conch shells, sugarcane pieces, pearls, chowries, coral &c. are placed on the skin, to represent the various limbs of the cow, which is worshipped with dhūpa (incense) and lamps and invoked with *paurāṇika* mantras. Then the articles are donated to a brāhmaṇa. Hemādri (Dāna, p. 401) notes that according to the Padmapurāṇa a single jar of liquids and one drop of solids constitute these dhenus, while

2052. अथर्ववेद pp. 304-5 quotes ऋग्वेद 82, 17-22 and the following verses. Vide Aparārka p. 303 and Agnipurāṇa 210, 17-18 from which the following table may be set out : five कुण्डलः=one ऋग्वेद, 16 ऋग्वेद=one सुगन्धः, 4 सुगन्धः=one ऋग्वेद, 100 ऋग्वेद=गुह्यः, 20 गुह्यः=ऋग्वेद. Vide Manu VIII. 134-135, Ys. I. 353-354 (which say that four or five suvarṇas are equal to a पद्म).

the Dānaviveka establishes that *kumbha*<sup>2052</sup> is equal to 1000 palas and others hold that *kumbha* contains 512 palas. These several dhenus may be donated on eclipses, on the full moon days of Kārtika and Māgha, on *Yugādi* days or when the 7th *tithi* of a month falls on a Sunday and that the donor should subsist for three days on the substance to be donated. Aparārka pp. 303-313, Hemādri (Dāna, ) pp. 397-466, Dānamayūkha pp. 172-184 dilate upon these dhenus, but all those details are passed over here for want of space.

It appears that on account of the high merit associated with the gift of cows, donors sometimes passed old and weak cows on to donees. The Kāthopanishad I. 1. 3 appears to contain a condemnation of such practices.<sup>2054</sup> "He who makes gifts of cows that simply drink water and eat grass, but yield no milk and do not possess strength (to conceive and produce calves) reaches those worlds called 'anandāḥ' (without delights)." The Mahābhārata (Anuśāsana 77. 5-6) echoes the very words of the Kāthopanishad. In the Anuśāsana-parva 66. 53<sup>2055</sup> it is said that one should not bestow on a brāhmaṇa a cow which is lean or is without her calf, which is barren and diseased, which is wanting in a limb or is exhausted. Hemādri (Dāna, pp. 448-449) quotes this and other passages of similar import that state that

2053. मस्य, अश्वस्य, द्यौष्य and खारी are ancient measures of corn. Even Pāṇini mentions some of these. Vide Paṇ. V. 1. 33 and V. 4. 110 (for khārī), V. 1. 53 (for śīhaka). The Aṣṭ. Dh. 8. 11. 8. 20. 1 mentions drops. There was no unanimity as to their exact extent. Aparārka (p. 306), Hemādri (Vratakhayda) part I (p. 57), Par. M. II. part I, p. 141 quote verses (the latter two say from Bhaviṣyapurāṇa) which give the following table: 2 पलः = पयसि, 2 पयसि = कुश्व, 4 कुश्व = मस्य, 4 मस्य = अश्वस्य, 4 अश्वस्य = द्यौष्य, 16 द्यौष्य = खारी. Parāśara VI. 70 says that 3 praṣthas are equal to śīhaka and 32 praṣthas are equal to a drop and the Par. M. remarks देवाभेदेन प्राञ्जल्यस्य स्ववर्षापरानीयस्य. Vide Mitr. on var. III. 265 and 274, टीकावली of भारवराचार्य (verses 7-8). According to Aparārka (p. 346) a *kumbha* is equal to 2 drops. The Pratyakṣa-tattva (p. 514) quotes the Kalpataru to the effect that 10 drops are equal to a khārī and 20 drops to a *kumbha*.

2054. पीतोदका जग्धतुषा कुम्भदोहा निरिन्द्रियाः । अमृदा नाम ते होवासास्त  
मृच्छति ता दृष्ट् ॥ कठोप० I. 1. 3: पीतोदका जग्धतुषा नष्टशीरं निरिन्द्रियाः । जरासी-  
नोपसंपन्ना जीर्णा चापीनिवाजलाः । दृष्ट्वा ततः पवित्रं हि विजं कुक्षेन पोषयेत् ॥ अथुसास्तन  
77. 5-6.

2055 न कुडां नपवस्तां वा दन्तानां रोषान्धितां तथा । न स्वर्गां न परिभान्तां दद्यात्  
मातृगणान् चै ॥ अथुसास्तन 66. 53.



the man who makes a gift of such a useless cow enters into the darkness of hell.

The Matsyapurāṇa (chap. 83, 92) speaks of ten kinds of *dānas* called *pariatadānas* or *merudānas*, viz. of dhānya (corn), lavaṇa (salt), guda (jaggery), hema (gold), tila (sesame), karpāsa (cotton), ghṛta (ghee), ratna (precious stones), rajata (silver), śarkarā (sugar). The Agnipurāṇa (210, 6-10) enumerates these ten. Aparārka (pp. 344-354) quotes all the chapters of the Matsya. Hemādri (Dāna, pp. 346-396) not only dilates upon these ten dānas, but speaks of 13 of such dānas from Śaiva works like the Kalottara. These *dānas* were called *parvata*, *śāla* or *acala* because the substances were heaped up like hills. The procedure in all of them is the same. A square platform inclined towards the north-east or east was to be prepared, smeared with cowdung and strewn with kuśa grass. In the midst of it a heap was to be made to represent a mountain with smaller heaps to represent hills at the foot of the mountain. In the case of the mountain of dhānya, it is to be made with 1000 or 500 or 300 *droṇa* measures of corn. Three trees of gold are to be planted on the middle of it and in the four directions lotus-like plants of pearls, *gomedā* and *paśparāga*, emeralds and sapphires, lapis lazuli respectively. Many more picturesque features such as gold and silver images of 81 gods are described in the Matsya. A guru and four priests are to be chosen for homa and 13 *ūhitis* are to be offered to each of the gods. In the gift of salt, from 1 to 16 *droṇas* thereof are to be employed, in the gift of jaggery from 3 to 10 *bhāras*, in that of gold from 1 to 1000 *palas*, in that of sesame from 3 to 10 *droṇas*, of *karpāsa* from 5 to 20 *bhāras*, of ghee from two *kumbhas* to 20, of *ratnas* from 200 pearls to 1000, with attendant hills of precious stones  $\frac{1}{2}$  of the pearls, of cotton from 20 *palas* to 10 thousand, of sugar from half a *bhāra* to 8 *bhāras*.

The smṛtis, purāṇas and digests speak of the gifts of many animals such as of elephants, horses, buffaloes, of articles like clothes, deer-skins, umbrellas, shoes, which are all passed over here. But two or three of these many *dānas* deserve notice. Aparārka (pp. 375-376) extracts a long passage from the Bhaviṣyottara about constructing in the month of Caitra a *mandapa* for the distribution of water to travellers in the midst of a city or in a waterless desert or near a temple. A brāhmaṇa was to be engaged for wages to distribute water and this was to be continued for four months or at least three fortnights.

Another important gift is that of manuscripts of the epics, dharmaśāstras and purāṇas. Aparārka (pp. 389-403) and Hemādri (Dāna, pp. 526-540) quote from the Bhaviṣyottara,<sup>2056</sup> Matsya and other purāṇas long extracts about the merit secured by making such gifts, the Matsya in particular also stating the number of verses in each of the 18 purāṇas. The Agnipurāṇa also in speaking of the gifts of MSS. of purāṇas states the number of verses in each (chap. 272). The Bhaviṣya-purāṇa states that books may be placed in a maṭha for the use of all people and that he who arranges for the reading of books in the temples of Śiva, Viṣṇu or the Sun reaps the merit of the gifts of cows, land and gold. E. I. vol. 18 p. 340 records a gift to a temple in which provision is made for the reading of the Mahābhārata from a part of the income (in Kerala in the 11th century A. D.). The Agnipurāṇa 211. 61 eulogises also the gifts of the works called Siddhāntas.

In mediæval and modern times gifts were and are made with a view to propitiate the planets. And this sentiment can be traced back to the days of the sūtras. Gaut.<sup>2057</sup> XI. 15 advises the king to perform the rites that experts in astrology and in portentous signs might indicate (as necessary) for averting evil consequences and states (XI. 16) that according to some ācāryas the welfare of the king depends upon the performance of such rites. The Āśv. gr. (III. 12. 16) states that the purohita should direct the king to fight from the direction or side on which the sun is or (if fighting at night) from the side on which Venus shines (and not from a side opposite to them). Yaj. (I. 295-308) deals with Grahasānti (propitiation of planets). He states that he who desires prosperity, or the averting of calamities, or good rains, long life and health and also wants to harm his enemies by magic rites should perform a sacrifice; that the nine planets are the Sun, the Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rāhu and Ketu; that images

2056. ब्रह्मकुलेन संदुक्तं दुल्लभं भविष्यदेतु ॥ साधारणं सर्वलोकानां स्वायम्भुव वा मते । ... शिवालये विष्णुदेवे सर्वत्र भवते दद्या । वा कारयति धर्मोत्तमं सदा दुल्लभपात्र-  
मम् ॥ भोवृद्धिरप्यवसानं भवताम्बासनादि च । पापदे सेन दद्यान्ति भवन्ति पुनरपि  
भविष्यदेतत् quoted by अपरार्क pp. 389 and 391. म. पु. प. 530(4)

2057. दानि च द्वैतोपलक्षितव्या बहुबुलान्वाविष्टानि । बहुधीनमात्रं तेनैव योगक्षेत्रे  
वर्तमानानि । गौतम XI. 15-16 ; ज्ञादित्यनौसर्गसं वाचस्पत्य प्रयोगेदेतु । आश्व. इ.  
III. 12. 16. Vide च. I. 295 = मत्स्यपुराण 93. 2 and च. I. 302, 303 = मत्स्य  
93. 27-28.



of the planets are to be made respectively of copper, crystal, red sandal-wood, gold (for both Mercury and Jupiter), silver, iron, lead and bell-metal or they may be drawn on a piece of cloth in these colours or may be painted in circles on the ground with colours; that flowers and clothes may be offered to them of the respective colours described above; fragrant substances, incense of *guggulu* should be offered to them and oblations of cooked food may be made to them in fire with the following mantras respectively, viz. Rg. I. 35. 2, Vaj. S. 9. 40, Rg. VIII. 44. 16, Vaj. S. 15. 54, Rg. II. 23. 15, Vaj. S. 19. 75, Rg. X. 9. 4, Vaj. S. 13. 20, Rg. I. 6. 3. The fuel-sticks to be offered to the nine planets should respectively be of the following trees and plants: of arka plant, palāśa, khadira, apāmārga, pippala, undumbara, śami, dūrvā and kuśa grass. 108 or 23 *śamids* of each of these should be thrown into the fire, they being anointed with honey, clarified butter, curds and milk. The foods on which the brāhmanas are to be regaled at dinner in the *grahayajña* are respectively rice mixed with jaggery, rice cooked in milk, haviṣya food (i. e. the food on which the ascetics live), corn that ripens in sixty days cooked in milk, curds and rice, rice with clarified butter, rice mixed with crushed sesame, flesh (with rice), rice of various colours. The fee (*dakṣiṇā*) to be paid should respectively be a milch cow, conch, a draught ox, gold, clothes, horse (white), dark cow, iron weapon, a goat. 'The rise and fall of kings depend upon the (aspects of) planets and the existence and destruction of the world depend upon planets; therefore the planets should be honoured the most'—says Yāj. I. 308.

The Matsya-purāṇa<sup>2058</sup> in chap. 93 contains a detailed procedure of grahaśānti and chapter 94. (1-9) describes how the images of the nine planets are to be represented. Vide Vaik. IV. 13 and also Band. gr. śeṣa-sūtra I. 16 for a similar treatment. In modern times the *dānas* (articles donated) to propitiate the nine planets are those stated in the

2058. The mantras of the nine planets slightly differ in the Matsya-purāṇa (93. 33-37) from those of Yāj. I. 300-301. Matsya 93. 59-63 names the same dakṣiṇas as Yāj. and Aparārka p. 575 quotes those verses. All the nine verses of Matsya 94 are quoted by the Mit. on Yāj. I. 297-98. Yāj. probably meant to rely only on the Vaj. S., but as some of the mantras occur in the Rg., references to the latter have been given.

Dharmasindhu<sup>2059</sup> quoted below. The S. R. M. (pp. 123-164) contains a long-drawn procedure of *Grahamakha*, a rite to propitiate the planets. A *Grahamakha* is either *nitya* (on *Viṣuva* day, *ajana* day, birth *nakṣatra*), *naimittika* (to be performed on such occasions as *upanayana*) and *kāmya* (for removal of adversity &c.)

Aparārka (pp. 365-366 on Yāj. I. 209) quotes a long passage from the *Nandipurāṇa* about the founding of hospitals (*ārogya-śālā*) where medicines were supplied free to patients. 'Since the four *puruṣārthas* (goals of life) viz. *dharma*, *artha*, *kāma* and *mokṣa*, depend upon health, he who provides for securing this may be said to have made gifts of everything.' The passage further states that a competent physician should be appointed. Hemādri (*dāna*, pp. 893-95) quotes the same passage and another from the *Skandapurāṇa* to the same effect.

The *smṛtis* prescribe that when a man accepts as a gift what he should not accept, he incurs sin from which he becomes free by giving up the thing, by reciting certain *vedic* mantras, (like the *Gāyatri*) and by *tapas* (*prāyaścitta*). Vide *Manu* XI. 193 (= *Viṣṇu Dh. S.* 54. 28). This sin is said to be due to 'asat-pratigraha' which may arise either from the caste or actions of the donor (e. g. the donor may be a *cāpāla* or *patita*) or from the time or place (e. g. taking a gift in *Kurukṣetra* or in an eclipse) or from the object given (such as a gift of wine or of an ewe, of the bed-stead of a deceased person or of the cow called 'ubhayatomukhi'). Yāj. III. 289 and *Manu* XI. 194 (= *Viṣṇu Dh. S.* 54. 24) prescribe for *asat-pratigraha* the penance of staying in a cow-stable for one month subsisting on milk alone, observing complete celibacy, repeating the *Gāyatri* mantra 3000 times every day. The donor, in the above cases, may incur no sin, but the donee does. The *Dānakriyākāumudī* (pp. 84-85) quotes passages from several *purāṇas* condemning the acceptance of gifts on the *Ganges* and other sacred rivers and places, and the gifts of elephants, horses, chariots, the beds

2059. अथ ब्रह्मवीर्यं दानानि । माषिकमोषमपेक्षकमसुखद्वेषमात्राकचन्दन-  
कमलानि रवेः शीतयै दानानि । वंशपात्रावतण्डुलकर्पूरमौक्तिकचेतनसूतद्वन्द्वमृगमा-  
श्वन्द्वय । पञ्चालमोषममरुतिकारकद्रवसुखदुःखरक्तमज्जामाणि मोक्षय । नीलसङ्घवर्ण-  
कारवस्तुमाचल्यद्वारोहास्त्रिदशद्वन्द्वानि क्षयय । पुष्कराश्वमणिद्विद्वारकिराश्वपीतयानपीत-  
वज्रतपनसुवर्णानि क्षयय । विमरकचेताश्वपेक्षकमजितुषर्गजमजमन्थलण्डुलाः क्षयय ।  
हृन्द्वीलमाषतैलकुलितमहिषीलोहद्वन्द्वमृगप्रेमः क्षयेः । गोमेदाम्बनीलवज्रकम्पलतैलतिल-  
लोहानि सहेः । वैदुर्बतैलतिलकम्पलकस्तुरीजमज्जानि केवोद्वानि । अनिवीर्यापविहारायै  
शनिवारं तैलाम्बुलैलदानं च । ब्रह्मसिन्धु II. part 2 p. 135.



and seats used by the dead, black deer-skin, the cow called ubhayatomukhi. The *Dānacandrikā*<sup>2060</sup> quotes the *Padmapurāṇa* to the effect that a brāhmaṇa who is in great difficulty to maintain himself may accept a gift on the banks of the Ganges and other sacred rivers, but should himself make a gift of the 10th part of it and then he would incur no sin.

We have already seen (pp. 838-39) how even in the *Rgveda* various rewards are promised to those who make gifts of cows, horses, gold or clothes. The *Tai. S.* I. 8. 4. 1 makes it a matter of give and take between gods and man (*dhehi me dadāmi te ni me dehi ni te dadhe*). The same sentiments and notions continued down to the latest ages and are re-inforced by further and very detailed promises of rewards for several kinds of gifts. *Vas. Dh. S.* 29. 2-27, *Viṣṇu Dh. S.* 91-92, *Saṁvarta* verses 46-93 may be read in this connection.

A gift once completed by acceptance is irrevocable. *Yā.* II. 176 prescribes 'what is promised should be given and what has been donated should not be taken back'. *Nārada*<sup>2061</sup> (*Dattā-pradānika*, verse 8) declares that the price of goods (delivered), wages, what is paid for pleasure (derived from dancers &c.), a gift made through affection, a gift made through gratitude (for favours received), money paid for a bride (to her kinsmen) and gifts for religious and spiritual purposes—these are given irrevocably. But a gift though promised was not complete and irrevocable in all cases: *Gaut.* V. 21 declares that a gift, though promised, need not be completed if the donee to whom it is promised is a person guilty of irreligious or improper conduct (such as visiting prostitutes). *Manu* VIII. 212 is similar in import. *Kaṭyāyana* states<sup>2062</sup> that if a man of his own free will promises a gift to a brāhmaṇa, but does not carry out that promise, he becomes a debtor (to that brāhmaṇa) in this world and the next. This means that a gift promised to a brāhmaṇa, though not completed by acceptance and delivery,

2060. अथ चेत्प्रतिपुत्रीयाद् ब्राह्मणो वृत्तिकर्तुः । दानादानमिदं दद्यादेवं धर्मो न कीदृशे ॥ इति पाद्मनाम् । दानचन्द्रिका p. 10 (*Golkwad Oriental Series of tr.*).

2061. वन्द्यमूर्ध्वं प्रतिपुत्रया स्वेष्टायादुपकारतः । ब्रह्मस्वकादुपकार्यं च दत्तं दान-विद्यो विदुः ॥ नारद (दानचन्द्रिका 8); इत्या तुपया वन्द्यमूर्ध्वं ब्रह्मस्वकादुपकारिणे । अज्ञातुपकार्यं पीत्वा दानमवधिषे विदुः ॥ इत्यपि quoted in स्मृतिच= (अथ. p. 193). नातापिब्रह्मणे निवे निनीते चोपकारिणि । इतिनातापिब्रह्मणे दत्तं तु सफलं भवेत् ॥ नारद quoted in स्मृतिच= (अथ. p. 193), which explains सफलं कलातिशयोक्तिभिरप्यर्थः ।

2062. अतिपुत्रवाप्यधर्मस्तदुपाय न दद्यात् । शौ. V. 21; स्वेष्टया वा; अतिपुत्र ब्राह्मणाय प्रतिपुत्रम् । न दद्यात्पुत्रकदाप्यः पाण्डुराजुर्नसादसम् ॥ कात्यायन quoted by अमरार्थ p. 783 and स्मृतिच= (अथ. p. 143).

could not be revoked and could be enforced in a court as a debt and the promisor fined for breach.

Gautama states (V. 22) that the promises made by those who were carried away by rage or extreme joy or who were under a sense of dread or were ill or distressed or covetous or made by a minor (under 16) or an extremely old man or by one who is a fool (or under delusion) or was intoxicated or made by a lunatic may be revoked by them and in doing so they incur no sin or blame. Nārada<sup>2063</sup> (Dattapradhānika, verses 9-10) amplifies this by stating 16 kinds of invalid gifts, viz. all those in Gautama (except those due to joy and covetousness) and also what is promised as a bribe, promises in jest, giving to a person mistaking him for another, gift induced by fraud or made by one who is not his own master, gift made to a man with the idea of getting something in return (but who does not do so), gift to a person who is unworthy, though he proclaimed himself to be worthy, and a gift for a purpose which is sinful. Kātyāyana (quoted by Aparārka p. 781) is just like Nārada and adds that if a man is in danger of life and promises the gift of all his wealth to whosoever may save him, he may renege from the promise. Aparārka p. 782 quotes verses from Bhṛhaspati similar to Nārada's. Manu VIII. 165 declares that a sale, mortgage or gift brought about by fraud, or every transaction in which a trick is played, may be set aside (by the king). Though a gift made by one who is ill or distressed (ārta) is declared by Gautama to be revocable, Kātyāyana<sup>2064</sup> states an exception viz. that when a man whether in sound health or suffering from a disease declares a gift for religious purposes and dies without completing it, then his son (or other heir) should be made to carry out that gift. This verse contains the germ of the idea of wills, since the mere declaration of the intention of a man to make a gift for religious purposes is here

2063. कुञ्जदुग्धमीमांसुश्चकातरुविरमुहमभोन्नतवाक्पाण्डुस्तान्धपातकानि । श्री.  
V. 22. अदृष्टं तु भयकोपक्रोधवेगसमन्वितैः । तपोलहोचपरीताहपरिचातच्छलयोगतः  
बाह्वृद्धारक्तवार्धमभोन्नतवाक्पवर्जितैः । कर्त्ता नमार्थं कर्मैति मतिमानेच्छया च यत् । अपात्रे  
पात्रमित्युक्ते कार्ये वा धर्मसंज्ञिते । यद्वत्तं स्वादुविज्ञानादुद्धवमिति तत्तत्तत् ॥ नारदः.

2064. स्वस्यैवात्मेन वा देवे अवितं धर्मकारणम् । अदृष्टा तु ह्यने द्वापस्तद्वृत्तौ वाच-  
संज्ञयः ॥ कात्यायन quoted in अपारार्क p. 782, स्तुतिचः (चव. p. 184). Vide  
Bhṛhaspati Nāth v. Ram Lal 57 Cal. 128 (F. B.) at p. 126 where this  
passage of Kāt. is quoted along with the Mī. and a passage from the  
Mahānirvāga Tantra.



made enforceable after his death. Aparārka p. 782 conveys that the word 'son' is only illustrative and that every heir taking the estate is liable to make good the promise of the deceased.

In modern times a gift or bequest for *dharma* without any qualifying expression is held to be too vague an indication of the donor's or testator's intention to constitute a valid gift to charity and is declared to be void for uncertainty. Vide 6 Bom. 24, 14 Bom. 482, 17 Bom. 351, 23 Bom. 725, 735 (P. C.). But this is opposed, as pointed out in 30 Mad. 340 at pp. 342-346, to the spirit of the ancient Hindu law. The word 'dharma' when used in relation to gifts had a well-recognized meaning and not a vague uncertain one. It means 'iṣṭa' and 'pūrta' gifts according to Manu IV. 227. It appears that in 23 Bom. 725 their Lordships of the Privy Council rested content with the meaning of the word given in Wilson's Dictionary, did not examine any original Sanskrit texts to find out the meaning of the word *dharma* used in connection with gifts and applied the principles laid down in such English cases as *Morice v. The Bishop of Durham* (9 Ves. 399 and 10 Ves. 522). But there is no reason why the charitable intention being quite clear the court as representing the king should not have by framing a scheme applied the property donated or bequeathed to one charitable purpose out of the several objects specified in the definition of *pūrta* on principles analogous to the doctrine of *cy-près*.<sup>2062</sup>

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<sup>2062</sup>. Vide Lewin's 'Law of Trusts' (14th ed. of 1939) pp. 472-474 where several cases are cited out of which *In re Pyne* (1903) Ch. 83 would support the argument advanced above.

## CHAPTER XXVI

### PRATIṢṬHĀ AND UTSARGA

*Pratiṣṭhā* and *Utsarga* (foundation of temples and dedication of wells, tanks, parks &c. for the benefit of the public).

The subject of gifts naturally leads on to the topics of *pratiṣṭhā* and *utsarga*. We saw above (p. 157 f. n. 370) how the construction of temples, wells and similar religious and charitable foundations and institutions was included under *pūrtadharma* and how *sūdras* were entitled to perform such *dharma*. The Mit. on Yaj. II. 114 points<sup>2066</sup> out that women (and widows) were entitled to spend on *pūrtā* objects, though they were not authorized to perform *iṣṭā* *dharma* (i. e. vedic sacrifices &c.). Modern decisions have gone so far that a Hindu widow whose powers of alienating for secular purposes property inherited from her husband are very limited has been held to possess greater powers of alienation if the alienation be made for the spiritual benefit of her deceased husband and dedications by her of a small fraction of the property for the continuous benefit of the soul of the deceased owner have been upheld.<sup>2067</sup> Such works of public utility have been highly recommended from very ancient times. *Sābara*<sup>2068</sup> on *Jaimini* I. 3. 2 refers to the *smṛti* rules about charitable objects which are based on such *śruti* passages as 'O Agni, who art ancient and a king, thou art to the man who desires to offer a sacrifice like *prapā* (shed where water is distributed to travellers) in a desert'. In

2066. किं च वज्रपाद्वर्येण धर्मपितृजनवरत्ने स्त्रीणामपि पूर्वधर्मविकाराद्युत्तरमर्थं  
उक्तमर्थः । मित्र. on वा. II. 114.

2067. Vide *Sardar Singh v. Kunj Bahari* L. R. 49 I. A. 383 p. 321 (a gift made by a widow of a small part of her husband's property to the temple of Jagannātha at Puri for bhoga i. e. food offerings to the deity was upheld); *Thakur Indraj Bur v. Thakur Shoo Naresh*, 2 Lucknow 713 (where a temple erected and endowed by a widow for the benefit of her husband's soul as well as of her own by alienating about 1/16th part of the entire property left by her husband was held to be valid).

2068. प्रदास्तदागतानि च धरोपकाराद्य न धर्मविरुद्धावगन्धे । तथा च पूर्वमर्थः । अन्व-  
क्षिप्तमप्य अस्तीति । तथा स्वतन्त्रादुक्तं धर्मिण्युक्तीति च । इतर on जै. I. 3. 2 ; धर्म-  
क्षिप्तमप्य अस्ति त्वनग्न इत्यर्थे पुरे प्रत्ये राजन् ॥ अ. X. 4. 1 ; भोजनवेदे उक्तधर्मिणो वेद-  
धर्मिण्युक्तं देवमानेन चिन्तम् । अ. X. 107. 10.



Rg. X. 107. 10 a *puṣkarinī* (a tank) is mentioned. The Viṣṇu Dh. 8. (chap. 91. 1-2) states 'one who digs a well (for the public) has (the consequences of) half his sins destroyed when the water has begun to flow forth; one who dedicates a pond is forever happy (free from thirst) and attains the world of Varuṇa.' Bāṇa in his *Kādambarī* (para 44) <sup>2069</sup> mentions that smṛtis enjoined upon men the foundation (for public use) of halls, shelters, wells, *prapāḥ*, gardens, temples, embankments, water wheels &c. Some sages went so far as to say that the reward of sacrifices is only heaven, but by *pūrta* (consecration of temples, tanks and gardens) one secures release from *saṁsāra*. <sup>2070</sup> This shows that charitable works for the use of the public or large sections of the public came to be regarded as more meritorious than sacrifices the gifts in which benefited only *brāhmaṇas*.

From very ancient times the procedure of dedicating a well or tank to the public has been settled. Among the earliest is the one in the Sāṅkhyāyana gr. V. 2 (S. B. E. vol. 29 pp.134-135) which is as follows: Now about the consecration of ponds, wells and tanks. In the bright fortnight or on an auspicious *tithi* (day) having cooked a *caru* (boiled food) of barley in milk he (the donor) should sacrifice with the two verses 'tvam no agne' (Rg. IV. 1. 4-5) and with the verses 'ava te bala' (Rg. I. 24. 14), 'imam me varuṇa' (Rg. I. 25. 19), 'uduttamaṁ Varuṇa' (Rg. I. 24. 15), 'imāṁ dhiyam' (Rg. VIII. 42. 3) and with the words 'the domestic one, he who goes away from the house, the refreshing one, he who goes into the kennel, he who dwells in the kennel, he who comes out of it, the greedy one, the destroyer of enemies' to the different directions beginning with the west (*Vāruṇī*, one over which Varuṇa presided) from left to right. In the centre he makes oblations with milk with the verses '*viśvatas cakṣuruta*' (Rg. X. 81. 3), '*idam Viṣṇur*' (Rg. I. 22. 17); he plunges into the water with the verse '*yat kim cedam Varuṇa*' (Rg. VII. 89. 5). <sup>2071</sup> A cow and a pair of

2069. खुनिष्ठाक्षेपेन जनानसम्पत्पुन्यवारान्तरसद्गतेषुपुन्यवर्तकेन ..... निज-सिञ्जेनाभिष्टिता ( दण्डविनी ) । कादम्बरी para 44.

2070. इहापूर्तो खुनो चर्मो खुनी नो सिद्धसेनो । प्रसिद्धार्थं तपोः पूर्वमिदं वज्रादे-लक्षणम् ॥ खुनिष्ठाक्षिपदं पूर्वमिदं भोगार्थसाधनम् । काशिकापुराण quoted in कुरवरत्नाकर p. 10.

2071. Even in the e. g. Rg. in VII. 49. 5 (yāsam rsjā varuṇo yāti madhye) Varuṇa is the lord of waters and therefore it is appropriate that in dedicating wells and tanks to the public Varuṇa should be invoked in several verses.

clothes are the fee for this sacrifice. Then follows the feeding of brāhmaṇas.

The Āsv. gr. pariśiṣṭa IV. 9, Pār. gr. pariśiṣṭa, Matsya-purāṇa chap. 58, Agnipurāṇa chap. 64 contain a more extensive procedure about the dedication of wells and reservoirs of water. That in the Pār. gr. pariśiṣṭa is briefly as <sup>2072</sup> follows: "In the northward passage of the sun, in the bright half, on an auspicious day, tithi, vāra (week day), nakṣatra and karuṇa the donor should cook *cara* sacred to Varuṇa of barley, offer the two ājyabhāgas and sacrifice in fire ten oblations of clarified butter with the mantras, Rg. IV. 1. 4, IV. 1. 5, I. 25. 19, I. 24. 11, Kāt. sr. 25. 1. 11 (ye te śatam Varuṇa), ayāścāgne (Kāt. sr. 25. 1. 11), Rg. I. 24. 15, Rg. I. 24. 8, Vāj. S. IV. 36, Vāj. S. VIII. 24.<sup>2073</sup> He then sacrifices (ten oblations) of the mess of cooked food to Agni, Soma, Varuṇa, Yajña, Ugra, Bhīma, Śatakratu (Indra), Vyusṭi (prosperity), Svarga (Heaven) and lastly to Agni Sviṣṭakṛt (with svāhā at the end of each as in 'agnaye svāhā'). After partaking of the remains of the cooked food he should introduce aquatic animals (like fishes and tortoises in the pond &c.) and having bathed and decked a cow he should make the cow enter the reservoir, repeat the Puruṣa-sūkta (Rg. X. 90. 1-16) and donate that cow to the ācārya and should also make presents to him of two ear-rings, clothes and of another cow as fee and give a dinner to brāhmaṇas." Aparāśka (p. 413-414), the Nirṇayasindhu and others add from the Bahvṛca gr. pariśiṣṭa that when the cow enters the water, he should repeat a mantra 'may you make this water holy: may the water always be pure, holy and ambrosia-like; while saving me (from sin) may you bathe in sacred water; she crosses from region to region and also saves (me and others)'; and that the donor holds the end of the cow's tail, enters the water and brings her out in the north-east corner (of the reservoir). This procedure

2072. अथातो वापीकूपतडागारामद्वेजावतवानां प्रतिष्ठायने स्वाकृष्टारामस्तत्रोद्-  
सृज्य आधुर्मानयन्ते पूजयन्ते सिधिवारमहावक्तव्ये च ह्युपनिवे तत्र वाचने पञ्चमये चर्चे  
अवधित्वाऽववागाविष्णुम्याहुतीर्जुहोति एवं नो अग्ने स एवं नो अग्ने हुतं मे वक्ष्य तत्त्वा वानि ये  
ते ज्ञानवाद्यान् वज्रुत्तमसुर्द हि राजा वक्ष्यत्योत्तमममरेर्योक्तमिति द्वाचै ह्यथा स्वाती-  
याकृत्य जुहोत्यग्नये स्वाहा अतस्तत्र स्वाहा वज्रुचै स्वाहा स्वर्गाय स्वाहेति यथोक्तं सिद्ध-  
कृत्यादानान्ते अलक्षराणि सिद्धार्थकृत्य वां तत्परित्या पुरुषवृत्तं जपचाचार्याय श्रीं कृत्वा कर्त्त-  
वेदको वामांति प्रेक्ष्यन्ति ततो आहूयभोजनम् । पार. दृ. परिशिष्ट.

2073. The ten verses are quoted in full in the Dānakriyākaumudī  
pp. 175-176.



does not apply to the consecration of a well. In that case a cow is only made to go round the well.

Gradually the procedure prescribed in the purāṇas came to have the upper hand so much so that Aparārka (p. 15) says that in pratisthā the procedure prescribed in the purāṇas has to be followed and no other.<sup>2074</sup>

Aparārka (pp. 409-414), Hemādri (Dāna pp. 997-1029), Dānakriyākaumudī (pp. 160-181), Jalāsāyotsarga-tattva of Raghunandana, the Pratisthāmāyūkha and Utsargamayūkha of Nilakantha, Rājadharmakaustubha (pp. 171-223) and several other works give a very comprehensive procedure of the consecration of wells, ponds and tanks, based upon the gṛhya-parīśiṣṭas, the purāṇas such as the Matsya chap. 58, the Tantras, Pāñcarātra and other works. This procedure is passed over here. The idea<sup>2075</sup> was that unless the reservoir was consecrated in the way prescribed its water was not holy and when consecrated it became holy. Pratisthā generally means dedicating to the public with prescribed<sup>2076</sup> rites. Utsarga means 'divesting oneself of ownership over a thing and dedicating it for the use of all.' There were four principal stages in the procedure of pratisthā: first the saṅkalpa,<sup>2077</sup> then the homa, then the utsarga (i. e. declaration that the thing has been dedicated) and lastly the dākeṇa and feeding of brāhmaṇas. In *Deosaran Bharthi v. Deoki Bharthi* 3 Patna 842 it was said (at p. 850) 'the essential ingredient that constitutes a gift whether of movable or of immovable property in the Hindu Law is the *Saṅkalpa* and the *Samarpṇa* whereby the property is completely given away and the owner completely divests himself of the ownership in the

2074. एवं प्रतिष्ठापामपि पुराणाद्युक्तैरेतिकल्प्यता ब्रह्मा ज्ञान्याः। तेषामेव स्थानिष्ठ-धर्मसमावायेन भवितव्यपुराणे परिज्ञातत्वात्। अपराक्तं p. 15.

2075. सदा जले पवित्रं स्वाद्युपविशमसंकृतम्। कुशाद्येनापि राजेन्द्र न नमस्तमसंकृतम् ॥ शशीकुपडावादी वज्रले स्वाद्युसंकृतम्। अयेन वज्रवेत्सर्ग पीत्वा चान्द्रावर्णे चरेत् ॥ भवितव्यपुराणे quoted in निर्णयसिन्धु III. पृथार्थ p. 334.

2076. प्रतिष्ठापनं भवितव्योत्सर्जनमित्यर्थः। दानकियाकौस्तुबी p. 166.

2077. The saṅkalpa would be in the form अथेत्पादि अनुकमोबोद्धकसमर्थे चतुर्लपात्तमारीदायकलसमकलविष्णुकाममन्वितवज्रलेकपात्रिकानो वाद्युपविशिता जला-क्रपोत्सर्गकर्म करिष्ये। दानकियाकौस्तुबी p. 167; the उत्सर्ग is made in some such words as सो अथेत्पादि अनुकमोबोद्धकसमर्थे चतुर्लपात्त ..... यात्रिकामन्वित-मेतवज्रले वज्रपादिदेवसमिन् जलाक्रपोत्सर्गं सवसुतेन्य उत्सृजे। दानकिया- p. 179; at the end of the rite the donor recited the verse 'सामान्यं सर्वसर्वेभ्यो मया दानमिदं जलम्। धर्माधिकाग्नौलोकेषु साधनं स्वाद्युपविशम्' quoted in राजधर्मकौस्तुभ pp. 179 and 216.

property'. In the case of temples, the proper word to use is *pratiṣṭhā* and not *utsarga*.

There is a difference in the technical meaning of *dāna* and *utsarga*. In the former the donor gives up his ownership over a thing, makes another the owner of it and cannot thereafter use it nor has he any control over it. When a man makes an *utsarga*, he no doubt gives up his ownership, but he gives up the thing for the benefit of all (as in the formula above he uses the word 'sarvabhūtebhyah') and so the opinion of most writers is that he can as a member of the public make use of the thing dedicated by him, though there were a few authors who recommended that he should not do so.<sup>2077a</sup>

Reservoirs of water that are dug out by man are of four kinds, *kūpa*, *vāpi*, *puskarinī* and *tadāga*.<sup>2078</sup> Some of the works define *kūpa* as a well that is from five to fifty cubits in length (if rectangular) or in diameter (if it is circular). It has generally no flight of steps to reach the water. *Vāpi* is a well with a flight of steps on all sides or on three or two sides or one side only and its mouth may be from 50 to 100 cubits; a *puskarinī* is from 100 to 200 cubits in length or diameter and a *tadāga* (a tank) is from 200 to 800 cubits. The *Matsyapurāṇa* 154. 512 states that a *vāpi* is equal to ten *kūpas* (in merit) and a *hrada* (deep reservoir) is equal to ten *vāpis*; a son is equal to ten *hradas* and a tree is equal to ten sons. According to the *Vasiṣṭha-saṁhitā* quoted by Raghunandana a *puskarinī* is up to 400 cubits and a *tadāga* is five times as much. At certain auspicious times only the consecration of wells and tanks is to take place.<sup>2079</sup>

Trees have been highly prized in India at all times. They were useful in sacrifices for making the *yūpa* (the post to

2077a. अथ केचित् । स्वस्य जलाशयजलोपेतोया विनष्टः । त्वत्कस्य पुनः स्वीकारानर्हत्वात् । न चैकस्य एककिपायां दानकर्तुं संभदानत्वं च संभवति । अत एव सप्तपाये षट्पञ्चमेव तेषामुत्तिष्ठत्वेन नास्ति दक्षिणोत्पादः । इह । त्वत्कजलस्यापि तद्यादिजलवद्दीपादानिकनवाविरोधात् । भोजयित्वा द्विजान्सम्पृक्ष्य तोषमुत्तर्जयेत्ततः । सर्वभूतान् सन्नुत्तिरप इति वार्त्तं समुच्चेत् ॥ इति वचनीये असंशुचितसर्वेषु दक्षतात् । स्वस्यापि त्यागोद्देशवन्निर्गन्तव्यत्वाच्च । दानकिपाकौस्तुभे p. 126 ; compare जलाशयोत्सर्गतरङ्ग (Jiv. part II. p. 535).

2078. अथ जलाशयाः । ते च क्षान्नमत्ताद्याधत्वाः कूपवापीपुष्करिणितडागकवाः । तथा च नारदपुराणम् । ... कूपोऽद्वारको यत्विज्ञेयः षट्पञ्चोपानकोऽथ वापीति द्वैतविर्यया । जलाशयोत्सर्गतरङ्ग of रघुनन्दन. Vide also दानकिपाकौस्तुभे p. 126.

2079. Vide दानकिपाकौस्तुभे p. 132 and देनादि (दानसूत्र p. 1003) quoting विष्णुधर्मोत्तर.



which the sacrificial animal was tied), for *idhma* (*samidhs* which were thrown into fire), for the several ladles like *aruva*, *juhū* etc. The *Tai. Br.* I. 1. 3 speaks of seven holy trees. The *Tai. S.* III. 4. 8. 4 states that *idhma* (*samidhs*) should be of the *nyagrodha*, *udumbara*, *nāvāttha* and *plakṣa* trees, as they are the abodes of *Gandharvas* and *Apsarases*.<sup>2080</sup> Besides trees with their verdant foliage looked beautiful and the leaves of some of them (such as the mango tree) are hung up even now in pandals and at entrances of houses as auspicious in marriage and other ceremonies. Hemādri cites a passage from the *Brahmapurāṇa* that the twigs and leaves of the *Aśvattha* (the *pīpal* tree), *udumbara*, *plakṣa*, *cūta* (mango) and *nyagrodha* are styled *pañcabhaṅga*<sup>2081</sup> and are auspicious in all rites. The *palāśa* tree was held to be so sacred that one was not to make seats, sandals or tooth brush from it or its branches and twigs (*Baud. Dh. S.* II. 3. 25). Trees gave shelter against heat and also yielded flowers and fruits (for worship of gods and *pitr̥s*). When felled their wood was useful in building houses, for making implements of husbandry and for producing heat and warmth. In his 7th Pillar Edict (of Delhi-Topra) *Aśoka* mentions the construction of wells at a distance of 8 *krośas* and the planting of banyan trees and mango groves (*C. I. I.* vol. I pp. 134-135). The *Mahābhāṣya* (vol. I, p. 14) quotes a portion of an ancient verse which conveys that if a person waters and tends mango trees, his *pitr̥s* feel extremely pleased.<sup>2082</sup> *Manu* IV. 39 and *Yaj. I.* 133 require the *snātaka* to circumambulate well-known trees (like *nāvāttha*) if he meets them on the way. The *Kādambarī* also refers to this practice of worshipping trees, particularly by women desiring to have a son.<sup>2083</sup> The *Mahābhārata* (*Anuśāsanaparva* 58. 23-32) highly eulogizes plant life and divides plants into six kinds viz. *vrkṣa* (tree), *latā* (creepers that cling to trees), *valli* (creepers that spread on the ground), *gulma* (bushes), *tvakṣāra*

2080. *नैषद्योप ओषधेर आश्रयः द्रुम इतीधो भवत्येते दे मन्त्रार्चोत्तरतां पुरातनैः* तै. सं. III. 4. 8. 4.

2081. *अश्वतोषोदुम्बरद्रुमप्लक्षोपकुशलाः । पञ्चमङ्गल इति शीकः सर्वकर्मसु शोभनाः* देनाद्विजयकण्ठ p. 47.

2082. *आश्राप्य मित्राः पितरश्च धीमताः ॥ महाभाष्य* vol. I. p. 14. The several benefits mentioned above are narrated in *Anuśāsanaparva* 58. 23-30 and *Viṣṇu Dh. S.* 91. 5-8.

2083. *अश्वत्थपद्मीतुलसीदिग्भूतान् महादेवस्वीयं कृतवदक्षिणां वन्दे । कादम्बरी* para 56.

(trees whose bark is strong, while the inside is hollow, like bamboos) and grass and adds that he who plants trees is saved (in a future existence) by them just as sons do and that they should be tended like sons.<sup>2084</sup> The Viṣṇu Dh. S. 91.4 says the same thing. Hemādri (Dāna pp. 1030-31) cites a long passage from the Padmapurāṇa how by planting different trees and plants like āśvattha, āśoka, tamarind, pomegranate and others a man secures such rewards (respectively) as wealth, removal of sorrow, long life, a wife, &c. Vṛddha-Gautama (Jiv., part 2, p. 625) identifies the Āśvattha tree with Śrī Kṛpā. The Mahābhārata (Śānti 69. 42) forbids even the felling of the leaves of trees like the āśvattha that have a platform<sup>2085</sup> built for them (caitya). Śāntiparva 184. 1-17 graphically describes how trees have life since they feel pain and pleasure and grow though cut. The Bhaviṣyapurāṇa quoted in the Utsargamayūkha (p. 16) states 'he who plants either one āśvattha or one picumarda or one nyagrodha or ten tamarind trees, or the three trees i. e. kapittha, bilva and āmalaka or plants five mango trees would not see hell (i. e. would not be condemned to hell for his sins).<sup>2086</sup> The Matsyapurāṇa (chap. 270. 28-29) requires that to the east of the *mandapa* of a temple fruit-bearing trees should be planted, to the south trees that contain milky sap, to the west a reservoir of water with lotuses therein should be constructed and to the north a flower garden and *sarala* and *tāla* trees. Vas. Dh. S. 19.11-12 prescribes that no one should injure (i. e. cut) trees that yield fruits and flowers except only for purposes of cultivating the land<sup>2087</sup> (and for sacrificial purposes, as laid down in Viṣṇu Dh. S. 51. 63). The Viṣṇu Dh. S. V. 55. 59 prescribes that the king should award the highest fine, the middling fine, or a fine of 100 *kāśāpaṇas* or of one *kāśāpaṇa* respectively against those who wrongfully cut a tree bearing fruit or a tree that bears flowers, or who cut creepers and shrubs or grass.

Hemādri (Dāna, pp. 1029-1055) deals at length with the planting of trees, the dedication of a garden and the merit

2084. इवैव दुवयद्व दुवास्तारवन्ति परव च । अन्तातडागे मद्रुवा रोप्या अयो-  
पिना सदा । दुववत्परिपारवाच दुवास्ते धर्मतः स्तुताः ॥ अष्टाशतक 58. 30-31; दुवारोप-  
यितुंवाः वरलोके दुवा मवन्ति । विष्णुधर्मसूत्र 91. 4.

2085. चैतानां सर्वेषां तपोधमनि वदन्त वानमम् । इति 69. 42.

2086. अन्तर्यमेकं पिबुमर्त्येकं स्थानेधमेकं द्वा द्विविधोऽपि । कपिलविल्वामलक-  
वर्चं च पञ्चाशद्वारी मरकं न परयेत् ॥ मविष्णुपुराण in वासर्गमसूत्र p. 16 and in राजधर्म-  
कौस्तुभ p. 183.

2087. दुव्यकलोपवान्पादपात्र हिरेवात् । कर्मवतास्वार्थं योपहन्वात् । वसिष्ठ 19.11-12



acquired by making gifts of various trees. The procedure of dedicating a garden is prescribed in Śān. gr. V. 3, Āśv. gr. parīṣiṣṭa IV. 10, the Matsyapurāṇa 59, Agnipurāṇa 70 and in many other works. It is modelled on the dedication of wells and tanks. The Matsyapurāṇa expressly states that the procedure of the consecration of a tank is extended to the consecration of everything, such as a *prāsāda* (a large house or hall for public use), a garden &c., the only difference being that the mantras are different.<sup>2088</sup> The procedure in Śān. gr.<sup>2089</sup> (V. 3) is: Having established the sacred fire in that garden and having cooked a mess of food, the donor should sacrifice with the words (Viṣpave svāhā, Indrāgnibhyām svāhā, Viśvakarmāṇe svāhā) and with verses Rg. III. 8. 6 ṛ. (yān vo naro), verse by verse. Then he recites over the garden the verse Rg. III. 8. 11 'vanaspate śatavalāco vi roha.' The fee for the sacrifice is gold.

*Devatā-pratiṣṭhā*—(Consecration of an image in a temple).

Though the dharmaśāstras speak as shown above of images and temples, it strikes one as somewhat strange that none of the principal gṛhya and dharma-sūtras contains any procedure of consecrating an image in a temple, while in the purāṇas and some of the digests much space is devoted to the topic of devatā-pratiṣṭhā. The Matsyapurāṇa in chap. 264 and the Agnipurāṇa in chap. 60 and 66 deal with devatā-pratiṣṭhā in general. There are special chapters in the purāṇas on the consecration of the image of Viṣṇu or of Śiva or the Liṅga. It would be impossible to deal in any detail with all this matter. The worship of god can be done in two ways, viz. without any outward symbol and with a symbol. The first is achieved by a prayer and offering oblations into fire; the second by means of images. But even image worshippers are quite conscious that god is pure consciousness (*cit*), is one without a second, is without parts and without a physical body, and that the various images

2088. एवमेव दुराग्नेषु तद्वानग्निविद्यमानेषु । कुपवाणीषु सर्वास्तु तथा तुष्करिणीषु च ।  
 ५ एव विधिर्द्विष्टः मत्तिष्ठान्तु तथैव च । मन्त्रतस्तु विशेषः स्वात् मासाद्योद्यानधूमिषु । मत्त्वपुराण  
 58. 50-52. वाद्वपानां विधिं वक्ष्ये तथैवोद्यानधूमिषु । तद्वानग्निविद्यमानेषु मासाद्य जगतीन्धर ।  
 उत्सव 59. 3.

2089. अथारामेऽग्निहोत्रमासाद्य स्वातीपातं अपाविरवा विष्णवे स्वाहेन्द्राग्निम् ।  
 स्वाहा निष्कर्मणे स्वाहेति पात्रो नर इति मन्त्रं छुत्वा हवनस्यते शतवत्स इत्यभिमुख्य  
 विरुणं वृद्धिना च । शी. ब्र. V. 3.

in which he is thought as in-dwelling are so imagined for the benefit of worshippers.<sup>2090</sup>

The worship of god through the medium of images is again two-fold, viz. done in one's house and in a public temple. The latter is, according to many works, the best and the completest, since it allows of the celebration of festivals and the performance of the varied items or modes of worship (*upacāra*). Private worship of idols in one's house has already been dealt with above (pp. 726-736) under *Devapūjā*. Now the worship of images in temples remains to be dealt with. The establishment of images in temples is again of two kinds viz. *calārcā* (where the image can be lifted up, moved to another place) and *sthīrārcā* (where the image is fixed on a pedestal or is not meant to be lifted up or moved). The consecration of these two differs in certain details.

Here numerous matters have to be considered. The principal matters to be attended to according to the *Matsyapurāṇa* (264-66) are: the auspicious time for the consecration of an image, the erection of a *mandapa* to the east or north of the temple, the erection of a *vedi* therein, erection of four *toranas* (arched gates) for the *mandapa*, placing two auspicious jars at each of four gates filled with scented water and herbs and covered with mango leaves and white cloth, raising of banners all round the *mandapa*, worship of *lokapālas* (guardian deities of quarters), erecting another *mandapa* for bathing the image in, bringing the image and honouring the artisans, drawing lines on the image or *linga* with a golden needle to represent the lustre of eyes, the selection of a qualified *sthāpaka* or *ācārya* and of from eight to 32 other priests (called *mūrtipa*); taking the image or *linga* to the *mandapa* meant for bathing the image, bathing the image to the accompaniment of music with *pañcagavya* mixture, with *mṛttikā* (loose earth), with holy ashes and water; rendering it pure by repeating four mantras (viz. *saṃudraṣyesthāḥ*, *āpo divyāḥ*, *yāsām rāja* and *āpo hi sthā*, which are respectively Rg. VII. 49. 1-3 and X. 9. 1); offering worship after the bath to the image with sandalwood paste and covering it with a garment (with the verse 'abhi vastrā' Rg. IX. 97. 50), placing the image in a standing position with the mantra 'uttisṭha' (Rg. I. 40. 1); placing the image in a chariot with the verses

2090. चिन्मयस्याद्वितीयेन निष्कलस्वात्मरीणिः । उपानकानां आर्वापि ब्रह्मणो व्यकल्पना ॥ quoted in the *Śrīmadbhāṣya* of *vyas* (p. 50).



'ā mūraja' and 'rathe tiṣṭhan' ( Rg. VI. 47. 31 and VI. 75. 6 ) and entering it in the mandapa with the verse 'ā kṛṣṇena' ( Rg. I. 35. 2 ); placing the image on a bed on which kuśa grass and flowers are strewn with the face ( of the image ) towards the east ; placing a water-jar ( called nidrākalaśa ) having gold in it and a piece of cloth at the mouth towards the head of the image with the mantras 'āpo devir' ( Tai. S. VII. 3. 13. 1 ) and 'āpo asmān' ( Rg. X. 17. 10 ); placing under the head of the image silken pillows, sprinkling honey and clarified butter, and worshipping with mustard with the verse 'āpyāyasva' ( Rg. I. 91. 16 or IX. 31. 4 ) and 'yā te rudra' ( Tai. S. IV. 5. 1. 1 ); offering worship with sandalwood paste and flowers and tying a band ( *pratisara* ) on the right hand ( of the image ) with 'bāhaspatya' mantra ; placing a parasol, chowrie, mirror, jewels, auspicious herbs, household utensils, fine vessels and seats by the side of the image with the verse 'abhi tvā' ( Rg. VII. 32. 22 ); honouring the image with the presentation of various foods and condiments with the verse 'tryambakam yajāmahe' ( Rg. VII. 59. 12 ); placing four priests and four door-keepers in the four directions viz. a priest knowing Rgveda in the east and so on and each of the four priests is to repeat from his own Veda several hymns and verses e. g. the Rgvedin priest should recite Śrisūkta ( Rg. I. 165 ), Pavamāna hymn ( from Rg. IX. 1 ), Śāntikādhyāya ( Rg. X. 16 ), then a hymn to Indra. Then the ācārya is to perform homa towards the head of the image with Śāntika mantras and offer into the fire 1000 *samidhs* ( fuel sticks ) each of palāśa, udumbara, aśvattha, apāmārga and śami trees and then touch the feet of the god ; preparing nine kundaś each one cubit square and offering into them one thousand *samidhs* each time on touching the navel, the chest and the head of the image ; remembering the eight forms ( *mūrti* ) of god viz. the earth, fire, the sacrifice, the sun, the water, wind, moon and *ākāśa* and offering homa to these with *vaidika* mantras ; placing auspicious jars near each kunda ; bathing the image at every watch and offering incense, food ( *naivedya* ), sandalwood paste ; offering *balī* to all beings, and dinner to brāhmanas and persons of other castes at one's desire ; celebrating a festival at night with dances, song and music ; this may go on from one day to seven days ( it is called *adhivāsana* ) ; then the temple building is to be sprinkled over ; finding out a place for the image either to the north or slightly to the north-east in the temple ; a stone in the form of a tortoise is to be placed on the temple floor ;



preparing a piṇḍikā and bathing it with pañcagavya with mantras; then raising the image with the mantra 'uttisṭha' (Rg. I. 40. 1), bringing it in the innermost chamber of the temple and placing it on the pīṭha (pedestal), offering it *arghya* water, pādyā water, *madhuparka*; then the nyāsa (depositing) of eight kinds of jewels viz. diamond, pearl, lapis lazuli, conch, crystal, puspārāga, indranīla and nīla in the eight directions from the east, also of eight kinds of grains viz. wheat, barley, sesame, mudga, nīvara, śyāmaka, mustard and rice and also eight fragrant things such as white and red sandal-wood, agara, uśīra &c. Nyāsa of all these is to be made after repeating *om* and the *paurāṇika* mantras (with 'namo namaḥ' at end) of the eight guardians (lokapālas) viz. Indra, Agni, Yama, Nirṛti, Varuṇa, Vāyu, Soma, Īśāna and also of Brahmā (9th) and Ananta (10th); raising the image and fixing it in the scooped up portion of the pedestal with the mantra 'dhruvā dyaur' (Rg. X. 173. 4); placing one's hand on the head of the image and contemplating on the well-known form of the deity that is established, whether Viṣṇu, Śiva, Brahmā, the Sun; repeating appropriate mantras (viz. those of Rudra, Viṣṇu, Brahmā, the Sun in the case of the respective gods whose image is established); establishing deities near the principal image of the god's dependants (such as Nandi in the case of Śiva); invocation (āvāhana) of the principal deity with its attendants with *paurāṇika* mantras; bathing the image with curds, milk, clarified butter, honey and sugar and then with water in which flowers and scents are mixed up; repeating the following mantras again and again viz. 'yaj-jāgrato dūram-apāti' (Vāj. S. 34. 1), 'tato virād-ajāyata' (Vāj. S. 31. 5), 'sahasraśīrṣā' (Rg. X. 90. 1), 'yenedam bhūtam' (Vāj. S. 34. 4), 'na tvāvām' (Rg. VII. 32. 23); touching four times with water the feet, the waist and head (of the image); giving gifts of clothes, ornaments &c. to the ścārya and to the poor, the blind and the distressed and to others that may be gathered to see; filling with sand any aperture in any direction in which the image appears to be unstable and performing propitiatory rites for the guardian of that quarter and making gifts suitable to each lokapāla; celebrating a festival for three, five or seven days.

The general procedure of consecrating an image has been given above at some length from the Matsyapurāṇa in order to convey some idea how in the first centuries of the Christian era the consecration of images was done. It will be noticed





namaḥ svāhā) and offering an oblation in fire. The Tattva-nyāsa consists in repeating 'Ātmatattvāya namaḥ, svāhā' and the same formula as to Ātmattvādhipati, Kriyāsakti, Śivatattva (or Viṣṇutattva), Śivatattvādhipati, Iśāsakti, Vidyātattva, Vidyātattvādhipati, Ādhārāsakti. The Mantranyāsa is as follows: taking a mantra of certain letters for a god (e. g. one of 12 letters as in 'om namo bhagavate Vāsudevāya') one has to repeat each letter in the formula 'om oṃkārya namaḥ svāhā'.

The Dharmasindhu III (pūrvārtha) sets forth a brief procedure of the consecration of images in which only one priest is required (vide pp. 333-34). In modern times also the procedure of devatāpratiṣṭhā contains numerous elements and is extremely long.

The Vaikhāṇasa Smārtasūtra (IV. 10-11) contains perhaps the earliest extant detailed description of the consecration of the image of Viṣṇu. But it appears to have been mainly concerned with an image installed in private houses or with the worship of an image by one individual. It is briefly as follows:<sup>2022</sup> After the daily homa comes the daily worship of Viṣṇu, which (worship) comprehends in itself the worship of all gods. A brāhmaṇa passage (Āit. Br. I. 1) says 'Agni is indeed the nethermost (or the lowest) among gods and Viṣṇu the highest; between these two stand all the other deities'. Therefore, having established in one's house the highest god Viṣṇu the householder worships him at the end of the evening and morning homa. He should make an image of Viṣṇu in length not more than six fingers; he should perform its consecration in the bright half (of a month) on an auspicious nakṣatra. Three days before he should prepare the space (kuṇḍa) of the grhya fire and perform the several rites of prokṣaṇa, drawing lines as described (in Vaik. I. 9). Then he is to perform homa up to āghāras (as described above pp. 210-11). Then he performs the sacrifices to the limbs in the words 'to the teeth, svāhā: to the jaws, svāhā', and other oblations with the six mantras beginning with 'ato devā' (Rg. I. 22. 16-21). Then he performs while repeating audibly the hymn to Puruṣa (Rg. X. 90. 1-16) the opening of the eyes (of the god Viṣṇu) with a golden needle. Having spread in a river or a pond or in a vessel filled with water cloth and kuśa grass with the mantras beginning 'ye te śatam' (mentioned in Vaik. III. 17) he lays down (the

2022. Vide Appendix for the text.



image of) the god on these with the head turned to the east and leaves the image there. On the second day after he bathes, he offers at night the āghāra in the usual way; he brings eight jars, fills them successively with pañcagavya, ghee, curds, milk, water mixed with whole rice, water with fruits, water with kuśa grass, water with jewels (pearls &c.); worships the god, bathes the image with the (contents of) the (eight) jars successively with the following mantras: 'vasoh pavitram' (Vaj. S. I. 31), 'agna syāhi', 'iṣa tvōrje tvā', 'śam no devir',<sup>2092</sup> 'catvāri āṅgā' (Rg. IV. 58. 3), 'somo dhenum' (Rg. I. 91. 26), 'catvāri vāk' (Rg. I. 164. 45), 'idam viṣpur' (Rg. I. 23. 17); he further bathes the image with perfumed waters to the accompaniment of the mantras 'apo' (Rg. X. 9. 1), 'hiraṇya-varṇāḥ' (Tāi. S. V. 6. 1. 1) and the pavamāna section. He then makes to the north of the fire a vedi (altar) with rice, places a seat on it, spreads cloth on it, places the god thereon and having decked (the image) with clothes &c. worships the image. He has the benediction pronounced (by the brāhmanas), he touches the pratīśara (a band or ribbon) with the svasti hymn<sup>2094</sup> and ties it (on the right hand of the image) with the mantra 'svastidā vīśaspatir' (Rg. X. 152. 2). He then lays the god down as before. After filling with purified clear water a jar that is not dark-coloured, he places it by the (right) side of the image, touches it with the syllable 'om' and throws into it a bunch of kuśa grass, whole rice, a piece of gold and a jewel (pearl). Having meditated on the god who is really without parts as residing in his own heart and also in the clear water, as golden in splendour, as having red face, eyes, hands and feet, as wearing the *śrīvatsa* mark and a yellow garment, as having (in his hands) the conch and the disc, as of benign countenance and as possessed of all parts (i. e. complete) he should bow before him. Having sprinkled water round the fire and having lauded the work of the hotr, he invokes the god by name in the southern prapīdhi vessel in the words 'om bhūḥ puruṣam' (āvāhayāmi) and performs invocations in the same way with vyāhṛtis separately and together and of Nārāyaṇa,

2092. *iṣa tvōrje tvā*, *agna syāhi*, *śam no devir* are the beginnings of the three Vedas, Yajurveda (Śukla and Kṛṣṇa), Sāmaveda and Atharvaveda. In the Śaunakiya recension of the Atharvaveda the first verse is 'Ye triṣaptāḥ' and 'śam no devir' is Atharva I. 5. 1.

2094. The *स्वस्तिकम्* is *स्वस्ति नो मित्राय* &c. Rg. V. 51. 11-15, in each verse of which the first word is *स्वस्ति*.

Viṣṇu, Puruṣa, Satya, Acyuta, Aniruddha, Śrī, Mahī. Having poured out the rice (for the sacrificial offering) he sacrifices four times with ghee and with a hymn to Viṣṇu, with the *Puruṣasūkta* (Rg. X. 90), with the mantras beginning with 'ato devāḥ' (Rg. I. 22. 16-21) and with the mantra 'madint devī'; he should then offer the mess of boiled rice sprinkled over with clarified butter after invoking the god's names (Keśava and 11 others mentioned in *Vaik.* III. 13). On the following morning he bathes, placing the god in the standing position after uttering 'om'; carries the image with the jar while muttering the śākuna hymn (Rg. II. 42. 1-3 and II. 43. 1-3) in the north-western direction into his house or in a temple or in the agnihotra-shed; placing down on the pedestal meant for the image jewels and gold he installs the image of Viṣṇu saying 'I install Viṣṇu' while repeating a hymn to Viṣṇu and the hymn to Puruṣa (Rg. X. 90). He makes a *nyāsa* on the head, on the navel, on the feet and the chest of the image of the syllables *svaḥ*, *bhuvaḥ* and *bhūḥ* and *om*; fixing his mind on the god with the mantra 'Idam Viṣṇur' (Rg. I. 22. 17) and taking with a bunch of kuśa grass the clear water that has been already poured in the jar and that has already the *śakti* (power personified) in it, he makes (the water) flow on the head of the image and performs the invocation with the words 'I invoke Viṣṇu'. Having propitiated by worship as laid down in the śāstric rules he presents the sacrificial food (to the image).

In *Vaik.* IV. 12 the daily worship of Viṣṇu is set out.

The practice of attaching dancing girls to temples is of respectable antiquity. The origin of this practice appears to be analogous to the institution of Vestal virgins in Rome. The *Rājataranginī* (IV. 269) speaks of two dancing girls attached to a temple (*devagṛhāśrite nartakyaṇ*) who danced and sang at a place as it was the custom of their family, though the temple itself was buried underground. In the Vaghli (Khandesh District) stone Inscription dated *śaka* 991 (1069-70 A. D.) there is a grant of Govindarāja making provision for dancing and singing by damsels<sup>1022</sup> (*vīlāsini*). In the Inscription of the Cāhamāna king Jojaladeva dated *śaka* 1147 (1090-91 A. D.) the courtezans of all temples are said to have been ordered to come in their best dress and celebrate a festival with music (E. I. vol. XI. 26 and 27) and the king records an imprecation

2025. भारत की विरासत में विरासत में विरासत में (E. I. vol. II p. 327).



against all who might stop that practice. The Ittagi (20 miles east of Gadag) inscription dated 1112 A. D. records (E. I. vol. XIII. p. 58) that a brāhmaṇa named Mahādeva donated houses for the retinue of dancing girls and other attendants of the gods at Ittagi. This practice of *devadāsīs* (minor girls dedicated to the service of temples) or *bhāvīs* (which term is known in the southern parts of the Ratnagiri district) was held by the modern Indian Courts to be immoral and whoever disposes of any person under the age of 18 years (or obtains possession of any person) with intent that such person shall at any age be employed or used for the purpose of prostitution or illicit intercourse with any person or with knowledge that the person is likely to be employed or used for any such purpose at any age is liable to be prosecuted under Sec. 372 and 373 of the Indian Penal Code (as amended by Act 18 of 1924).<sup>2092</sup> In Bombay there is the Bombay Devadāsīs Protection Act (Bombay Act X. of 1934) which declares the performance of ceremonies for dedicating an unmarried woman to an idol or temple illegal and renders the dedicator or abettor thereof liable to punishment (one year's imprisonment or fine or both).

*Punah-pratiṣṭhā* :—( Re-consecration of images in temples ). The Brahmaspurāṇa quoted by the Devapratisthātattva and the Nirṇayasindhu says 'when an image is broken into two or is reduced to particles, is burnt, is removed from its pedestal, is insulted, has ceased to be worshipped, is touched by beasts like donkeys or falls on impure ground or is worshipped with *mantras* of other deities or is rendered impure by the touch of outcasts and the like—in these ten contingencies, god ceases to indwell therein.' When an image is polluted by (contact with) the blood of a brāhmaṇa or by the touch of a corpse or the touch of a *patita* it should be re-consecrated. If an image is broken in parts or reduced to particles it should be removed according to *śāstric* rules and another should be installed in its place. When

2092. Vide *Queen Empress v. Tappa*, 16 Bom. 737; *Reg. v. Jaiji Bhasia* 6 Bom. H. C. 2. 60 (Crown Cases) for convictions for dedication of minor girls to temple-service and marrying them to an idol; also 1 Mad. 164, 15 Mad. 41 and 75. The Marathi word 'bhāvis' is derived from bhāvinī (a woman having bhāva) and bhāva in the language of Sanskrit rhetoric means 'love of god' (*ratih-devādī-viṣayā* ... bhāva iti prokṭah' *Kāvya-prakāśa* IV. 35). Vide Rothemann's 'Tribes and castes of Bombay' vol. 1. pp. 145-147 for information about *Bhāvīs*.



an image is broken or stolen a fast should be observed. If images of metal such as of copper are touched by thieves or cāṇḍālas they should be purified in the same way in which polluted vessels of those metals are purified and then they should be re-consecrated. If an image properly consecrated has had no worship performed without pre-meditation (i.e. owing to forgetfulness or neglect) for one night or a month or two months or the image is touched by a sūdra or a woman in her monthly illness, then the image should have water *adhivāsa* (placing in water) performed on it and it should be bathed with water from a jar, then with *pañcagavya*, then it should be bathed with pure water from jars to the accompaniment of the hymn to Puruṣa (Rg. X. 90) repeated 8000 times, 800 times or 28 times, worship should be offered with sandal-wood paste and flowers, *naivedya* (food) of rice cooked with jaggery should be offered. This is the way in which the re-consecration is effected.

*Jīrṇoddhāra* (rehabilitating old or dilapidated temples &c.). This subject is closely connected with the preceding topic and is dealt with in the Agnipurāṇa, chap. 67 and 103 (about līngas); the Nirṇayasindhu (III. pūrvārdha p. 353), the Dharmasindhu (III. pūrvārdha p. 335) give an extensive procedure following the Agnipurāṇa. This is done when the image in a temple or a līnga is burnt, or reduced to particles or is removed to another place. The Agnipurāṇa (103. 4) says that if an image or līnga is carried off by the strong current of a river, it may be re-consecrated elsewhere according to the rites prescribed in the śāstra. According to the Agnipurāṇa<sup>2097</sup> (103. 21) a līnga that is reputed to have been established by the asuras (like Bānāsura) or famous sages or by gods or by those who were expert in Tantra should not be removed to another place, whether it be worn out or broken, even after the performance of prescribed rites. The Agnipurāṇa prescribes (chap. 67. 3-6) that an image of wood when extremely worn out may be burnt, one of stone may be thrown into water, one made of metal or of a jewel (pearl &c.) should be thrown into very deep water or the sea after carrying it covered with cloth in a cart to the accompaniment of music and on the same day another of the same dimensions and substance should be installed after the purification of the image is effected. When the daily worship of an image

2097. वादेवेक एवादेव उद्भासितो यदि । अतोऽप्यत्रापि संस्थाप्य विविद्भुतेन  
वर्जना । अतुर्लुभितोऽपि तत्रापि विधिः । अतिष्ठत् । जीर्णं दत्तवत्तथा अत्र विधिमात्रं न  
चातयेत् ॥ अग्निपुराण 103. 4 and 21.



had been stopped of set purpose or when it is touched by śūdras and the like, purification can be effected only by re-consecration. Re-consecration can be done even in intercalary months or when Venus is too near the sun to be visible. When a temple or a well or a tank is breached or when a garden embankment or a public hall is injured, one should offer four oblations of clarified butter with the four verses 'idam Viṣṇur' (Rg. I. 22. 17), 'mā nastoke' (Rg. I. 114. 8), 'Viṣṇoḥ karmāpi' (Rg. I. 22. 19), 'pādeya' (Rg. X. 90. 3), and then a dinner may be given to brāhmanas.

The procedure of *jīrṇoddhāra* is given at length in the *Nirṇayasindhu*, the *Dharmasindhu* and other works. *Vṛddha-Hārta* IX. 409-415 also deals with re-consecration. *Śaṅkha-Likhita* quoted in the *Vivāda-ratnākara* and other works say that, when an image, a garden, a well, a bridge (over a moat or river), a flagstaff, a dam, a reservoir of water are breached, they should be repaired (or raised), re-consecrated and the person guilty of breach should be fined 800 *papas*.<sup>2038</sup> When worship was stopped, some authors prescribed re-consecration, while others prescribed only *prokṣaṇa* as laid down in the *Devapratiṣṭhā-tattva* (p. 512) or *Dharmasindhu* (III *pūrvārdha* p. 334).

The *Kirāṇi* (Jodhpur) Inscription of the time of king Bhīma-deva of Anahillapātaka records that in place of an image broken by Turuskas (Moslems) a new one was installed in *śaṃvat* 1235 (1178-79 A. D.) by the wife of Tejaśpāla, a subordinate officer of the feudatory Cāhamāna Mahārājaputra Madanabrahma (vide E. I. vol. XX, Appendix p. 56 No. 381).

*Maṭhapratiṣṭhā* :—(the founding of a monastery or a college for teachers and pupils.)

The founding of *maṭhas* appears to have been not very ancient. The *Baud. Dh. S.* (III. 1. 16) in speaking of a householder who is an *agnihotrin* remarks 'after departing from his house he (the householder) stops at the extremity of the village, builds there a hut (*kuṭi*), or a cottage hall (*maṭha*) and enters it'. Here *maṭha* does not appear to have any technical sense. In the lexicon of *Amara* a *maṭha* is defined as 'a place where pupils (and their teacher) reside'. A temple

2038. *मलिनारामकृतमन्त्रधर्मसंज्ञासहितविद्यावृत्तेशु ब्रह्मसूत्रार्थपरं प्रतिसेत्कारोपदेशं च । वि. र. प. 364.* The *निर्णयसिन्धु* explains *ब्रह्मसूत्रपरं* *मलिक्रिया* *प्रतिसेत्कारः* पुनः *मलिता* *अवसर्ग* *एवा* *वृण्वत्येवमर्थः* । (III, पूर्वार्ध p. 352.)

and a matha were both established from the same religious motive or sentiment, but they served different purposes. A temple was built principally for the purpose of prayer and worship. It also often provided for religious instruction, for the recitation of the Mahābhārata, the Rāmāyaṇa and the purāṇas, for *kīrtans* to the accompaniment of music. But these latter were only secondary purposes. In the case of the mathas they were primarily intended for the instruction of pupils or the laity by some great teacher in the tenets of a sect or in the doctrines of some philosophy or in some branch of learning such as grammar, *mīmāṃsā*, astronomy and the like. In many cases shrines or temples are associated with or affiliated to the mathas, but the worship of a particular deity is not the primary object of mathas. Mathas among the followers of the Vedic religion probably owed their origin to the example of Buddhist monasteries (*vihāras*)<sup>2099</sup>. The foundation of mathas received a great fillip after the times of the celebrated *Advaita* teacher, the great Śaṅkarācārya, whom tradition credits with having established for the propagation of his system of Vedānta four mathas at Śringerī, Puri (Govardhanamathā), Dvārakā (Śārada-mathā) and Badarī (Jyotirmathā). Vide E. C. vol. VI Sg. No. 11 (an inscription dated 1652 A. D.) where reference is made to a grant in Śrngapura, the dharmapīṭha established by Śaṅkarācārya, to the famous matha at Śringerī for the worship of Mallikārjuna, Vidyā-śaṅkara-svāmi and Śāradaṃbā. Other ācāryas like Rāmānuja and Madhva established their own mathas and the number of mathas is now legion. Originally a matha started by a saṃnyāsīn like the great Śaṅkarācārya must have had no property, as ascetics were prohibited by the śāstras from possessing property, except such articles of personal use as clothes, sandals, religious books on palm leaf or paper &c. Besides saṃnyāsīns were required not to stay long in one place. So people built shelters for them, in order to accommodate them when they visited their town or village and these were probably originally called matha, which in its narrow sense means a place where an ascetic resides. In its wider sense it means an institution where a teacher presides and instructs several disciples in religious and analogous tenets, practices and dogmas. But gradually the zeal and devotion of the disciples and followers of the great

<sup>2099</sup>. Vide *Ullavagga* VI. 2 and 15 (S. E. E. vol. XX. pp. 160-169 and p. 209) for *viāras* and their condition.



teachers endowed the maṭhas with considerable moveable and immoveable properties. The origin of maṭhas (spoken of as maṭṭams in South India) has been lucidly set forth as follows in *Simmantha Pandara v. Sellappa Chetti* 2 Mad. 175 at p. 179 'a preceptor of religious doctrine gathers around him a number of disciples whom he initiates into the particular mysteries of the order and instructs in its religious tenets. Such of these disciples as intend to become religious teachers renounce their connection with their family and all claims to the family wealth and as it were affiliate themselves to the spiritual teacher whose school they have entered. Pious persons endow the schools with property which is vested in the preceptor for the time being and a home for the school is created and a maṭṭam constituted. The property of the maṭṭam does not descend to the disciples or elders in common; the preceptor, the head of the institution, selects from among the affiliated disciples him whom he deems the most competent and in his own life-time installs the disciple so settled as his successor, not uncommonly with some ceremonies. After the death of the preceptor the disciple so chosen is installed in the *gaddi* and takes by succession the property which has been held by his predecessor. The property is in fact attached to the office and passes by inheritance to no one who does not fill that office. It is in a certain sense trust property; it is devoted to the maintenance of the establishment, but the superior has a large domain over it, and is not accountable for its management nor for the expenditure of the income, provided he does not apply it to any purpose other than what may fairly be regarded as in furtherance of the object of the institution. Acting for the whole institution he may contract debts for purposes connected with his maṭṭam and debts so contracted might be recovered from the maṭṭam property and would devolve as a liability on his successor to the extent of the assets received by him'. Vide also *Giyana Sambandha Pandara Sannadhi v. Kundasami Tambiran* 10 Mad. 375, pp. 384-389; *Vidyapurna Tirtha Swami v. Vidyavidhi Tirtha Swami* 27 Mad. 435 at pp. 438-439, 451, 453-55, *Kailasam Pillai v. Nataraja*, 33 Mad. 265 (F. B.) at pp. 267, 273-277 for further remarks on the origin, growth and objects of maṭhas.<sup>2100</sup>

2100. Vide *Rajatarangini* VI. 87-88 where the king is said to have donated to the head of a maṭha (maṭhādhipati) where pupils were taught almost all his wealth.



The head of a matha is called *svāmi*, *mathapati* or *mathadhīpati* or *mahānta* (usually written as *mohant* in the Law Reports). The head of the matha is usually appointed according to the custom and practice of each matha, generally in one of three ways, *viz.* (1) the head for the time selects from among his disciples a fit one to succeed him, (2) the disciples elect one from among themselves to succeed on the demise of the head, (3) the ruling power or the original founder or his heirs appoint the head when there is a vacancy.

That temples and mathas have throughout the centuries been supplementary to each other, both ministering to the religious and spiritual wants of the people can be shown by a few examples. It has been seen how Bāna (in the seventh century) refers to the recitation of the Mahābhārata in the temple of Mahākālā at Ujjayinī. The *Rājatarānginī* (V. 29) states how king Avantivarman of Kashmir appointed one Rāmata Upādhyāya to the post of expounder (*vyākhyātrapādaka*) of grammar in a temple (about 900 A. D.). The *Agnipurāṇa*<sup>2101</sup> enjoins that in a temple of Śiva or Viṣṇu or the Sun if any one reads a book he may thereby acquire (the merit of) the imparting of all knowledge. Some mathas on the other hand provided for instruction not only in spiritual knowledge but also in secular knowledge. In the Patna Inscription of the time of the Yādava king Singhapa, we read that Caṅgadeva, the court astronomer and astrologer, established in *śaka* 1128 (1207 A. D.) a matha for the study of the *Siddhānta-śiromaṇi* (an astronomical work) of Bhāskarācārya, the grandfather of Caṅgadeva (E. I. vol. I. p. 338), the matha being endowed with lands and other sources of income by two feudatories of Singhapa. Vide also E. C. vol. VI. Sg. No. 11 referred to above (p. 907) where in endowing the matha at Śringerī provision was made for the worship of Mallikārjuna and Sāradaṁbā.

A passage quoted in the *Dānaseandrikā* from the *Skandapurāṇa* states that a matha should be provided with cots and seats, should be thatched with grass and provided with platforms and should be donated to brāhmanas or ascetics at some auspicious time; by so doing a man secures all his desires and if he has no worldly desires he secures release (from *saṁsāra*).<sup>2102</sup>

2101. शिवालये विष्णुद्वये सूर्यस्य नक्षत्रे तथा । सर्वज्ञानमङ्कः स स्वार्थयुक्तर्कं वाचयेत्  
वा ॥ अग्निपुराण 211. 57.

2102. कुतश्च भद्रं यस्मिन् अपमाननं कुतश्च । तुलैराच्छादितं चैव वैदिकानिः सुशो-  
भितम् । तुषकाळे द्विजेभ्यो वा यतिभ्यो वा निवेदयेत् ॥ सर्वान् कामानवाप्नोति निष्कामो  
मोक्षमाप्नुयात् ॥ स्कन्दपुराण quoted in दानचंद्रिका p. 152.



The word *matha* was sometimes used in the sense of a *dharmaśālā*, a place provided for the temporary residence of travellers from distant parts. For example, the *Rājatarāṅgi* VI. 300 states that queen Diddā constructed (about 972 A. D.) a *matha* for the residence of the people from *Madhyadeśa*, *Lāṭa* and *Saurāṣṭra*.

Throughout India for many centuries there have been well-endowed temples and *mathas*. But how the rulers or the ancient and mediæval courts of justice regulated the administration of these institutions or their funds or how they prevented or stopped maladministration or misappropriation is not dealt with exhaustively anywhere.

In *Girijanund Datta Jha v. Sallajanund Datta Jha* 23 Cal. 645 it is observed as follows (at p. 653) 'notwithstanding the existence of numerous richly endowed Hindu shrines all over India from the earliest times, the Hindu Law strictly so called is, as Sir T. Strange complains (see his *Hindu Law*, Ed. of 1839, vol. 1, p. 32) meagre in its provisions relating to religious endowments, a fact which may perhaps be accounted for on the supposition that the high reputation for piety and purity of character justly enjoyed for the most part by the priestly classes of ancient India who had the management of the shrines was deemed a sufficient safeguard against breach of duty, so as to render detailed rules of law to regulate their conduct unnecessary'. In the following some of the meagre material that can be gathered from *Dharmaśāstra* works and analogous writings is set out. *Manu* (XI. 25) first appeals to the religious sentiments of people by declaring that the wicked man who from greed seizes the property of gods or of *brāhmaṇas* feeds in another world on the savings of the food of vultures. *Śābara* remarks (on *Jaimini*<sup>2102</sup> IX. 1.9) that when it is said that a village or field belongs to a god, that is not a literal expression but used only in a secondary sense. That is said to be owned by a person which one can use as one likes; a field or a village cannot be used by a deity; but the attendants on the god (or temple) are maintained out of what is donated to a temple or god. From this it follows that all those rules that apply to a gift to a human being do not apply to a property dedicated to an

2102. देवमातो देवश्रेष्ठमिति उपचारमात्रम् । नो पदमिदं विनिर्दिष्टमस्ति तत्परम्परम् । न च ज्ञानं श्रेष्ठं वा दद्यादित्यर्थे विनिर्दिष्टे देवता । ... देवपरिचारकाणां तु वक्तोऽतिरिक्तं देवताहृदियं उपचारम् । तत्र on अ. IX. 1. 9.



idol. *Medhātithi*<sup>2104</sup> (on *Manu* XI, 26 and II, 189) points out that images cannot be said to be owners in the literal sense, but only in a secondary or ideal sense, since the idol in a shrine cannot use the property at its will nor can it safeguard it and ownership consists in being able to use the thing owned as one desires and in being able to preserve it. In modern times courts in India have laid down that an idol is a juridical person capable of holding property, though from the very nature of the case the possession and management of the property rests with a manager or a trustee. A *matha* is in the same position as an idol. The rights of the idol or of the *matha* can be safeguarded and vindicated in a court of law only by the manager or trustee of the temple or by the head (called *mohant*) of the *matha*.<sup>2105</sup> Vide *Bhupati Nath v. Ram Lal* 37 Cal. 128 (F. B.) at pp. 145-153 where Mr. Justice Mukerji examines at length passages of *Sābara*, *Medhātithi*, the *Dāyabhāga* and its commentators to explain what is meant by a gift to an idol according to the notions of the Hindu writers. *Manu* and other *smṛtikāras* lay down that it is part of the king's duty to prosecute and fine persons interfering with or destroying the property of temples. *Yāj.* II, 228 prescribes a fine of 40, 80 or 160 *paṇas* respectively for cutting off the twigs, principal branches of trees or the entire trees themselves that grow on built up platforms or in cemeteries or on boundaries or in holy places or near temples. *Yāj.* (II, 240 and 295) prescribes the highest amercement for fabricating a false edict or for tampering with royal edicts by inserting more or less than what is intended to be granted by the king. The *Mit.* on *Yāj.* II, 186 says that the king should sedulously safeguard all rules made about the pastures for cows (in a village) or about the preservation of tanks and temples. *Manu* IX, 280 requires the king to pronounce the death sentence on those who break into a royal storehouse or an armoury or a temple and prescribes that the breaker of an image shall repair the whole damage and also pay a fine of five hundred *paṇas*. *Kauṭ.* III, 9 prescribes punishment

2104. अग्निं देवतानां स्वस्वामिभावोऽस्ति सुकृपार्थोत्तमभाषाज्ञेन दत्तार्थो ब्राह्मः । नैवा. on *मनु* II, 189; देवास्तुष्टिरथ आणादिक्रियायां पञ्चमसूत्रस्य तदेव सर्वं सुकृतस्य स्वस्वामि-  
त्वमप्यस्य देवानामसम्भवात् । अग्निं देवता इच्छन्त्या धर्मं विदुःकते । न च परिपालनव्यापारस्तानां  
दुरपते । एवं च शीघ्रे तादृशसूत्रपदे । नैवा. on *मनु* XI, 26.

2105. Vide *Prasanna Kumari v. Golab Chand* L. B. 3, I. A. 145 at p. 152; *Pramatha Nath v. Pradyumna* L. B. 52 I. A. 245, 251-52.



for encroachment on temples. From the Kautiliya<sup>2106</sup> we know that kings appointed an officer called 'devatādhyakṣa' (Superintendent of temples) and that when the king's treasury became empty it was part of the duty of that officer to bring together all the wealth of the temples in the forts and other parts of the country and the king could in an emergency use that wealth (and probably used to return it later when financial stringency ceased). Among matters called prakṛnaka (miscellaneous) of which the king was to take cognisance *suo motu* without anybody's complaint, Nārada includes (in verse 3) 'abstraction of gifts' and 'gifts of villages and towns to brāhmanas' (verse 2). According to the Sm. C. among the topics called *chālas*<sup>2107</sup> were two viz. the destruction of a reservoir of drinking water and of a temple. Kātyāyana states that mere wrongful possession for any length of time of women, of state property and of temple property would not confer ownership on anybody. These texts indicated that the Government of the day protected temple properties, tanks, wells and the like that were dedicated to the public and exercised powers of superintendence and correction in matters affecting them. Yāj. II. 191 says that those who look after the business of guilds etc. in which many are interested should be students of the Veda, men of rectitude and free from greed. They are styled *kāryacintaka* by him. Brhaspati<sup>2108</sup> quoted by Aparārka says (p. 795) that these *kāryacintakas* (committee) should consist of two, three or five persons and that if there be disagreement between the larger bodies and the committee the king should decide that dispute and should bring round to the proper path whoever might be in the wrong. It appears that from very ancient times (3rd or 2nd century B. C.) the committee in charge of religious foundations was called *gosthi* and the

2106. सर्वादापहरणे पूर्वः साहसद्वयः । सर्वादाभेदे चतुर्विंशतिपन्थाः । तेन तपोवन-  
विधीमहापद्मनगान्देवकुलपञ्चन-पुण्ड्रकान-विवादा म्वाकलताः । कौटिल्य III. 9. देवता-  
भ्यस्तो दुर्गराद्वेवतायां यथात्मनेकार्यं कोसं कुर्वन् । तमेव आदरेत् । कौटिल्य V. 2.

2107. ललाणि आपराधान् यदानीं सुपतेस्तथा । स्वयमेतानि यद्धीयान्मुपस्वयेव-  
केरिना ॥ यथिभूमी करणेयी यकारोपरितङ्कः । निपातवच विनासी च तथा आपतनरप  
च ॥ विनासः quoted in the *सुनिच*. (अप. p. 27).

2108. द्वौ त्रयः पञ्च वा साध्याः समूहहितवादिनः । कर्तव्यं वचने तेषां सामभेदि-  
नवादिभिः ॥ बृहस्पति quoted by अपारक p. 795 ; सुकपेः सह समूहायां विमोहादो भवे-  
यदि । तदा विचारयेद्वाजा स्वमार्गं स्वापयेच्च तत्र ॥ अपारक p. 794.

members *gosthika*<sup>2109</sup>. In some inscriptions the superintendent of a temple is called *sthānapati* (vide Śrīrangam plates of Deva-rāya II dated *śaka* 1356 in E. L. vol. 18, p. 138). In the Sirpur Stone Inscription of Mahāśivagupta (about 8th or 9th century A. D.) of Mahākossala provision is made for a portion of the property granted being heritable by the sons and grandsons of the donees only if they were worthy, kept up *agnihotra*, studied the six *āṅgas* and had clean mouths and did not engage in service and further that if the heir did not possess these qualities or died without leaving a son &c., then another person, a relative with the requisite qualifications, could be made the recipient of that share, and he was to be elderly and learned and was to be chosen by mutual agreement and the king's express order was not to be necessary for his selection.<sup>2110</sup> *Paithinasi* quoted by Aparārka p. 746 ordains that the king should not deprive temples and corporations of their properties. A record from Malabar of the 11th century A. D. gives the details of temple administration in Kerala, that was in the hands of *Yogam* (corporation) wielding independent power (E. L. vol. 18 p. 340). The Peshwa's Government at Poona often interfered when disputes arose about properties dedicated to shrines and tombs of saints between the managers of the temples or among the heirs of the saint to whom lands had been originally donated. For example, the Peshwa made an award in 1744 A. D. about the principal religious and charitable institution in the Deccan, viz. the Chinchvad Samsthan, whereby he set apart one half of all properties bestowed on the shrine at that place for purely religious and charitable purposes and distributed the other half between the manager and his kinsmen who were all descendants of the original founder, Shri Moraya Gosavi (vide *Chintaman v. Dhondo*

2109. Vide E. L. vol. II. p. 87 (votive inscription from Sanchi) at p. 92 where mention is made of *Bodha-gosthi* (*Buddha gosthi*); E. I. vol. I, p. 184 at p. 188 (for *gosthika*); E. I. VIII p. 212 (Ahu inscription No. 2 dated 1230 A. D.) which gives the names of the committee of management who and whose descendants were to manage the foundation (अथ च धर्मस्थाने कृतव्यापकगोष्ठिकानां नामानि यथा । ... एतद्विषयस्थानपरम्परया च एतस्मिन् धर्मस्थाने सञ्चलनमपि स्थापनपूर्वासादादिहेतुवैयर्थ्येन करणीयं निर्वाहणीयं च).

2110. Vide *मार्गं तदुत्तरीयेष्व सप्तश्लोकेः वक्तव्यमिः । सुखेदेवाद्यनातकेरविद्वक्त्रैः स्तेवकैः ॥ वस्तु नैवदिष्टो भावी वधादुक्तो विपत्तये । तयोरेते प्रवेदयोः पूर्वोक्तसुखवान् द्विजाः । स वेदानेष्व संकपी क्षयिष्यते यथोचितः । एभिरेव च कनित्यात् प्रवेदो न युवा-ज्जया ॥ E. I. vol. XI. p. 190 verses 30-32.*



15 Bom. 612 at p. 615). A similar award was made by the Peshwa in 1777-78 A. D. about the Brahmanal Samsthan in the Satara District (vide *Annaji v. Narayana* 21 Bom. 536). This privilege of ancient rulers to redress grievances and correct abuses in the management of religious and charitable endowments devolved upon the British Government as laid down by the Privy Council in *Rajah Muthu Ramlinga v. Perianayagam Pillai*, L. R. 1 I. A. 209 at p. 232 'It is evident...that the British Government, by virtue of its sovereign power, asserted as the former rulers of the country had done, the right to visit endowments of this kind and to prevent and redress abuses in their management'. The Indian Central and Provincial Legislatures have placed on the Statute book many Acts regulating religious and charitable endowments. A list of the most important of these enactments is given below.<sup>2111</sup>

Property dedicated to a god is called 'devottara' (the word being written as *debutter* in the Law Reports, particularly from Bengal). Vide *Sham Charan Nandi v. Abhiram Goswami*, 33 Cal. 511 at p. 523. A good deal of litigation comes up to the courts about the rights and liabilities of the trustees and the *sevaks* (called *Shewak* in Bengal), about their mismanagement of the temple properties and their removal and so forth.

Among impartible things Mann (IX. 319) included *yoga-kṣema*. The Mit. on Yaj. II. 118-119 shows that several meanings were attached to that expression by various writers, but that relying upon a verse of Laugākṣi it prefers the meaning of *īṣṭa* and *pūrta*. Therefore the Mit.<sup>2112</sup> declares that gifts dedicated by a person to the public by expending ancestral wealth such

2111. The Religious Endowments Act (XX of 1863) as amended by Act XXI of 1925; The Charitable Endowments Act (VI of 1890); Religious Societies Act (I of 1880); Indian Civil Procedure Code, Sections 92-93 (Act V of 1908); Indian Limitation Act, Section 10 (Act IX of 1908); Charitable and Religious Trusts Act (Act XIV of 1920); Madras Hindu Religious Endowments Act (Madras Act II of 1927, applying to temples and maths also); Tirupati and Tirumalai Devasthanams Act (Madras Act XIX of 1933); The Bombay Public Trusts Registration Act (Bombay Act XXV of 1935).

2112. योगश्च क्षेमं च योगक्षेमम् । योगश्च्येनालम्ब्यतामकारणे श्रोतस्मार्तान्नि-  
साधयमित्थं कर्म लक्ष्यते । क्षेमश्च्येन सम्पत्तिरक्षणमिदमुक्तं बहिर्वेदिद्वान्तज्ञानाभाराननिर्माणदि-  
वूर्तं कर्म लक्ष्यते । तदुभये पैतृकमपि पितृद्वन्द्वविरोधान्नित्यमवनिर्माणम् । यथाह लौकिकः ।  
क्षेमं पूर्वं योगनिष्ठमिवाहुस्तत्त्वदर्शिनः । अविभाज्ये च ते योगे सप्तमाहममेव च ॥ इति ।  
नित्या on च. II. 118-119.

as tanks, gardens, and temples could not be partitioned by the sons and grandsons. In modern times also the same is the rule. Besides properties dedicated to temples and other religious and charitable purposes are generally inalienable, according to legislative enactments and judicial decisions,<sup>2112</sup> except where an alienation is absolutely necessary for the upkeep of the religious worship or for the benefit and preservation of the institution.

A question arises whether, when a work of public utility is dedicated, the founder possesses any control over the thing dedicated and if so to what extent. The *Vīramitrodaya* (on *Vyavahāra*<sup>2113</sup>) furnishes an answer to this question. The following is the gist of its argument keeping as close to the original as possible. When a man throws an oblation into fire, his ownership over the oblation comes to an end; but the oblation belongs to nobody. No human being has accepted it. Yet the sacrificer can prevent any one who wants to desecrate the offering by bringing it into contact with something impure from doing so and can see to it that the offering is reduced to ashes in the fire undisturbed. Similarly when a tank or a garden is dedicated to the public, the ownership of the founder in the thing is gone, but there is no other individual owner and no new ownership arises in any single person; yet the founder can prevent a third person making himself owner of the thing dedicated to the public and it cannot be argued that the founder cannot interfere for protecting the thing and that there is no blame if he does not safeguard the assumption of ownership by a third person. The practice of respectable people viz. the exercise of the right of preservation in the case of both (i. e. in the case of what is offered into the fire and what is dedicated to the public) is based on this consideration. The *śāstric* injunction about *utsarga* does not merely contemplate the divesting

2112. Vide for example Bombay Act II of 1863 (Summary Settlement Act, sec. 8). Vide *Prosenno Kumari v. Golab Chand* L.R. 2 L. A. 245.

2113. किं वातुरेव वषेद्विनिवोर्गार्हस्तवापनमेति परस्ववापनिकलाभाये दानद्व-  
भ्यामांनिष्पत्तेर्विधिशिरस्कफलाधिः यत्तेषां दानादपि परिपालनीयत्वं स्वयमस्त्वये । यथा  
हुते द्विविधे नस्मसाज्जावापि अस्यैव यथादिनिवेष्टाभयनामित्तदोषभक्त्याहोयेन । तथा  
आन्वयवत्तात्प्राप्त्यापि न भयकत्वपरिग्रहाद्यनिवारणादिदोषः । शिष्टाचारोपबन्धपरिपा-  
लनकालस्तदुक्त एव । न चोत्तर्यमात्रेव तत्र तत्रा निष्कम्पुपयमात्रपरस्ववापनाद्विनाद्व एव न  
स्वादिति वाच्यम् । तादृशोत्तर्यैव विधितान्त्वविधिरस्त्वम् । होमस्थलेऽप्यत्रा नस्मसाज्जा-  
वानाद्वपत्तेः । वीरमिश्रोद्य, स्पृहार (portion on *विनाय* edited by G. S. Sarkar  
chap. I sec. 50 and *Jiv. ed.* p. 544).



of one's ownership and dedication to the public, but also that the thing dedicated be enjoyed by the public without interference or encroachment, just as in *homa* also one does not merely desire to throw an oblation into fire (and rest content with that) but one desires to see that the oblation is reduced to ashes and is not rendered impure. This shows that the founder of a temple or the builder of a tank or garden would always retain a power to preserve the thing dedicated.

Questions as to whether a new image can be substituted by the trustee or the *shebait* of a temple or whether he can remove the image to another place do come before the courts. Vide *Kali Kanta Chatterji v. Surendra* 41 C. L. J. 128; *Pranatha Natha v. Pradyumna Kumar* 30 O. W. N. 25 (P. C.) where the P. C. laid down (p. 33) that family idols are not merely movable chattels and that their destruction, degradation and injury are not within the power of the founder or other custodian for the time being; vide *Hari Raghunath v. Anant Bhikaji* 44 Bom. 466, where it was held that the manager of a public temple has no right to remove the image from the old temple and instal it in another new building, especially when the removal is objected to by a majority of the worshippers.

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## CHAPTER XXVII

### VĀNAPRASTHA (forest hermit)

Vaikhānasa appears to have been the ancient name for Vānaprastha. In the Anukramapī one hundred Vaikhānasas are said to have been the seers of Rg. IX. 66 and a Vamra Vaikhānasa is the seer of Rg. X. 99. The Tai. Ā. I. 23 connects the word Vaikhānasa with the *nakhas* of Prajāpati (ye nakhās te vaikhānasāḥ).<sup>2115</sup> It appears that in ancient times there was some work called Vaikhānasa śāstra which treated of the rules for forest hermits. Gaut. III. 2 uses the word Vaikhānasa for this āśrama. Baud. Dh. S. II. 6. 19 defines a vānaprastha<sup>2116</sup> as one who follows the practices laid down in Vaikhānasa-śāstra. Vṛddha-Gautama (chap. VIII, p. 564) appears to suggest that Vaikhānasa and Pāñcarātrikas were two schools of Vaiṣṇavas, the former calling Viṣṇu by the appellations of Puruṣa, Acyanta and Aniruddha, while the Pāñcarātrikas spoke of Viṣṇu as having the four *mūrtis* or *vyūhas* viz. Vāsudeva, Saṅkarsana, Pradyumna and Aniruddha.<sup>2117</sup> The Par. M. vol. I, part 2, p. 139 after quoting Vas. Dh. S. 9. 11 (śrāmanakenāgnimādhaya) remarks that Śrāmanaka is Vaikhānasa-sūtra that propounds the duties of *tapasvins*. Kālidāsa in the Śākuntala speaks of the life led by the charming Śakuntala in Kaṣya's hermitage as *vaikhānasa vrata*<sup>2118</sup> (I. 27). Manu VI. 21 describes the Vānaprastha as abiding by the views (*mata*) of Vaikhānasa and Medhātīli explains that Vaikhānasa is a śāstra in which the duties of the forest hermit are expounded. The Mahā-

2115. ये नखास्ते वैखानसाः । ये बाह्यास्ते बाह्यविराटः । तै. आ. I. 23.

2116. वानप्रस्थो वैखानसशास्त्रसमुदाचारः । धौ. ध. सू. II. 6. 19.

2117. दुरर्धं च तलः दुरधमचतुर्धं च दुरधिष्ठिरः । अनिरुद्धं च मो नाहुरैखानसविदो जनाः ॥ अग्रे लोके विजायन्ति मो राजन् राजराजिकाः । वासुदेवं च रामेन्द्रं सद्गुरुं परमपारिषा । यदुन्नं चानिरुद्धं च चतुर्मुक्तिं यच्छते ॥ वृद्धगीतम् VIII. p. 564. These and other verses are quoted as from आश्वमेधिकपर्व by परा. मा. I. part 1 p. 366. अप्पचट्टीसिल in his वैखानसकल्पवृक्षपरिप्लव (Vijñānagrantha Series) p. 453 tells us that, according to the वैखानसशास्त्र, the Pāñcarātra school is not Vaidika.

2118. वैखानसे क्षिप्तमया जलनामद्वाराद् व्यापाररोधि सद्गुरव निवेदितमम् । साकुन्तल I. 27.



bhārata<sup>2119</sup> (Śānti 20. 6 and 26. 6) states that the view of the Vaikhāṇasas is that it is better to have no desire for amassing wealth than to hanker after wealth. Śaṅkarācārya on Vedānta-sūtra III. 4. 20 speaks of the third āśrama as vaikhāṇasa and as indicated by the word *tapas* used in Chān. Up. II. 23. 1.

The word *vānaprastha* is according to the Mīt. the same as *vanaprastha*, which means 'one who stays in a forest in a pre-eminent way' (by observing a strict code of life). Kaṭra-svāmi derives it differently.<sup>2120</sup>

The time for becoming a forest hermit arises in two ways. According to the Jābālopaniṣad quoted above (p. 421) a man may become a *vānaprastha* immediately after the period of studenthood or after passing some years as an householder. Manu (VI. 2) indicates the age by saying 'when a householder sees his skin wrinkled and his hair growing white and sees the sons of his sons he may betake himself to the forest'. The commentators were divided in their opinions, some holding that all three conditions (wrinkles, grey hair and seeing son's sons) must be fulfilled before one could become a forest hermit, others held that only one of them need be fulfilled and others again said that these conditions are only indicative of the age viz. that a man must be old or over 50. Kullūka on Manu III. 50 quotes a *smṛti* 'a man may resort to a forest after 50'.

Gaut. III. 25-34, Āp. Dh. S. II. 9. 21. 18—II. 9. 23. 2, Baud. Dh. S. III. 3, Vas. Dh. S. IX, Manu VI. 1-32, Yāj. III. 45-55, Viṣṇu Dh. S. 95, Vaik. X. 5, Śaṅkha-smṛti VI. 1-7 (in verse), Śāntiparva 245. 1-14 and Anuśāsana 142, Āśvamedhika-parva 46. 9-16, Laghu-Viṣṇu III, Kūrmapurāṇa (uttarārḍha chap. 27) contain numerous rules about forest hermits. The principal points are stated below with a few references :

(1) One may go to a forest with one's wife or one may leave her in charge of one's sons (Manu VI. 3, Yāj. III. 45). The wife may accompany if she desires. Medhātithi notes that some explained that if the wife was young he may place her in charge of the sons and that an old wife may accompany her husband.

2119. वैखानसानां कौन्तेय श्रूयते वचनं यथा । इदमेतन्मतेतोर्वैखानसानां वा नदी-पत्नी । श्रान्तिपर्व 20. 6-7.

2120. वने वसत्येव नियमेन च तिष्ठति षण्मासीति वनप्रस्थः वनप्रस्थ एव वानप्रस्थः संज्ञायाम् द्वैतं यम् । मित्राः on वा. III. 45. अतिस्वामी on वानप्रस्थ however says 'यति-हन्ते अस्मिन् वन्यः वनप्रस्थे भवो वानप्रस्थः वैखानसास्तथाः'.

(2) He takes with him to the forest his three Vedic fires and his grhya fire<sup>2121</sup> together with such sacrificial utensils as the ladles called *śruc, śruva*. Ordinarily the wife's co-operation is required in offering sacrifices, but when the wife is given in charge of the sons, her co-operation then is supposed to be dispensed with or it may be held that she has consented to all acts by agreeing to stay with the sons. On repairing to the forest he should perform the śrauta sacrifices of new moon and full moon, the *āgrayana* *iṣṭi*, the *cāturmāsya*s, *Turūyana* and *Dakṣāyana* (Manu VI. 4. 9-10, Yāj. III. 45). The sacrificial food was to be prepared from corn like *nīdāra* growing in the forest. It appears that according to some writers the forest hermit was to give up his śrauta and grhya fires and kindle a new fire in accordance with rules laid down in the śrāmapaka<sup>2122</sup> (i. e. the *Vaikhāṇasa sūtra*) and offer sacrifices therein. Vide Gaut. III. 26, Āp. Dh. S. II. 9. 21. 20 and Vas. Dh. S. IX. 10.<sup>2123</sup>

2121. If he has followed the *ardhādharma* mode, then he has separate śrauta and grhya fires; but if he has followed the 'sāvadhāna' mode, then he has only śrauta fires, which alone he takes with him. When a man consecrates the three śrauta fires he may do so with half of his smṛta fire and keep the other half of the smṛta fire. This is *ardhādharma*. If he does not keep the smṛta fire separate it is *sarvādharma*. Vide Āp. Śr. V. 4. 12-16, V. 7. 8 and *Nirṇayasindhu* (III pūrvarādhā, p. 370). If he has no śrauta fires then he takes only the grhya fire. One who has no wife living can also become a forest hermit. Vide Mit. on Yāj. III. 45. *Dakṣāyana* is a modification of the *Darsāpūrṇamāsa* sacrifice (Āp. Śr. III. 17. 4 and 11, Ādv. Śr. II. 14. 7ff and com. on Kāṭ. Sr. I. 2. 11) and *Turūyana* is an *īṣṭyayana* according to Ādv. Śr. II. 14. 4-6 and a *sattra* according to Āp. XXIII. 14. 1.

2122. *Medhātithi* on Manu VI. 2 states that the *Śrāmapaka* fire is to be kindled by him only whose wife is dead or who becomes a forest hermit immediately after the close of the period of student-hood.

2123. आचम्यकेनाग्निमाधापयित्वाग्निः ... इत्याहुः बभूवुः IX. 10. हरदत्त on श्री. explains 'आचम्यके नाम वैश्वानरं शाखम्'. These words occur also in Band. Dh. S. II. 6.20. मेधातिथि explains that he is to swallow holy ashes in order to deposit fires in his self, while *Nārāyaṇa* explains that he is to do so by repeating the *mantra* 'Yā te agne yajñiṇā' (Tal. S. III. 4. 10. 5). The Band. Dh. S. II. 10. 30-31 refers to this 'भवन्तः सन्नमसाविहि आत्मन्पद्मिन्मनारोपयते। वा ते अग्ने यज्ञिणा तन्व रिति विश्वेदेवेकं समाजिह्वतिः'. The Vaik. IX. 1-5 details how a person on entering the order of *vaikhāṇasa* is to establish the *śrāmapaka* fire. At first it deals with the establishment of *śrāmapaka* fire by one whose wife accompanies him and then by one whose wife does not accompany him and winds up सम्बन्ध भेदा आचम्यकेनाग्निरिवाहुः। तस्मादेतद्विधानमेवमस्ति च आचम्यकेनाग्निरिवाहुः। अथकीकृतं निधुवद्वयो होमं कृत्वा ... बने निवसेत् तपसा आचम्यकेनाग्निरिवाहुः।



Ultimately he is to leave the keeping of fires by depositing the sacred fires in his own self according to the rules prescribed (in *Vaikhāṇasa sūtra*). Vide *Manu* VI. 25, *Yāj.* III. 45.

(3) He has to give up all food that he used to partake of when he was in his village and also all household paraphernalia (cows, horses, beds &c.) and subsist on flowers, fruits, roots and vegetables growing in the forest on land or in water or on corn fit for sages such as *nivāra* and *śyāmāka* (*Manu* VI. 5 and 13, *Gaut.* III. 26 and 28). But he has to avoid partaking of honey, flesh, mushrooms growing on the ground, and the vegetables called *Bhūstṛṇa*, *Śigruka*, the *Śleṣmāṭaka* fruit, though these are forest produce (*Manu* VI. 14). *Gautama* allowed him as a last resort to partake of the flesh of animals killed by carnivorous beasts. *Yāj.* III. 54-55, *Manu* VI. 27-28 allow him to beg for alms at the dwellings of other hermits or allow him to go to a village and bring by begging silently eight morsels of food. He can use salt prepared by himself only (*Manu* VI. 12).

(4) He has to perform the five daily sacrifices to gods, sages, Manes, men (guests) and to *bhūtas* with food fit for ascetics or with fruits, roots and vegetables and give alms thereout (*Manu* VI. 5 and 7, *Gaut.* III. 29-30, *Yāj.* III. 46).

(5) He has to bathe thrice in the day, in the morning, at noon and in the evening (*Manu* VI. 22 and 24, *Yāj.* III. 48, *Vas.* IX. 9); while *Manu* VI. 6 appears to prescribe a bath twice a day only in the morning and in the evening. So there was an option.

(6) He was to wear a deer-skin or a tattered garment (i.e. one of bark or *kūśa* grass or the like) and allow his hair and nails to grow. Vide *Manu* VI. 6, *Gaut.* III. 34, *Vas.* IX. 11.

(7) He should be devoted to the study of the *Veda* and recite it inaudibly (*Āp. Dh. S.* II 9. 22. 9, *Manu* VI. 8, *Yāj.* III. 48).

(8) He should live a life of complete continence, should be self-restrained, friendly (to all), collected in mind, ever liberal but never a recipient and be compassionate towards all beings (*Manu* VI. 8, *Yāj.* III. 45 and 48). In view of *Yāj.* III. 45, *Vas.* IX. 5 and *Manu* VI. 26, *Kullūka* seems<sup>2124</sup> to be

<sup>2124</sup> वाचस्पत्यो ब्रह्मचारी साधुः सोपासनीय इवेत् । वा. III. 45 ; उपर्षिताः । बलिष्ठ IX. 5.

wrong in holding that if a forest hermit takes his wife with him he may cohabit with her at the prescribed times.

(9) He is not to use corn growing on ploughed land in the forest even if the owner neglects to garner it nor is he to eat fruits and roots growing in villages (Manu VI. 16 and Yaj. III. 46).

(10) He may cook wild corn or he may eat only what becomes naturally ripe (like fruits) or he may pound between stones the grain to be used by him, or may employ his teeth only as mortar and he is not to employ ghee in his cooking or religious rites but only the oil of wild fruits (Manu VI. 17 and Yaj. III. 49).

(11) He is to eat only once either in the day in the 4th part (of the day divided into eight) or at night or he may take food every alternate day or once after two or three days (Viṣṇu Dh. S. 95. 5-6, Manu VI. 19). He may also follow the method of the penance of Cāndrāyana (stated in Manu XI. 216) or he may subsist on wild fruits, roots and flowers only (Manu VI. 20-21, Yaj. III. 50) or may eat only once at the end of a fortnight (according to one's ability). He may reduce gradually the quantity of food he takes, ultimately subsisting on water alone or on wind (Āp. Dh. S. II. 9. 23. 2, Manu VI. 31). Vide Viṣṇu Dh. S. 95. 7-12 also.

(12) He may accumulate food materials only for a day or a month or a year (but never for more than a year) and should throw away his stored food material every year in the month of Āśvina (Manu VI. 15, Yaj. III. 47, Āp. Dh. S. II. 9. 23. 24).<sup>2125</sup>

(13) He should practise severe austerities by standing in the midst of five fires (4 fires in the four directions and the blazing sun overhead), by standing in the open in the rains, by wearing wet garments in winter (Manu VI. 23-34, Yaj. III. 52, Viṣṇu Dh. S. 95. 2-4) and thus habituate his body to privations and mortifications.

(14) He should gradually give up residing in a house, but should stay under a tree and subsist only on fruits and roots<sup>2126</sup> (Manu VI. 25, Vas. IX. 11, Yaj. III. 54, Āp. Dh. S. II. 9. 21. 20).

2125. नवे सत्वे मासे पुराणमनुजानीयात् । आन. ध. सू. II. 9. 23. 24.

2126. पृथग्वृत्तनिकेतनं कर्ष्यं यद्दृष्ट्वा मासेभ्योऽनघ्निरनिकेतः । बसिष्ठ IX. 11.



(15) At night he should sleep on the bare ground, should pass the day either sitting or moving about or in the practice of Yoga and should make no effort to enjoy the things that give pleasures ( Manu VI. 22 and 26, Yāj. III. 51 ).

(16) He should study the various texts of the Upanisads for the purity of his body, for the increase of his knowledge and ultimately for realising *brahma* ( Manu VI. 29-30 ).

(17) If the forest hermit suffers from some incurable disease and cannot properly perform his duties or feels death to be near, he should start on the great journey ( Mahāprasthāna ) turning his face towards the north-east, subsisting on water and air only, till the body falls to rise no more. ( Manu VI. 31, Yāj. III. 55 ). The Mit. and Aparārka ( p. 945 ) on Yāj. III. 55 quote a smṛti ' a forest hermit may resort to the distant journey or may enter water or fire or may throw himself from a precipice '. <sup>2127</sup>

The Baud. Dh. S. III. 3 gives an intricate classification of vānaprasthas. They are either *pacamānakas* ( who take cooked or ripe food ) or *apacamānakas* ( who do not cook their food ). Each of these two classes is again sub-divided into five. The five *pacamānakas* are *sarvāranyakas*, *vaituṣikas*, those who subsist on fruits, roots and bulbous roots, those who subsist on fruits only, those who subsist on vegetables only. *Sarvāranyakas* are of two kinds, viz. *indrāvāniktas* ( who bring creepers, shrubs and cook them, offer agnihotra therewith and offer it to guests and eat the rest ) and *reto-vāniktas* ( who bring the flesh of animals killed by tigers, wolves or hawks and cook it and offer to Agni &c. ). The *apacamānakas* are five viz. *unmajjakas* ( who do not employ implements of iron or stone for holding food ), *pratyūṣīṇaḥ* ( who eat food from their hands, without using any vessel ), *mukhenōdāyinaḥ* ( who eat food with their mouth, without using their hands, as beasts do ), *toyāhāras* ( who subsist on water only ), *vāyubhaksāḥ* ( who observe total fast ). These are according to Baud. the ten *dikṣās* of Vaikhāṇasa. Manu also ( VI. 29 ) calls the rules to be observed by forest hermits *dikṣās*.

Brhat-Parāśara ( chap. XI. p. 290 ) speaks of four divisions of vānaprasthas viz. Vaikhāṇasa, Udumbara, Valakhilya and

<sup>2127</sup>. अग्नयस्यो दूरागमनं अहमाभ्युदयेन पशुपतम वासुकिदेवः इति स्मरणात् । मित्रः on यज. III. 55 ( the printed text of मित्राः reads वीरागमनं while अवरकं reads दूरागमनम् ).

Vanavāsi; while Vaikh. VIII. 7 says that the vānaprasthas are either *sapatnika* (who stay with their wife) or *apatnika* and the first are of four varieties viz. Audumbara, Vairīñca, Vālakhilya and Phenapa. The Rāmāyaṇa (Araṇya, chap. 10. 2-6) speaks of forest hermits under various designations such as the Vālakhilyas, Aṣṃakuṭṭas &c.

Any person of the three higher varṇas could become a vānaprastha, but a śūdra could not do so. Manu VI. 1 when starting the topic of vānaprasthas employs the word 'dvija'. In the Śāntiparva 31. 15 it is stated that a kṣatriya after transferring the kingdom to his son should subside in a forest on wild food and follow the śrāvāṇa scriptures.<sup>2128</sup> In the Āśvamedhika-parva 35. 43 it is expressly stated that the order of vānaprasthas is meant for the three *dvijātis*.<sup>2129</sup> The Mahābhārata cites many examples of royal personages becoming vānaprasthas. Yayāti after crowning his youngest and most dutiful son Pūru as a king is said to have become a forest hermit (Ādi. 86. 12-17) where he practised various austerities (Ādi. 86. 12-17) and ultimately ended his life by fasting (Ādi. 75. 58). In the Āśramavāsi-parva (chap. 19) the blind king Dhṛtarāṣṭra is said to have become a forest hermit with his wife Gāndhārī who put on bark garments and deer-skin. The Par. M. (I. part 2, p. 139) relying on Manu VI. 2, Yama and other sages states its view that men of the three varṇas could become forest hermits. Women also could repair to the forest. The Mausala parva (7. 74) states that when Kṛṣṇa left the mortal body, Satyabhāmā and other queens of Kṛṣṇa entered the forest having resolved to undergo severe austerities. The Ādi. parva (138. 12-13) narrates that, on the death of Pāṇḍu, Satyawatī with her two daughters-in-law repaired to a forest for austerities and died there. Vide also Śānti 147. 10 (for Mahāprasthāna) and Āśramavāsi-parva. 37. 27-28. According to Vaikh. VIII. 1 and Vāmanapurāṇa 14. 117-118 a brāhmaṇa could pass through all four āśramas, a kṣatriya through three (he could not be a sannyāsīn), a vaiśya

2128. दुषसंक्रान्तिर्भीष्टं वने वन्देन वर्तयन् । विधिना आचरेन्नेव कुर्वाकर्मोप-  
तन्निवः ॥ शान्तिपर्व 31. 15. आचरेण seems to be a variant for आचरेण or आचरेणतः.  
Vide note 2123 above.

2129. वामदेव्यं द्विजातीनां जगन्नाहुषदिशते । सर्वेभानेव वनीनां मार्गदेव्यं तद्विधी-  
यते ॥ आश्वमेधिकापर्व 35. 43; सत्यभामा तस्यैवाग्रा देव्यः कुण्डस्य संनताः । वनं पवित्रिभू-  
तार्जुनापरमे कुतनिश्चयः ॥ मौसल 7. 74; जलमद्विस्तृता वायुरप्यपि विकर्षयन् । ताव-  
न्मार्गं यद्गच्छन्ते बभूव सत्त्व मा चिरम् ॥ आश्वमे- 37. 27-28; ब्राह्मणराजानां चत्वारः  
अविपरवाद्यान्मार्गो वैश्वर्यं द्वावेव । वैश्वानसस्मार्तं VIII. 1.



through two (brahmacharya and gārbhasthya) and a śūdra could resort to only one viz. the householder's mode of life. Vide the story of Śambūka referred to above (p. 119 ).

The question whether ending one's life by starting on the Great Journey or by falling from a precipice is sinful exercised the minds of many writers on dharmaśāstra. The Dharmaśāstra writers generally condemn suicide or an attempt to commit suicide as a great sin. Parāśara (IV. 1-2) states that if a man or woman hangs himself or herself through extreme pride or extreme rage or through affliction or fear he or she falls into hell for sixty thousand years.<sup>2130</sup> Manu V. 89 says that no water is to be offered for the benefit of the souls of those who kill themselves. The Ādi-parva (179. 20) declares that one who commits suicide does not reach blissful worlds. Vas. Dh. S. (23. 14-16) ordains "whoever kills himself becomes *abhiśasta* (guilty of mortal sin) and his *sapindas* have to perform no death rites for him; a man becomes a killer of the self when he destroys himself by wood (i. e. by fire), water, clods and stones (i. e. by striking his head against a stone), weapon, poison, or ropes (i. e. by hanging). They also quote a verse 'that *devija* who through affection performs the last rites of a man who commits suicide must undergo the penance of Cāndrāyana with *Tapta-kṛcchra*'. Vas. Dh. S. 23. 18 prescribes a *prāyaścitta* for merely resolving to kill oneself (even when no attempt is made). Yama (20-21) prescribes that when a person tries to do away with himself by such methods as hanging, if he dies, his body should be smeared with impure things and if he lives he should be fined two hundred *paṇas*; his friends and sons should each be fined one *paṇa* and then they should undergo the penance laid down in the śāstra.<sup>2131</sup>

In spite of this general attitude, exceptions were made in the smṛtis, the epics and purāṇas. When a man was guilty of brāhmaṇa murder, he was allowed to meet death at the hands of archers in a battle who knew that the sinner wanted to be killed in that way as a penance or the sinner may throw himself head

2130. अतिमानादतिक्रोधान्नेहाद्वा यदि वा भयात् । उद्वेगधर्मायास्त्री पुमान्वा मतिरेवा विधीयते ॥ वृषशोणितसंपूर्णे अग्ने लम्बति भज्यति । वार्षि वषट्काराणि नरकं प्रतिवचते ॥ पराशर IV. 1-2.

2131. आत्मानं चातयेद्यस्तु दण्डादिभिर्दण्ड्यैः । कुतोऽनेधयेन हेतुस्यो जीयतो द्विजसं दमः ॥ दण्ड्यास्तद्व्यभिचारिणो यायेकं दण्डिकं दम्यत् । यावद्विचरं ततः कुर्तुं वै पाशास्त्रमथो दितम् ॥ यम 20-21.

downwards in fire (Manu XI. 73, Yāj. III. 248). Similarly the drinker of spirituous liquor expiated his sin by taking boiling wine, water, ghee, cow's milk or urine and dying thereby (Manu XI. 90-91, Yāj. III. 253, Gaut. 23. 1, Vas. Dh. S. 20. 22). Vide also Vas. Dh. S. 13. 14, Gaut. 23. 1, Āp. Dh. S. I. 9. 25. 1-3 and 6 for similar deadly penances for incest and for drinking liquor and for theft. The Āp.Dh.S. (I.10.28. 15-17) quotes Hārīta who condemns such penances involving death.<sup>2132</sup> At extremely holy places like Prayāga, the Sarasvatī and Benares persons were allowed to kill themselves by drowning with the desire of securing release from *samsāra*. The Śālyaparva (39. 33-34) states 'whoever abandons his body at Prthūdaka on the northern bank of the Sarasvatī after repeating Vedic prayers would not be troubled by death thereafter'.<sup>2133</sup> The Anuśāsanaparva (25. 62-64) says that if a man knowing the Vedānta and understanding the ephemeral nature of life abandons life in the holy Himālayas by fasting, he would reach the world of *brahma*. Vide also Vānaparva 85. 83 (about suicides at Prayāga). The Matsya-purāṇa (186. 34-35) eulogises the peak of Amarakantaka by stating 'whoever dies at Amarakantaka by fire, poison, water or by fasting enjoys the pleasures (described in verses 28-33). He who throws himself down (from the peaks of Amarakantaka) never returns (to *samsāra*)'.<sup>2134</sup>

There are historical examples of this practice supplied by Epigraphy. The Khairha plates of Yaśaḥkarpadeva (dated Kalacuri *śāhāt* 823 i. e. 1073 A. D.) narrate that king Gāṅgaya obtained release along with his one hundred wives at the famous banyan tree of Prayāga (E. I. vol. XII. p. 205 at p. 211).<sup>2135</sup> King Dhāṅgadeva of the Chaudella dynasty is said to have lived for more than 100 years and to have abandoned his body at Prayāga while contemplating on Rudra (E. I. vol. I. p. 140). The Calukya king Someśvara after performing yoga

2132. सुवत्सलपुत्रमीदृश सुवितां सुमिं पवित्रोभयत आर्द्धोष्वाभिदुहेद्वात्मनम् । निरवै-  
तदिति हारितः । यो ह्यतमानं परं वाभिमन्यतेऽभिज्ञस्त एव स भवति । आप. घ. घ.  
I. 10. 28. 15-17.

2133. सरस्वत्युत्तरे तीरे वसत्यजेद्वात्मनस्तदम् । दृष्ट्वादे जल्पयते जैनं यो मरणे  
तपेत् ॥ शाल्यपर्व 39. 33-34

2134. एते जीवो मरेत्तस्य यो पुनोऽमरकण्डके । अग्री निश्चले वापि तथा चैव ह्यना-  
शने ॥ अनिमर्तिका यतित्तस्य पवनस्याम्बरे तथा । पवनं कुर्वते वस्तु अमरेणे नराधिप ।  
मत्स्य 186. 34-35.

2135. माते वयामवरमूलनिवेशवन्धो सार्धं शतेन दृष्टिर्जीभिश्चक्षुः सुखिम् । E. I. vol.  
XII. 205 at p. 211.



rites drowned himself in the Tungabhadra in 1068 A. D. (E. C. vol. II. Sk. 136). The Raghuvamśa VIII. 94 poetically describes how Aja in his old age when his health was shattered by disease resorted to fasting and drowned himself at the confluence of the holy rivers, the Ganges and the Śarayū, and immediately attained the position of a denizen of Heaven.

Apart from suicide for purposes of penance or at holy places the smṛtis allowed, as said above, a forest hermit to start on the great journey to meet death and also allowed in certain circumstances death by entering fire, or by drowning or by fasting or by throwing oneself from a precipice even for those who were not hermits. Gautama (14. 11) prescribes that no mourning need be observed for those who wilfully meet death by fasting, or by cutting themselves off with a weapon, or by fire, or poison or water or by hanging or by falling from a precipice. But Atri (218-219) states some exceptions viz. 'if one who is very old (beyond 70), one who cannot observe the rules of bodily purification (owing to extreme weakness &c.), one who is so ill that no medical help can be given, kills himself by throwing himself from a precipice or into fire or water or by fasting, mourning should be observed for him for three days and śrāddha may be performed for him.'<sup>2136</sup> Aparārka (p. 536) quotes texts of Brahmagarbhā, Vivasvat and Gārgya about an householder 'he who suffering from serious illness cannot live, or who is very old, who has no desire left for the pleasures of any of the senses and who has carried out his tasks may bring about his death at his pleasure by resorting to mahāprasthāna, by entering fire or water or by falling from a precipice. By so doing he incurs no sin and his death is far better than *tapas*, and one should not desire to live vainly (without being able to perform the duties laid down by the śāstra).'<sup>2137</sup> Aparārka (p. 377) and Par. M. (I. part 2, p. 228) quote several verses from Ādipurāṇa about dying by fasting, by entering fire or deep water or by falling from a precipice, or by going on mahā-

2136. इन्द्रः शौचसूतेर्देवः नृपाङ्गपत्नभिषङ्गक्रियः । आत्मानं पातयेद्यस्तु भुवःस्व-  
नशमाम्बुभिः ॥ तस्य विराजमाशौचं द्वितीये स्वर्गिणसञ्जयम् । तृतीये तृदके कृत्वा चतुर्थे आद्-  
गाच्छरेत् ॥ अत्रि 218-219 quoted by मेधातिथि on मनु V. 59, निता on या. III. 6.  
अपराक p. 302 (as from Aśgitra), परा. मा. I. part 2 p. 228 (as from इतिहासः).

2137. तथा च ब्रह्मयमः । यो जीवितुं न शक्नोति महाभ्यासपुण्यपीडितः । सोऽग्न्युदक-  
महापात्रो दुर्धर्मास्तत्र हवति ॥ विप्रस्तम् । सर्वेन्द्रियविरक्तस्य इन्द्रस्य कृतकर्मणः । स्यादित-  
त्येच्छया तीर्थे मरणं तपसोधिकम् ॥ तथा गार्गीणि बृहस्पतिविद्वत्पाद ॥ महाप्रस्थापनमनं  
अलनाम्बुयनेनम् । अमुपपन्नं चैव इवा नेच्छेत्तु जीवितुम् ॥ quoted by अपराक p. 536.

prasthāna in the Himālayas or by abandoning life from the branch of the vata tree at Prayāga, the verses declaring that not only does such a man not incur sin but he attains the worlds of bliss. In the Rāmāyana (Aranya, chap. 9) Śara-bhaṅga is said to have entered fire. We find that the Mrocha-kaṭika (I. 4) speaks of king Śādraka as having entered fire. In the Gupta Inscriptions No. 42, the great Emperor Kumāragupta is said to have entered the fire of dried cowdung cakes. The editor remarks that there is necessarily no reference to the fact that the emperor voluntarily embraced death by fire. But it appears that there is no great propriety in the description if all that is meant is that the Emperor's corpse was burnt with 'karīṣa'.

Some put forward a Vedic passage 'one who desires heaven should not (seek to) die before the appointed span of life is at an end (of itself)' as opposed to the permission for suicide given by the smṛtis. Medhātithi on Manu VI. 32<sup>128</sup> quotes this Vedic text and explains it away by saying that if *śruti* intended to lay down an absolute prohibition against suicide in every case, it would have simply said 'one who desires heaven should not (seek to) die'. The Vāj. S. (40. 3) contains a verse saying 'whoever destroy their self reach after death *Asura* worlds that are shrouded in blinding darkness', which really refers to persons ignorant of the correct knowledge of the Self. But this has been interpreted by many as referring to those guilty of suicide (ātmanahan). Vide Uttararāmcarita IV, after verse 3<sup>129</sup> and Br. Up. IV. 4. 11 for a verse similar to that in the Vāj. S. The Rājatarāṅgiṇī (VI. 1411) refers to officers appointed by the king to superintend *prāyopaneśa* (resolving on death by fasting).

Among Jains a similar rule prevailed. The Ratnakaraṇḍa-śrāvakaśāra (chap. 5) of Samantabhadra (about 2nd century A. D.) dilates on Sallekhaṇā, which consists in abandoning the body for the accumulation of merit in calamities, famines,

2128. मनु च तस्माद् न ह न दुराशुतः स्वाकामी देवादिनि क्षुतिस्तत्र कुतो जलनमस्तप इतिरुच्यते । उच्यते । जरसा विशीलरुपाविहसन्वर्जनादिना वा विदिते प्रत्यासत्ते द्वापौ क्षुत्पूर्वतो न क्षुतिरित्येव । एवं हि तत्र क्षुत्ते न दुराशुत इति । अन्वयाविशेषे क्षुत्निवेदे नरणे एतावदेवाकथनं स्वाकामी देवादिनि । देवा, on मनु VI 32. Vide कुल्लूक on मनु VI. 31 for an explanation of the name Vedic quotation.

2129. अज्यतामिस्रा क्षुत्पूर्वा काज ते लोकालोका इतिविधीयन्ते न आत्मघातेन क्षुत्ते-वक्ष्यपो मन्वन्ते । उत्तररामचरित IV after verse 3.



extreme old age and incurable disease.<sup>2140</sup> The Kālandri (Sirohi State) Inscription records the suicide of a Jain congregation by fasting in *sauvat* 1339 (E. I. vol. XX., appendix p. 98 No. 691).

From the account of the death of Kalanos the Indian gymnosophist at 73 given by Megasthenes (Mc Crindle p. 106) we can gather that the practice of religious suicide prevailed long before the 4th century B. C. Strabo (XV. 1. 4) states that with the ambassadors that came to Augustus Cæsar from India also arrived an Indian gymnosophist who committed himself to the flames like Kalanos who exhibited the same spectacle before Alexander.

In the times of the purāṇas the method of starting on mahā-prasthāna and suicide by entering fire or falling from a precipice came to be forbidden and was included in Kalivarjya.<sup>2141</sup>

It will be noticed that some of the duties and regulations prescribed for vānaprasthas are practically the same as those for sannyāsins. For example, the rules laid down in Manu VI. 25-29 for forest hermits are almost the same as those for *parivrajakas*<sup>2142</sup> (Manu VI. 38, 43, 44). The Āp. Dh. S. employs the same words twice in delineating the characteristics of both (IL 9. 21. 10 and 20). The order of hermits gradually leads on to or rather passes over into that of sannyāsins. Both have to observe celibacy and restraint of senses, both have to regulate the intake and quality of food, both have to contemplate on the passages of the Upaniṣads and strive for the knowledge of *Brahman*. There were no doubt some differences. The vānaprastha could be accompanied by his wife at least in the beginning, a sannyāsin could not be so. A vānaprastha had to keep fires, perform the daily and other yajñas at least in the beginning, the sannyāsin gave up his fires. The vānaprastha had to concentrate upon tapas, upon inuring himself to privations, severe austerities, and self-mortification, while the sannyāsin

2140. उपर्युक्ते दुर्बले जरायुः कालावस्य च निःपत्तीकारे । धर्मात् तनुविमोक्षमाप्तुः सहे-  
कान्तार्थाः । रत्नसङ्ग्रहभाष्यभाष्य chap. 5. I owe this quotation to the kind  
ness of Prof. Upadhye of Kolhapur.

2141. ज्ञापयन्त्यात्मनस्य मेमेधश्च तथा जस्यः । एताव् धर्मात् कतिपये धर्मानामुर्मो-  
क्षिणः । सुहृत्कारदीपद्वय, दुर्वाधे chap. 24. 16 ; vide also स्मृतिच+ I. p. 12.

2142. अनाश्रितनिकेतः स्वायत्तार्थमरणो मुनिः स्वाध्याय एवैश्वर्यमानो वाचम्...  
आय. ध. सु. II. 9. 21. 10 and again एकाग्रनिकेतः ... वाचम् । आय. ध.  
सु. II. 9. 21. 20 (about वाचम्).

was concerned principally with *saṁyama* (restraint or quiescence of senses) and contemplation of the highest Reality, as stated by Śaṁkarācārya on Vedāntasūtra III. 4. 20.<sup>2143</sup> Owing to the great similarity and virtual fusion of the two āśramas the stage of vānaprastha came to be gradually ignored and people passed from the householder's life directly to the life of sannyāsa. Govindasvāmī on Baud. Dh. S. III. 3. 14-17 remarks that the ācārya (Baudhāyana) should be asked why he describes the two orders of vānaprastha and sannyāsa as distinct.<sup>2144</sup> In course of time no one probably became a vānaprastha and therefore having recourse to the stage of vānaprastha came to be forbidden in the Kali age.<sup>2145</sup>

2143. तपश्चासाधारणधर्मो ब्रह्मवर्तमानां कावक्षेत्रमपधानत्वात् तपःशब्दस्य तत्र कालोऽभि-  
शेस्तु धर्म इन्द्रियसंयमादित्युक्तो वै तपःशब्देनाभिलिखते। भाष्य ०७ वेदान्तसूत्र III. 4. 20.

2144. ब्रह्मवर्तमानासन्नेह किमर्थमाचार्यकृत इत्यसावेव गृह्यते। गोविन्दस्वामी ०७  
बौ. ध. सू. III. 3. 14-17.

2145. मांसाह्नं तथा आद्ये ब्रह्मवर्तमानस्तथा। ... एतान् धर्मांश्च कलिमुने  
कर्मनाशपूर्णनीचिणः ॥ बृहदारण्यक, पूर्वार्ध-24. 14। 'क्षेत्रेण सुतोपशिर्वाभ्यन्तरेण'।  
समुत्पत्तिस्तत् P. 2, verse 17.



## CHAPTER XXVIII

### SANNYĀSA

*Sannyāsa*.—(the order of ascetics). That the Chān. Up. was well aware of the three āśramas of student-hood, householder and forest hermit has been shown above (p. 420). It is somewhat doubtful whether the Chān. Up. regarded *sannyāsa* as the fourth and the last stage in a man's life when ideally planned. It merely states that 'one that holds fast by the realisation of *brahman* attains immortality'. But it appears that a stage of the abandonment of worldly riches, a life of begging and contemplation of the Absolute and its realisation had been known to the earliest Upaniṣads like the Bṛhadāraṇyaka. Whether it was the fourth stage or whether it could be reached even in the stage of *brahmaçarya* or of a householder is left in doubt so far as the older Upaniṣads are concerned. The Jābālopaniṣad (4) has been quoted above (p. 431) to show that it gave an option either to regard *sannyāsa* as the 4th stage in a man's life or to resort to it immediately after any of the first two āśramas.

In the Br. Up. (II. 4. 1) we see that Yājñavalkya<sup>2145</sup> when about to become a *parivrājaka* (a wandering ascetic) tells his wife Maitreyī that he was going to leave home and that he wanted to divide whatever wealth he had between her and her co-wife Kātyāyanī. This shows that a *parivrājaka* had even then to leave home and wife and to give up all belongings. The same Upaniṣad in another place (III. 5. 1) states 'those who realize *Ātman* give up the hankering after progeny, possessions and heavenly worlds and practise the beggar's mode of life; therefore the brāhmaṇa, having completely mastered (and so risen beyond) mere learning, should seek to be like a child (i. e. should not make a parade of his latent capacities or knowledge) and having completed (gone beyond) knowledge and

2145. मैत्रेयीति होवाच ब्राह्मचर्यं वयास्तथा ओऽहमस्मात्तथावाहमि हन्त मेऽमया काचापन्थाऽन्ते तरवाणीति। बृह. उ. II. 4. 1; एवं वे तन्नामानं विदित्वा ब्राह्मणः पुत्रवन्वाप्य विप्रेषणाप्य संसेषणाप्य पुरवाप्य निष्ठाचर्य चरन्ति। ... तरवाह ब्राह्मणः पाण्डित्यं निषिद्धं बाल्येन सिद्धासेत्। बाल्यं च पाण्डित्यं च निषिद्धाय कुनिरसीत् च मौनं च निषिद्धाय ब्राह्मणः। बृह. उ. III. 5. 1. Vide Vedāntasūtra III. 4. 47-49 and 50 for a discussion of this last passage.

*bālya* ( child-like behaviour ) he should attain to the position of a *muni*, and having risen beyond the stage of a *muni* or non-*muni*, should become a real *brāhmaṇa* ( one who has realized *brahman* ). Vide also Br. Up. IV. 4. 22 for similar words and sentiments. The Jābālopaniṣad (5)<sup>2147</sup> declares that the ascetic ( *parivrāṭ* ) wears discoloured ( not white ) garments, has a tonsured head, has no possessions, is pure, hates ( or injures ) no one, begs for alms and thereby tends to attain non-difference from *brahman*. In the Paramahansa, the Brahma, the Nārada-parivrājaka, and the Sannyāsa Upaniṣads numerous rules are laid down about sannyāsa. But the antiquity and the authenticity of these Upaniṣads is extremely doubtful and therefore passing them over attention will be confined to the dharmasūtras and other ancient smṛtis.

Gaut. III. 10-24, Āp. Dh. S. II. 9. 21. 7-20, Baud. Dh. S. II. 6. 21-27 and II. 10, Vas. Dh. S. K., Manu VI. 33-36, Yāj. III. 56-66, Vaik. IX. 9, Viṣṇu Dh. S. 96, Śāntiparva chap. 346 and 279, Ādiparva chap. 119. 7-21 and Āśvamedhika 46. 18-46, Sankha-smṛti ( VII. in verse ), Dakṣa VII. 28-38, Kūrmapurāṇa ( Uttarārḍha, chap. 28 ), Agnipurāṇa 161 and many other smṛtis and purāṇas dilate upon the characteristics and duties of ascetics ( *yatidharma* ). Some of the most salient features are set out below with a few references.

(1) In order to qualify himself for sannyāsa, a person had to perform a sacrifice to Prajāpati in which whatever he had he distributed to priests and the poor and the helpless ( Manu VI. 38, Yāj. III. 56, Viṣṇu Dh. S. 96. 1, Śākhā VII. 1 ).<sup>2148</sup> The Yatidharmasaṅgraha ( p. 13 ) prescribes that the Prajāpatyestī should be performed by him who had kept the three vedic fires and the istī to Agni should be performed by others who kept only the grhya fire. The Jābālopaniṣad 4 adds that the sacrifice should be for Agni ( and not for Prajāpati as some hold ). The

2147. अथ परिव्राट् निर्वर्णवाला मुण्योऽपारिग्रहः सुचिरदोही भैक्षो बह्वचूषाश्च नव-  
नीतिः । जामलोपनिषद् 5, quoted by जङ्गलचार्प in his work on बृह. उ. III. 5. 1  
as śruti.

2148. यस्यैतानि सुमुद्रानि जितोपस्योदरे निरः । संप्रसेदहोहोहो वाह्यो बह्व-  
चर्यवान् ॥ दुर्लभपुराण 58. 35. सुविह. ( वर्णाश्रम ) p. 173 quotes it as of ब्राह्म  
and reads सुमुद्रानि, and करः for निरः. अर्राफ़ p. 251 quotes this from दुर्लभ-  
पुराण but reads सुमुद्रानि and निरः, श्रीवाचनायुक्तं दुरधरणादिकं च कृत्वा तयाधी-  
नपेक्षो जपपराधनो जलदुषो दीनान्यकुपणमितार्थो यथाशक्तवक्रदुष्टं भूत्वा ... चतुर्धा-  
श्रमं यजिषेज्जान्यथा । निताः on वा. III. 56-57.



Nṛsiṃhapurāṇa (60, 2-4) requires that before entering upon this order one should perform eight śrāddhas. The Nṛsiṃhapurāṇa 58, 36 allows every one who is a vedic student to become an ascetic if his tongue, his sexual emotions, his appetite for food and his speech are pure (i. e. under strict control). The eight śrāddhas are daiva (to Vasus, Rudras, Ādityas), āra (to the ten sages viz. Marici and others), divya (to Hiraṇyagarbha and Vaiśrāja), mānusa (to Sanaka, Sanandana and five others), bhautika (to five bhūtas, prthivī &c.), paitṛka (to Kavyavād fire, Soma, Aryaman, pitṛs called Agniśvāta &c.), mātṛśrāddha (to ten mātṛs such as Gaurī, Padmā), ātmāśrāddha (to Paramātman). Vide Yati-dh. p. 9 and Sm. M. p. 177. Manu is careful to point out (VI 33-37) that a man should fix his mind on mokṣa after studying the Veda, procreating sons, performing sacrifices i. e. after discharging his debts to the sages, the pitṛs and gods. Band. Dh. S. II. 10. 3-6 and Vaik. IX. 6 state that an householder who has no children or whose wife is dead or who has established his children in the path of dharma or who is over 70 may become an ascetic. Kautilya (II. 1) prescribes that if a person embraces the order of ascetics without making proper provision for his wife and sons he shall be punished with the first amercement.<sup>2148</sup> He has to deposit his fires in himself and leave home (Manu VI 38).

(2) After leaving home, wife, children and possessions, he should dwell outside the villages, should be homeless and stay under a tree or in an un-inhabited house wherever he may be when the sun sets and should always wander from place to place; but he may remain in one place only in the rainy season<sup>2149</sup> (Manu VI. 41, 43-44, Vas. Dh. S. X. 12-15, Śaṅkha VII. 6). Śaṅkha (quoted by the Mit. on Yaj. III. 58) allows him to stay in one place only for two months in the rains, while Kaṇva says that he may stay one night in a village and five in a town (except in the rains). When he follows the rule of staying four or two months in one place, he should do so from the full moon of Āśāḍha or an ascetic may always stay on the banks of the Ganges.

2149. पुनश्चैवमविविधाय प्रव्रजतः पूर्वं सादसद्वयः खिपं च प्रजाव्रजतः । कौटिल्य II. 1.

2150. अनिरां वसतिं वसेत् । ब्राम्हणे देवदशे शुष्कमासरे वा दृक्मूले वा । अरण्य-  
निष्ठा । वसतिः X. 12-13, 15 ; शुष्कमासरनिष्ठः स्वाद्यवसादंशुहो शुक्तिः । अश्व VII. 6;  
the words वससादंशुहो शुक्ति occur in वनपर्व 12. 11 also.

(3) He should always wander alone without a companion, as by so doing he will be free from attachments and the pangs of separation. Dakea (VII. 34-38) emphasizes this<sup>2151</sup> point very well 'the real ascetic always stays alone; if two stay together, they form a pair; if three stay together they are like a village and if more (than three stay together) then it becomes like a town. An ascetic should not form a pair or a village or a town; by so doing he swerves from his *dharma*, since (if two or more stay together) they begin to exchange news about the ruling prince, about the alms obtained and by close contact sentiments of affection, jealousy or wickedness arise between them. Bad ascetics engage in many activities viz. expounding (texts) for securing money or honour and also gathering pupils round them. There are only four proper actions for an ascetic and no fifth viz. contemplation, purity, begging, always staying alone'. Nārada says 'there are six acts which ascetics must do as if ordered by the king under the threat of a penalty viz. begging, *japa*, contemplation, bath (thrice daily), purity and worship of Śiva or Viṣṇu (quoted in Yati-dh. p. 62 and Sm. M. p. 188).<sup>2151a</sup>

(4) He should be celibate, should always be devoted to contemplation and spiritual knowledge and should be unattached to all objects of sense and pleasure (Manu VI. 41 and 49, Gaut. III. 11).

(5) He should move about avoiding all trouble or injury to creatures, should make all creatures safe with him, should bear with indifference all disrespect, should entertain no anger towards him who is furious with him, should utter benedictions over him also who runs him down, should never utter an untruth (Manu VI. 40, 47-48, Yāj. III. 61, Gaut. III. 23).

(6) He should neither kindle śrauta fires nor gṛhya fire nor even ordinary fire for cooking food and should subsist on

2151. एको निवृत्तर्षोक्तस्तु द्वौ त्रिच मिथुनं स्मृतम् । जपो ध्यानः समाकृपात् ऊर्ध्वं तु नमराकरो ॥ नमरे हि न कर्तव्यं ध्यानो वा मिथुने तथा । एतत्तत्त्वं प्रकुर्यात्तः स्वधर्मोपपन्नो यतिः ॥ राजपत्नी तत्स्तेषां निजापत्नी परस्परम् । स्नेहप्रेमद्वन्द्वमात्मैवं संनिरुपार्थ संज्ञकः ॥ ताननुजान-  
निमित्तं तु श्यालुधानं शिष्यसंघः । एते चान्ये च मह्यः प्रपन्नाः कुतस्तस्मिन्नाम् ॥ ध्यानं शौचं  
तथा विद्या निरपनेकालशीलता । निशोध्यन्वारे कर्मणि पञ्चमे नोपपद्यते ॥ इति VII.34-38  
quoted by अवतारक p. 952 and मित्र. on वा. III. 58.

2151. a. नारदप्रवचनम् । निजापत्नौ जपो ध्यानं ध्यानं शौचं तुरारचनम् । कर्तव्यानि यते.  
तानि यतीनां द्रव्यद्वन्द्वम् ॥ quoted in यतिधर्मसंघ p. 62, as मेधातिथि's in स्फुटिह.  
p. 188.



food obtained by begging (Manu VI. 38 and 43, Āp. Dh. S. I. 9. 21. 10; Ādiparva 91. 12).

(7) He may enter a village for begging food only once a day, he should not ordinarily stay in a village at night (except in the rains) but if he stays at all he should do so only for one night (Gaut. III. 13 and 20, Manu VI. 43, 55).

(8) He should beg alms from seven houses without selecting them beforehand (Vas. Dh. S. X. 7, Śaṅkha VII. 3. Adl. 119. 12 'five or ten houses'). Baud. Dh. S. (II. 10. 57-58) prescribes that he should visit for alms the houses of brāhmaṇa householders of the Śāliṇa and Yāyāvara types and should only wait for as much time as would be required for milking a cow. Baud. Dh. S. II. 10. 69 quotes the view of others that an ascetic may take alms from persons of all varṇas or food from only one among dvijātis; Vas. X. 24 also says that he should beg of brāhmaṇas only. The Vāyupurāṇa I. 13. 17 prescribes that ascetics should not eat food belonging to one man (but should eat food collected from several houses), or flesh or honey should not accept āmaśrāddha (i. e. śrāddha with uncooked food), should not use salt directly or by itself (i. e. they may eat vegetables in cooking which salt has been used). According to Uśanas (quoted in Sm. M. p. 200 and Yati-dh. pp. 74-75) food obtained by begging is of five kinds viz. *mādhukara* (collecting food from any three, five or seven houses at random just as bees collect honey from any flowers), *prākṛaṇīta* (when a request is made by devotees to take food at their houses even before the ascetic gets up from his bed), *ayūcīta* (when invitation to take food at his house is given by a man before the ascetic starts on his begging round), *tātkālīka* (the food that is announced by a brāhmaṇa the moment the ascetic approaches), *upapanna* (cooked food brought to the *maṭha* by devoted disciples or other people). Vas. Dh. S. X. 31 says that a brāhmaṇa ascetic should avoid food at śūdra houses and Aparārka p. 963 explains this as implying that in the absence of brāhmaṇa houses an ascetic may beg for food from kṣatriyas and vaiśyas. In later times begging alms from persons of all castes was forbidden, being included among *kāṇḍarjya* actions ('yates tu sarva-varṇaṣu na bhīkṣācaraṇam kalau'). Vide Sm. M. p. 201. It was stated by Parāśara and Kratu that no fault attaches to an ascetic if he being very old or very ill took food from a single person on a certain day or for several days or begged for food at the house of his sons,



friends, teacher or brothers or wife (vide Sm. M. p. 301, Yati-dh. p. 75). According to Parāśara I. 51 and the Sūtasamhitā (Jñāna-yoga-khaṇḍa 4. 15-16) the first claim on the food cooked in the house is that of an ascetic and a brahmacārī and one has to perform the Cāndrāyana penance for taking one's meals without giving alms to them. In giving food to an ascetic first water is poured on his hand, then food is given and then again water is poured on his hand (Parāśara I. 53 quoted by Haradatta on Gaut. V. 16). Vide Āp. Dh. 8. II. 2. 4. 10 and Yāj. I. 107.

(9) He should go out for begging when the smoke from kitchens has ceased to rise and when the noise of pestles has died down and the live coals (in the kitchen) have been extinguished and the plates used for the dining (by the householders) have been kept aside i. e. he should beg food in the evening (Manu VI. 56, Yāj. III. 59, Vas. X. 8, Śaṅkha VII. 2). He should not take as alms honey or flesh (Vas. X. 24). He should not endeavour to secure alms by the practice of predicting, interpreting portents and omens or by the practice of describing the consequences indicated by them, nor by astrology nor by expounding the principles of a lore nor by casuistry (or discussion) nor should he approach a house that is already besieged by hermits, brāhmanas, birds and dogs, beggars or others (Manu VI. 50-51).

(10) He should not eat food to satiety, but should eat only as much as is necessary to keep body and soul together and should not feel delight when he gets substantial alms nor feel dejected when he gets little or nothing (Manu VI. 57 and 59, Vas. X. 21, 22 and 25, Yāj. III. 59). There is a famous verse 'an ascetic should take only eight morsels of food, a forest hermit 16, a householder 32 and a vedic student an unlimited number' (Āp. Dh. 8. II. 4. 9. 13, Baud. Dh. 8. II. 10. 68).

(11) He should hoard nothing and he should own or possess nothing except his tattered garments, his water jar, begging bowl (Manu VI. 43-44, Gaut. III. 10, Vas. X. 6). Devala quoted by the Mīt. on Yāj. III. 58 declares that the ascetic should possess only a water-jar, a pavitra (cloth for straining water), pādukas, an āsana and a kanthā (wallet for protection from extreme cold). The Mahābhārata states that wearing ochre-coloured garments, shaving the head, and keeping a water jar and three staffs—these are only outward signs meant



to secure food and do not lead to mokṣa<sup>2151b</sup> (dialogue of Janaka and Sulabhā). The Mahābhāṣya ( vol. I. p. 365 ) also declares that a man is known to be a parivrājaka on seeing his three staffs. The Vāyupurāṇa I. 8 ( quoted by Aparārka pp. 949-950 ) lays down what he should possess. He should take a staff of bamboo the outward surface of which is intact, which is not formidable and which has the *parvaṇas* ( the parts between the joints ) of equal length, which is surrounded by a rope of cow's tail hair four angulas in length and has three knots and which he holds in his right hand; he should have a *śikya* ( loop on which to carry his jar or other things ) made of kuśa or cotton or hemp threads or strings and of the form of a lotus and six mustis ( fists ) in length; he should also have a water jar and a *pātra* ( vessel or bowl for begging ); he may have a seat ( *āsana* ) of wood square or round in size for sitting on or for washing his feet; he should have a loin-cloth to cover his private parts and a *kanthā* ( patched garment or wallet ) for protection against cold and he may have two *pādukās* ( sandals ). He should have only these and should not accumulate anything else.

(12) He should wear garments only for covering his private parts and may wear such garments as were worn by others and are used by him after washing ( Gaut. III. 17-18 ), while Āp. Dh. S. ( II. 9. 21. 11-12 ) states that he should wear clothes thrown away by others and that some say that he may be naked. Vas. ( X. 9-11 ) says that he should cover his body with a piece of cloth ( *śāṭṭh* ) or with deer skin or with grass cut down for cows. Band. Dh. S. II. 6. 24 requires that his garments should be ochre-coloured ( quoted by Aparārka p. 962 ).

(13) The begging bowl and the plate from which the ascetic eats should be made of clay or wood or of a gourd, or of bamboo which should be without holes and he should not use metal vessels; and these vessels are to be cleaned with water and scoured with cow's hair ( Manu VI. 53-54, Yāj. III. 60 and Laghu-Viṣṇu IV. 29-30 ).

(14) He should pare his nails, cut all his hair and beard ( Manu VI. 52, Vas. Dh. S. X. 6 ); but Gaut. III. 21 appears to

2151 b. काषावचनं मौञ्जं विविधस्य कमण्डलुः । तिष्ठान्पचाभिमनानि न मोक्षयेति मे मतिः ॥ quoted from the *mahābhāṣya* in the *vedāntakalpavartimukha* p. 639 on *vedāntasūtra* III. 4. 18; विविधमन्त्रं च हनुं पश्चिमायक इति । *mahābhāṣya* vol. I. p. 365 ( on *vy.* II. 1. 1 ).

allow him an option viz. he may tonsure the whole head or keep only a top-knot.

(15) He should sleep on raised ground (sthapila), should feel no concern if he suffers from an illness, he should neither welcome death nor should he feel joy for continuing to live, but he should patiently wait till the time of death, as a servant waits till the time he is hired expires (Manu VI. 43 and 45).

(16) He should generally observe silence except when he repeats the Vedic texts learnt by him (Manu VI. 43, Gaut. III. 16, Baud. Dh. 8. II. 10. 79, Āp. Dh. 8. II. 2. 21. 10).<sup>2152</sup>

(17) He should be *tridandī* (carrying three staffs) according to Yāj. III. 58, while Manu VI. 53 simply says he should be *dandī* (i. e. carrying a staff). The word *dandā* is used in two senses, a staff of bamboo or restraint. Baud. Dh. 8. II. 10. 53 gives an option that he may be *ekadandī* or a *tridandī* and also says that he should not cause harm to creatures by speech, actions and mind (II. 6. 25). Manu XII. 10, which is the same as Dakṣa (VII. 30), declares that that man is called *tridandī* who has restraint over his speech, mind and body. Dakṣa makes certain apt remarks 'Even gods who pre-eminently possess the *sattvaguna* are carried away by pleasures of sense; what of men? Therefore he who has given up his taste for pleasures should resort to *dandā*; others cannot do it as they will be carried away by pleasures. An ascetic is not called *tridandī* by carrying bamboo staffs; he is *tridandī* who has the spiritual *dandā* in him. Many people make their livelihood under the guise of (carrying) three *dandas*' (VII. 27-31, quoted by Aparārka p. 953). Restraint of speech requires that he should observe silence, restraint of action that he should cause injury to no creature and restraint of mind that he should engage in *prāpāyāma* and other yogic practices. Dakṣa himself says (I. 12-13) that the three staffs are the special outward sign of a yati as the girdle, deer-skin and staff are the outward signs of the vedic student or long nails and beard are *indicia* of the forest hermit. Laghu-Vieṇu IV. 12 says he may be *ekadandī* or *tridandī*. The *Jīvanamuktiviveka* (p. 154)

2152. अमञ्जिरनिर्णेतः स्वादुत्तमार्थोक्तिः । स्वाध्याय एतेष्वनुमानो वाचं वागे वायुमिति विलिङ्ग्यानिहोऽननुवर्धते । अप. य. सू. II. 2. 21. 10; the words स्वाध्याय ... वाचं are quoted by Saṅkara in his bhāṣya on Br. Up. III. 5. 1.



quotes verses to the effect 'he who wields the staff of the knowledge of Reality is called *ekadandī*, while he who merely holds a stick in his hand without knowledge and eats everything (or has all sorts of desires) reaches terrible hells'.

(18) He should recite the vedic texts referring to *yajñas* or gods or texts of a metaphysical character found in the Vedānta (such as '*satyam jñānam-anantam brahma*' in *Tai. Up. 2. 1*). Vide *Manu VI. 83*.

(19) He should walk after ascertaining with his eye that the ground he treads is pure, should drink water after passing it through a piece of cloth (in order to prevent ants &c. being taken in by him), he should utter words purified by truth and should do what his conscience (inner voice) decides to be right or proper (*Manu VI. 46, Śāṅkha VII. 7, Viṣṇu Dh. S. 96. 14-17*).

(20) In order to generate the feeling of *vairāgya* (disinterestlessness) and to curb his senses he should make his mind dwell upon the body as liable to disease and old age and as packed full of impurities; and should revolve in his mind the transitory nature of all mundane things, the trouble one has to undergo in body and mind from conception to death, the incessant round of births and deaths (*Manu VI. 76-77, Yaj. III. 63-64, Viṣṇu Dh. S. 96. 25-42*).

(21) Truthfulness, not depriving another of his possessions or his due, absence of wrath (even against one who harms), humility, purity (of body and food &c.), discrimination, steadiness of mind (in sorrow), quiescence (or restraint) of mind, restraint of senses, knowledge (of the self), these are the dharma of all *varṇas* (or these constitute the essence of dharma). And these have to be acquired most of all by the ascetic, since the outward signs, *viz.* the scanty clothing, the water jar &c. are not the real means of discharging the real duties of *sannyāsa*, as anyone can possess these outward signs. Vide *Manu VI. 66, 92-94, Yaj. III. 65-66, Vas. X. 30, Baud. Dh. S. II. 10 55-56, Śānti. III. 13-14, Vāyupurāṇa vol. I 8. 176-178* (ten characteristics, five called *vratas* and five *upavratas*).

(22) He should endeavour to purify his mind by *prāṇāyāma* and other practices of yoga and thereby enable himself gradually to realize the Absolute and secure final release (*Manu VI. 70-75, 81, Yaj. III. 62, 64*).

In many works ascetics are divided into four classes. The *Mahābhārata* (*Anuśāsana* 141. 89) says that ascetics are



of four sorts, kuṭicaka, bahūdaka, hamsa and paramahamsa, each later one being superior to each preceding one.<sup>2152</sup> Valk. VIII. 9, Laghu-Viṣṇu IV. 14-23, Sūtasambhita (Mānaya-khanda chap. 6), Bhikṣukopaniṣad, Prajāpati (quoted by Aparārka p. 952) define these four. They do not all agree. The kuṭicaka, as the name itself implies, is one who resorts to sannyāsa in his own house or in a hut erected by his sons, begs food of his sons and relatives, wears the top-knot, the sacred thread, has the three staffs, carries a water-jar and stays in the same hut. The description of these four contained in Valk.<sup>2153</sup> being probably among the oldest available, is set out here. The kuṭicakas stay in the hermitages of sages like Gautama, Bharadvāja, Yājñavalkya and Hārta, take eight morsels of food every day, know the essence of the path of Yoga and hanker only after mokṣa (release). The bahūdakas have three staffs, the water-jar and wear garments dyed with ochre, beg for food at seven houses of sage-like brāhmaṇas or other well-conducted men but avoid taking flesh, salt and stale food. The hamsas stay not more than one night in a village and not more than five nights in a town for alms or subsist on cow's urine or dung, or fast for a month or always perform the cāndrāyana penance. Pītāmaha quoted in Sm. M. (varṇāśrama p. 184) states that the hamsas carry only one daṇḍa, enter a village only for alms and otherwise stay under a tree or in a cave or on a river bank.

The Paramahamsas always stay under a tree or in an uninhabited house or in a burial place and either wear a garment or are naked; they are beyond the pairs of dharma and adharma, truth and falsehood, purity and impurity. They treat all alike, they regard all as the Self, to them a clod of earth or gold is the same and they beg alms from persons of all varṇas. The description in the Bhikṣukopaniṣad is almost in the same words

2152. a. चतुर्विधा भिक्षवस्ते कुटीककबहुदकी । ईसः परमहंसश्च यो यः पञ्चास्र उतमः ॥ अष्टशासनपर्व 141. 39 quoted by अपरार्क p. 95 and कुतूब on मनु VI. 86. अग्निपुराण 161. 13 and Laghu-Viṣṇu 4. 11 are the same.

2153. तत्र कुटीकका वीतनभारद्वाजपात्रकल्कपट्टारीतपशुगिनामाक्रमेण्यहो वार्षाभरणैः योगमार्गतत्त्वज्ञा मोक्षमेव धार्यन्ते । बहुदकास्त्रिदशकमण्डलुक्रान्तायथातुल्यमहर्णयेष्वारिणो बह्वर्षिद्वयेषु चान्येषु साधुष्वेतेषु मातलवजपशुर्वितार्थं धार्यन्तः सप्तागारेषु भैक्षं कृत्वा मोक्षमेव धार्यन्ते । ईसा नाम वानि चैकरात्रे चतरे पञ्चरात्रे पतन्तस्तदुपरि न वतन्ती मोक्षमनोमचाहारिणो वा मासीपवासिनो वा नित्यचान्द्रायणजातिर्वा नित्यहृत्यानमेव धार्यन्ते । परमहंसा नाम वृक्षैकमूले शून्यागारे वनजाले वा वासिनः साम्बरा वा द्वियम्बरा वा । न तेषां धर्माधर्मो सत्पादुले सुखबहुदकादि द्वैतम् । सर्वसत्ता सर्वाभावाः समलोढकाजनाः सर्वधर्मेषु भैक्षाचरणं कुर्वन्ति । वेदान्तसङ्घ VIII. 9.



and also contains the words of the Jābālopaniṣad as to Paramahansa. It appears that long before the Āp. Dh. 8. ( II 9. 21. 13-17 ) i. e. at least five or six centuries before Christ there were people who thought that an ascetic was beyond all *vaidhi* ( injunctions to do a thing ) and *niśadha* ( prohibition ), that he was above the ordinary rules about truthfulness or falsehood, that he should not care for pleasure or pain or for the study of the Vedas, or for this world or the next, he should simply seek to realize the Self, that when he realizes the Self all his sins, if any, would be liquidated thereby. Āp. combats these ideas by saying that such sentiments were opposed to the śāstras laying down rules about ascetics, that by realizing the Self, he cannot be free from the effects of what he does or the consequences of having a body. The sentiments which Āp. controverts arose from such passages as the one<sup>2154</sup> in the Br. Up. IV. 4. 23 ' This is the eternal greatness of the man who realizes *brahma* that by the actions he does, he does not add to it or detract from it. Therefore one should only know the real nature of that greatness; he on knowing *brahma* is not affected by an evil action. ' In the Kausītaki Br. Up. III. 1 it is stated<sup>2155</sup> ' whoever realizes One ( the Supreme Spirit ), his worlds ( i. e. his position ) are not destroyed by any action of his, not even if he kills his parents, not even by theft nor by the murder of a learned brāhmaṇa. ' These words are not to be taken literally, they are merely a boastful utterance ( a praundhivāda ), they are really laudatory statements emphasizing the supreme value of the realization of *brahman*. Similarly the Chān. Up. IV. 14. 3 says ' just as water does not stick to a lotus-leaf, so sinful actions do not cling to him who knows this '. In the same Upaniṣad ( V. 2. 1 ) we read ' to him who knows this, nothing becomes unfit as food. ' The Upaniṣads, however, generally lay great stress on moral virtues and emphasize that a high moral life is absolutely necessary for the seeker after spiritual truth. Vide Br. Up. IV. 4. 23, Chān. Up. III. 14. 1, Kāṭha Up.

2154. एव नित्यो नहिमा ब्राह्मणस्य न वर्धते कर्मणा नो कनीयात् । सर्वेषु स्वात्म-  
चित्तं चिदित्या न तिष्ठते कर्मणा दापकेन ॥ इति । बृह. उ. IV. 4. 23, quoted in जी. अ.  
ध. II. 6. 36 and II. 10. 7-9.

2155. स यो न विजानीयात्तस्य केन च कर्मणा लोको वीर्यते न मातृवयेन न पितृवयेन  
न स्नेहेन न पुत्रपुत्रवत् । कौषी. उप. III. 1, यथा दुष्कृतपलाश आलो न क्षिप्रमन्ना एवमेवमिदि  
पार्थ कर्म न क्षिप्रमन्ना इति । छा. उप. IV. 14. 3; न ह वा एवमिदि किंचिद्व्ययमर्थं भवतीति ।  
छा. उप. V. 2. 1; न च निरोधनाशान्तरम्यदुर्ज्ञानो वधेऽद्वेष्टादप्यसङ्गः । सर्वकामिनानसर्वेषु  
धर्मकारवाद्भिन्नानामावाच्य सम्बद्धानि । आहुरभास्य on वेदान्तसूत्र II. 3. 48.

I. 2. 23, I. 3. 8-9 and 12. The position of the Vedāntasūtra (in III. 4. 27-31) is that the seeker after eternal truth must be endowed with restraint of senses and quiescence of mind and he cannot act just as he pleases (Śabdastōśkāmākāra) and spurn all rules of morality. Śaṅkarācārya on Vedānta-sūtra II. 3. 48 and other places makes this position perfectly clear. Viśva-rūpa on Yāj. III. 66 states that even ascetics of the paramahansa type are not allowed (by Yāj. and other sages) to behave as they please. The Par. M. (I. part 2, pp. 172-176) says that the paramahansas are of two kinds viz. *vidvat* (those who have already realized *brahman*) and *vividisha* (those who are eager seekers after realization) and relies on Br. Up. III. 5. 1 for the former and Br. Up. IV. 4. 22 and Jābalopaniṣad for the latter. Yājñavalkya is an example of *vidvat-sannyāsa*, which leads to *jīvanmukti* (i. e. release even when the body still persists), while the latter (*vividisha-sannyāsa*) leads to release after the body is no more (i. e. *videha-mukti*). Vide *Jīvan-muk্তi-vēka* p. 4 ff.

The Jābalopaniṣad<sup>2150</sup> (6) describes the state of paramahansas at great length. They are sages like Samvartaka, Āruni, Śvetaketu, Durvāsa, Rbhu, Nidāgha, Jadabharata, Dattātreya, Raivataka; they do not exhibit any visible signs of their order or any visible rules of conduct; though they are really not mad they behave like one mad; they go out for alms only for keeping body and soul together; they are unaffected by acquisition or absence (of alms), they have no house but wander about and stay in a temple or on a heap of grass, on an ant-hill, or at the foot of a tree or on a river bank or in a cave, they have attachment for nothing, they are centred in contemplation of the One Spirit. According to Sūtasāhita

2150. तत्र परमहंसा नाम सर्वलोकविशेषकेतुर्दुर्वास-अयुनिदासकवचरतुकावेप-  
रेवाकनधृतपोऽष्टकलित्वा अथवाचारा अयुनका उन्मत्तवदाचरन्तः ... .. वागसंधार-  
वापै वयोक्तकाले विमुक्तौ निद्रमाचरन् ... .. तामालासपोऽसौ धूरा धूपामारदेवपु-  
त्रमकूटवसमीकतुषमूल ... .. स्वनिर्दिष्टे जेष्ठीनिकेतवाचवचरन्तो निर्मला शुद्धध्यानधरायणो ...  
अयुनकर्मनिर्मूलनवराः सन्धातोः देवदत्तं करोति स परमहंसो ह्यसौ । अथालोपनिषद् 6.  
The story of सर्वलोक who was a great Yogi and wandered about naked is  
found in आम्बमेधिकर्ण chapter 6 and Śaṅkara on V. S. III. 4. 37 also refers  
to that story. The words तत्र परमहंसा नाम ... .. रेवाकवचरतः are quoted  
by सायण on 2. अ. II. 11 and आपल ... .. उन्मत्तवदाचरन्तः are almost like  
वसिष्ठ X. 18-19.



(II. 6. 3-10) it is only hamsa and paramahamsa that give up śikhā and the sacred thread.

The Sannyāsopaniṣad (13) adds two more varieties to the four enumerated above viz. 'turyātīta' and 'avadhūta' and defines them as follows: 'turyātīta' (one who is beyond the 4th stage viz. of paramahamsa) eats only fruits in the way cows take food (i. e. he does not hold them in his hands), if he takes cooked food then only from three houses, he wears no cloth, his body only continues to live (but he is not conscious of that fact), he deals with his body as if it were dead. The avadhūta is beyond all restrictions, he takes food from all varṇas except those who are charged with mortal sins or are patita (outcasts) and eats like an ajagara (a boa constrictor) i. e. lying down and opening only his mouth without any effort and is solely absorbed in the contemplation of the real nature of the Spirit. Medhātithi<sup>2157</sup> (on Manu VI. 32) is quite emphatic that sannyāsa does not consist in defying all the rules of tāstra, but in giving up the sentiment of egoism and of possessiveness and that it is not true to say that for the sannyāsin all rules (even of morality) are non-existent.

One important question on which opinion was sharply divided is whether sannyāsa was allowed to all the three varṇas or only to brāhmanas. Those who held that it was allowed only to brāhmanas argued as follows: In the Br. <sup>2158</sup>Up. IV. 4. 22 we find the words 'this Self brāhmanas seek to know by the study of the Veda'; similarly Br. Up. III. 5. 1 states 'after knowing this Self, brāhmanas give up the hankering after progeny, wealth and heavenly worlds and practise begging' and Muṇḍaka I. 2. 12 'closely examining the worlds that are the rewards of actions, a brāhmaṇa should come to be disgusted &c.'. Here, the word 'brāhmaṇa' being used, śruti indicates that brāhmanas alone can be sannyāsina. Manu (VI. 38)

2157. अथाप्युच्येत कर्मसंन्यासिनो विद्वत्सामान्यवर्णानां नैव केचित्छास्त्रार्थविधयः सन्तीति । तत्रैवास्माकः । अर्थकारणनकारत्वात् एव संन्यासो वक्ष्यते गच्छेत्पञ्चाशद्वर्षवयः । मेधाः on मनु VI. 32.

2158. अनेन वैद्वत्पुत्रचनेन ब्राह्मणा विविदिषन्ति । बृह. उ. IV. 4. 22; एते वै सनत्कान् विदित्वा ब्राह्मणाः ... ... श्रुत्यापान् निष्ठाचर्षे चरन्ति । बृह. उ. III. 5. 1; परीक्ष्य लोकान् कर्मविज्ञानं ब्राह्मणो निर्वेद्यापाकास्तपकृतः कुलेन । मुण्डकोप. I. 2. 12. ब्राह्मण on बृह. उ. III. 5. 1 says 'ब्राह्मणानामेवाधिकारो श्रुत्याने अतो ब्राह्मणग्रहणम्' and on IV. 5. 15 (at end) says 'इतस्त्वनेष्वेव वा पापज्जीवकृतिः । न हि कश्चिन् वैद्वयोः पारिव्राज्यमतिपरिरति । तथा 'सन्त्यैर्यपोद्धितो विधिः' 'देकाक्षर्यं स्वाचार्यम्' इत्येवमादौवां कश्चिन्वैद्वयोःकृतम्'.



begins his description of the 4th stage with the words 'a brāhmaṇa should leave his house and go into the world as a wanderer' and winds up the chapter (VI. 97) by saying 'I have declared this fourfold procedure in relation to brāhmaṇas'. Laghu-Viṣṇu V. 13 emphatically states that the ascetic order is meant only for brāhmaṇas and the other three āśramas are meant for all dvijās. Those who assert that all the regenerate classes can resort to sannyāsa hold that the word 'brāhmaṇa' in the upanīṣads is used only as illustrative (*upalakṣaṇa*) and not in an exclusive sense and that a Sūtrakāra (Kātyāyana) expressly says <sup>2159</sup> 'the three varṇas after studying the Veda can pass through four āśramas'. The Jābālopanīṣad (4) ordains 'whether a man has fulfilled his *vratas* or not, whether he has performed samāvartana (the ceremonial bath after studying Veda) or not, whether his fires (Vedic) have ceased or not he should resort to the wandering ascetic's life the very day on which he feels disgust with mundane affairs'. <sup>2160</sup> It thus allows even a brahmacārī to become an ascetic; a kṣatriya and vaiśya could be a brahmacārī. Yāj. III. 32 states that sannyāsa is a means of purification (of the mind) in the case of twice-born classes. Besides the only condition precedent mentioned by the Jābālopanīṣad for resorting to pravrajyā (ascetic life) is *nirāgya* and whoever feels the latter is authorized to betake himself to that stage. Yāj. III. 61 while laying down the observances of ascetics employs the word 'dvijaḥ' and not 'brāhmaṇaḥ'. The Kārma-purāṇa also says (Uttarārḍha 28. 2) that a dvija should become an ascetic.

Both these opposing views are supported by the most famous authors. The first view that only brāhmaṇas can be saṃnyāsīns is affirmed by the great Śaṅkarācārya in his bhāṣya on Br. Up. III. 5. 1 and IV. 5. 15. It is most interesting and also very refreshing that Sureśvara <sup>2161</sup> in his Vārtika on Śaṅkara's

2159. अथातो वर्णानां वेदमधीत्य चत्वार आश्रमा इति सूत्रकारवचनाच्च द्विजाति-  
माश्रयधिकारमाहुः । मित्र. on पा. 1. 56-57. The सूतिच. L. p. 65 states that  
the सूत्रकार is कालदास.

2160. दुष्टवृत्तौ वा वृत्तौ वा स्नातको वाऽस्नातको दोषस्वाधिको वा चक्षुरेव चित्ते-  
चक्षुरेव प्रवर्ज्येत् । आचार्योप. 4.

2161. अथायामपि वर्णानां कृती संन्यासवर्जनात् । आह्वयस्यैव संन्यास इति भाष्यं  
निदर्शयते ॥ बृह. उ. भाष्यवार्तिक p. 758, v. 1851; अथायामपिदोषेण संन्यासः श्रुते कृतीः  
यद्वेदोपलक्षणार्थं स्याद् आह्वयग्रहणं तदा ॥ कर्माधिकारविच्छेदि ज्ञानं वेदमुपेयते । कुतो-  
धिकारनिषेधो गृहस्थाने कियते चेत्तत् ॥ अथवायामप्यविज्ञानस्वभावधोस्तमर्पते । गृहस्थाने  
वश्यं चर्तव्यं स्यात्सप्त व्युत्पादमर्थेति । हुरेश्वरवार्तिक १० बृह. उ. भाष्य (III. 5. 1); on  
the verse 'अथायाम्', आनन्दगिरि remarks 'आयामितिग्रहणत्वात् स्वामिनायेन आह्वय-  
ग्रहणपर्यायमाह.'



bhāṣya on Br. Up. III. 5, 1 first explains the views of his guru, then enters the lists against his great master and combats his views with cogent arguments. Most of the mediæval writers and works such as Medhātithi on Manu ( VI. 27 ), the Mit., the Madanapārijāta ( pp. 365-373 ), the Smṛtimuktāphala ( Varnāśrama p. 176 ) uphold the view that only brāhmanas can resort to the 4th āśrama, while a few works like the Smṛticandrikā ( I. p. 65 ) support the second view. The position of Viśvarūpa<sup>2162</sup> ( on Yāj. III. 61 ) that only brāhmanas can resort to sannyāsa causes great perplexity. Sureśvara and Viśvarūpa are generally regarded as identical ( vide H. D. vol. I. pp. 261-263 and Journal of the Andhra Historical Society for 1931, vol. V, p. 187 ). But Sureśvara holds the view that the word brāhmana in the relevant texts is only illustrative. Therefore it follows that either Sureśvara changes his views or that Sureśvara and Viśvarūpa are not identical. Anandagiri in his commentary on Sureśvara's Vārtika ( p. 759 ) cites passages from the Mahābhārata ( Ādi. 119 ) to establish that ksatriyas could resort to sannyāsa.<sup>2163</sup> Śāntiparva ( 63. 16-21 ) allows sannyāsa to kings when their life is about to end. But the general words of Śānti 62. 2 appear to be in conflict with this.<sup>2164</sup> Kālidāsa states that Rāghu became a *pāṭi* when he grew old, installed his son on the throne and stayed in a cottage outside the capital and draws a very poetic and striking picture of the contrast between the old king turned ascetic and the prince become king ( Rāghu-vamśa VIII. 14 and 16 ).

So far as the smṛti texts and the mediæval works are concerned a śūdra could not become a sannyāsī. The Śāntiparva ( 63. 11-14 ) is quite clear that a śūdra cannot be a bhikṣu. It also ( 18. 32 )<sup>2165</sup> informs us that in its day many ( probably

2162. द्विजसदृशं ब्राह्मणार्थं तेषामेव संन्यासोपदेशात् । निबन्धने on Br. III. 61.

2163. आदिपर्व 119. 6-9, 12, 25 ( cr. ed. 119. 6-9 and 12, 24 ) मोक्षमेव मयस्माभिः कर्म्ये द्वि पञ्चमं मेवम् । ... तस्माद्विद्वान्महात्मना एकेकस्मिन्पञ्चमस्य । चरन्मोक्षं मुनिर्दुष्कृतमपि वाच्यमस्मान्निबन्ध । पातुना समचरन्मः शुभयोगात्कृतमपि । दुष्टमृतमिहेतो वा त्यक्तमर्थविषयिणः ॥ अ होचक मनुष्यश्च दुष्टमस्मिन्मृतमस्येत्युच्यते । निरासीनिवेमस्कारो विद्वन्मो निष्पदिविद्वः । ... एकताते चरन्मोक्षं कृतानि दुष्ट पञ्च वा । असम्मते वा भैक्षस्य चरन्मृतमपि ॥ 12 ..... वीरद्विद्वान् ये तस्य निबन्धनपदमद्वयः । यतात् सर्वे पञ्चमपाः पातुः ॥ अजितो वनम् ॥ 25. आनन्दगिरि ( p. 759 ) quotes three of these.

2164. ब्राह्मणस्य तु चरकारसंवाचना विहिताः पथे । वर्णाश्रमाद्यवर्तते जपो भोजन-कर्म ॥ आनन्दपर्व 62. 2.

2165. परित्यजन्ति दानार्थं सुध्याः कापापवाससः । मिता बहुभिः पात्रैश्चिन्मनो दयानिदम् ॥ आनन्दपर्व 18. 32.

including śūdras) assumed the outward signs of the 4th Āśrama, got their heads tonsured and moved about in ochre-coloured garments (kāśya) for securing alms and gifts. But there are clear indications that śūdras did assume even in the times of ancient smṛtis the ascetic's garb and mode of life. The Viṣṇu Dh. S. V. 115 and Yāj. II. 241 (as read by Viśvarūpa) prescribe the fine of one hundred *paṇas* for one who gave a dinner to śūdra ascetics in rites for gods and the manes. When the Āśrama-vāśika-parva 26. 33 states that Vidura was buried as an ascetic, the commentator Nilakaṇṭha remarks that this indicates that even śūdras can follow the mode of the ascetic life.<sup>2164</sup>

It appears that even women could in rare cases adopt the ascetic's life in ancient brāhmanic times. The Mīt. on Yāj. III. 58 quotes a sūtra of Baud. (stripām calke) to the effect that according to some Ācāryas even women could adopt the ascetic mode of life. Patañjali in his Mahābhāṣya (vol. II. p. 100) speaks of a woman ascetic (parivrājikā) named Śaṅkarā. Yama quoted in the Sm. C. (on-vyavahāra p. 254) declares 'neither in the Vedas nor in the dharmasāstras is pravrajyā enjoined for women; (procreation and care of) progeny from a male of the same varṇa as herself is her proper *dharma*, this is the established rule.'<sup>2165</sup> The Sm. C. gives in a far-fetched way absence of sexual intercourse as the meaning of pravrajyā here. Atri (136-137) lays down that six actions by women and śūdras lead to sinfulness viz. japa, tapas (austerities), pravrajyā (ascetic's life), pilgrimages, endeavour to secure miraculous power by repeating spells, sole devotion to the worship of a goddess.<sup>2167</sup> In the drama called Mālavikāgnimītra Kālidāsa describes the Paṇḍita Kauśiki as wearing the garb of an ascetic (in I. 14). It must be said that the general trend of Hinduism is against women adopting the homeless or ascetic life. The Jātakas (e. g. IV. 392) rarely speak of cāṇḍālas as adopting the homeless condition.

2164. a. श्री श्री राजस्य दुग्धपमेतद्विदुरसंज्ञकम् । कलेवरनिर्दिष्टं ते धर्मं यद्य सनातनः ।  
लोकाः सान्त्वयन्ति नाम भविष्यन्परस्य भारत । त्रिधर्मसमाप्तोऽसौ नैव शीघ्रतः परित्यज्य ।  
आश्रमवर्तिक 26. 32-33; शुद्धयोगी सातानामपि धर्मधर्मोत्तमि इति । नीलकण्ठ.

2165. यद्यु पमेनोक्तं विद्याः कुत्र वा शास्त्रे वा यज्ञस्या न विधीयते । यथा हि तस्याः  
स्वो धर्मः सवर्णादिति धारणा ॥ ... यज्ञस्या अष्टधर्मोत्तरार्धः । स्मृतिक. (स्पष्टहार  
p. 254).

2167. अतः परे यज्ञस्यामि सोऽशुद्धपतनानि च । यद्यस्तस्मैर्धर्मात्मा यज्ञस्या नन्दसाप-  
नम् । देवताराधनं नैव सोऽशुद्धपतनानि यद् । अत्रि 136-137.



When the question is asked whether *sūdras* or women could resort to *sannyāsa* there is likely to be some confusion. The word '*sannyāsa*' conveys two ideas: abandonment of all actions (*kāmya karma*) that spring from the desire to secure some object or other and secondly, following a certain mode of life (*āśrama*) the outward signs of which are carrying a staff and the like and the entrance into which is preceded by the utterance of the *praiṣa*. The *Jīvan-muktiviveka*<sup>2168</sup> (p. 3) states that *mokṣa* (*amṛtatva*) depends upon *tyāga* (abandonment) as stated in the *Kaivalyopanishad* (2) 'not by actions, nor by progeny nor by wealth, but by *tyāga* some attained *mokṣa*' (release). For such abandonment even women and *sūdras* are eligible, the best example of a woman giving up everything being that of Maitreyī, the wife of Yājñavalkya, who plainly told the sage (Br. Up. IV. 5. 3-4), 'what have I to do with that which will not make me immortal (will not release me from *samsāra*)?' The *Bhagavad-gītā* (18. 2) also declares that *sannyāsa* means the giving up of actions springing from desires (to secure certain objects). The *Jīvan-muktiviveka* further states that by resorting to the *āśrama* of *sannyāsa* the mother and the wife of a *sannyāsin* are supposed not to be born again as women (but they may be born as men). So women and *sūdras* may abandon all actions, though they could not adopt the peculiar ascetic mode of life with its outward symbols. According to Śrīkara's *bhāṣya* on *Vedāntasūtra* I. 3. 34 the order of *sannyāsa*, the peculiar rules of which are recommended by Vedic texts, is only for the three *varṇas*, while mere *nyāsa* (abandonment of worldly pleasures and desires) can be resorted to by women, *sūdras* and mixed castes.<sup>2169</sup>

Some espoused the view that *sannyāsa* was meant only for the blind, the cripple and the impotent, that is, for persons who possessed no eligibility (*adhikāra*) for the performance of

2168. अथ च वेदनेतुः संप्रदायः द्विविधः । जन्मापादककाम्यकर्महित्यामनाश्रयः । यैरोच्चारणपूर्वकद्वन्द्वधाराणांदास्यमन्त्रयेति । दुःकृतं लभते माता धर्मी च वेदनाश्रयः । ब्रह्म-  
मिदः सुमील्य ज्ञानी चेत्यभासतः । स्वामय तैत्तिरीयादौ श्रुते न कर्मणा न वजसा धमेन  
स्वामयेति अनुवचनमाश्रयः । अस्मिन् त्रयसि सिद्धोऽप्यधिक्रियते । जीवन्मुक्तिविधेः (Adyar  
ed. 1936) p. 3. न कर्मणा ... न श्रुः । केवलयोगनिवृत्तिः 2.

2169. ब्रह्मज्ञविधयेयानी औत्तसंन्यास इत्यते । सुदृष्टीतदुःखानां च स्वात्ममौल-  
संश्लेषणम् । शिवायुक्तेकर्मवृत्ते दण्डकायापलाङ्घनम् । औत्तसंन्यास इत्युक्ते स्वात्मस्व-  
वचनं यथा ३ औत्तसंन्यासविधेयं संप्रदायं द्विविधं स्मृतम् । जन्माकायावद्वर्णैकशिक्षावृत्ता-  
दिसंज्ञात् । औत्तसंन्यासमित्युक्ते साक्षात्संन्यासविधेः । quoted by श्रीहर in *माधव* on  
वेदान्तसूत्र III. 4. 22 ( भाष्यसूत्रम् ).

Vedic rites. Śaṅkarācārya in his bhāṣya on V.S. III. 4. 20 refutes the view that the passage of the Jābalopaniṣad (4) cited above relates to those who are not eligible for performing Vedic rites and establishes that that passage has in view the general prescription that there is a stage of life called *pārvīrjīya* (*sannyāsa*) meant for all that seek release from *samsāra*. Suresvara in his Vārtika on Śaṅkara's Bṛ. Up. bhāṣya (p. 1908 v. 1144) also refutes the view.<sup>2170</sup> Medhātithi on Manu VI. 36 rejects this view (of some) by saying that the blind or cripple cannot follow the rules and practices (such as not staying in one village for more than one night) just as they cannot perform Vedic rites and hence it could not have been intended by the smṛti writers that *sannyāsa* was only for the blind and the cripple, nor can the impotent take to *sannyāsa* as no *upanayana* is performed in their case. The Mīt. on Yāj. III. 56 follows Medhātithi. The Sm. Mu. (p. 173) and Yati-dh. (pp. 5-6) quote verses to the effect that 'the son of an apostate from *sannyāsa*, one having bad nails or black teeth, one emaciated by phthisis, one devoid of a limb—these do not deserve to resort to *sannyāsa*. Similarly those who are guilty of mortal sins or are suspected of them or are *vṛāṭya*, those who have left the path of truth, purity, sacrifices, *vratas*, tapas, charity, study of the Veda and home should not be allowed to take up the ascetic life'.

One of the principal rules for a *yati* was that he was to leave wife and home and never to think of sexual matters or to revert to the life of a house-holder. Atri<sup>2171</sup> (VIII. 16 and 18) declares 'I see no penance (expiation) for that twice-born man, who, after having resorted to the duties of a celibate (*sannyāsin*), falls off from that stage; he is neither a *dvija* nor a *tūdra*, his children become *cāṇḍālas* called *Vidūra*'. Śaṅkara on V.S. (III. 4. 42) explains that these words are only intended to emphasize the great effort required to remain celibate as a *sannyāsin* and that expiations are as a matter of fact prescribed for a *bhikṣu* having sexual intercourse. Dakeṣa VII. 33 requires the king to brand on the forehead with the mark of

2170. कामकुण्डादिविषये यस्तु कैश्चित्प्रकल्प्यते । पारितोष्यं न तदुक्तमनुष्ठेय-  
कथनः । बृह. उ. भाष्यवार्तिक p. 1908 verse 1144.

2171. आच्छेदे गैहिके धर्मे यस्तु प्रकल्प्यते द्विजः । जपयितुं न यदयमिदं येन क्षुधयेत्  
आत्मज्ञां ... ये च यजमानास्तथा वा चैवं विजयन्तसि । विदूरा नाम चाण्डाला  
जायन्ते मातु संशयः ॥ अत्रि VIII. 16 and 18. The first is quoted by साङ्ख्य on  
वेदान्तसूत्र III. 4. 41.



dog's foot and banish from the kingdom a person who after becoming a sannyāsin does not abide by its rules (of celibacy &c.). It has been seen above that a man who falls away from the order of sannyāsins became a slave of the king for life (p. 185). Atri requires a sannyāsin not to stay even for a day in the place where live his father and mother, brother and sister, wife or son or daughter-in-law, his agnates or cognates or friends, or his daughter or her sons (Sm. Mu. p. 206).

Originally these injunctions about complete restraint and abandonment of sexual life and total lack of property were faithfully followed by ascetics. The great ācārya Śaṅkara was a celibate all his life, but he is said to have established four *mathas* as stated above (p. 907) for the propagation of his doctrines and philosophy at Śrīngapura (modern Śrīngerī) and other places. Pious devotees bestowed considerable donations on these *mathas*. In course of time these *mathas* went on increasing and huge properties came to be under the control of the pontiffs of these several *mathas*. There arose ten orders of *advaita* sannyāsins alone<sup>2172</sup> viz. tīrtha, āśrama, vana, aranya, giri, parvata, sāgara, sarasvatī, bhārati and purī. These ten orders are said to be the pupils in succession of the four disciples of Śaṅkara i. e. the first two of Padmapāda, the next two of Hastāmālaka, the next three of Tṛṭhaka (or Totaka) and the last three of Sureśvara. The several *mathas* at Śrīngerī, Kāñci, Kumbhakoṇam, Kudalgi, Śaṅkeśvara, Śivagaṅgā have been quarrelling among themselves as to their jurisdictions<sup>2173</sup> and their rights to claim monetary payments from the people and to exercise spiritual authority in matters of expiations, excommunication &c. To support the claims of the various *mathas* pedigrees of

2172. योगद्वयं च द्वाविंशं वेदान्तमहासङ्घः परम् । एते नाम द्वाविंशं मुख्यान् सर्वसंन्यासम् ॥ श्रीवासनपारम्पर्यविवर्धनसागरः । सरस्वती भारती च दुरी नाम त्रयोदश । श्रीशङ्ख-संज्ञया वाच्यं (वाच्यं?) नाम तस्य द्वाविंशतम् । अद्यावत् तेषां कार्यं दीक्षापारम्पर्यादिकं सद् । योगद्वयेऽपि द्वाविंशः सिद्धे सम्पन्नः परीक्षिते । quoted in रघुजिह्वा. (वासनपारम्पर्य) p. 182 and दक्षिण. सं. p. 103. Vide Wilson's 'Religious Sects of the Hindus' in Works vol. 1. (1861) p. 202, Dr. Farquhar's 'Outlines of the Religious Literature of India' (1920) p. 174 for the *daśamās* (the ten appellations of *advaita* orders).

2173. Vide Rajvade, Khaṇḍa 21 (in Marāṭhī) letter No. 190 at p. 240, dated date 1763 where the claim is made by the Karavira *matha* that its jurisdiction extends from the river Malapahārī towards the north and that the Śrīngerī *matha* has no jurisdiction in that area.



teachers <sup>2174</sup> and pupils appear to have been fabricated, no two of which agree in *toto* and in some of them Suresvara is said to have lived for 700 or 800 years. The disciples of Rāmānuja and Madhva also have many *maṭhas* of their own. Vallabhācārya (one of the great ācāryas that interpreted the Vedānta-sūtras) and his disciples do not accept the order of sannyāsa. According to them in the Kali age sannyāsa is forbidden for the seeker as it leads on to regret and worry <sup>2175</sup> (if its rules are to be strictly observed) and that the *parityāga* (abandonment) that is the essence of sannyāsa does not consist in resorting to the 4th āśrama but in behaving in the way in which bhaktas (devotees) like Uddhava acted ( vide Bhāgavata III. 4 ). Most of these maṭhas have large endowments or incomes which are spent in pomp and show (e. g. keeping golden images and paraphernalia). Very few of the heads are really learned even in ancient Sanskrit Literature in all its branches, they are impervious to modern tendencies and requirements, are obscurantists and generally oppose all ideas of reform. Only a very few maṭhas are presided over by persons who have been celibate throughout their lives. Most of them originally were householders and then took to sannyāsa. Besides the succession to the *gūḍi* is often a hole and corner affair. When the incumbent is about to die the influential and intriguing persons round him catch hold of some aspiring householder, make him a disciple of the dying sannyāsin and afterwards he is installed as the pontiff.

2174. Wilson's 'Religious Sects of the Hindus' vol. 1, p. 201 (for 29 ācāryas of Śrīgerī from Govinda, the teacher of Śaṅkara, to the present day; J. B. B. R. A. S. vol. X. pp. 573-74 for 56 occupants of the Śrīgerī *gūḍi* from Śaṅkara; and 'Shankaracharya and his school' (1923) by the late Mr. M. R. Bodas, which last (in Marathi) is a very valuable work, containing lists of pontifical succession of five maṭhas (pp. 91-103) and also the Maṭhamnyāsetu (in Sanskrit) mentioning the several maṭhas, their traditions, mottoes &c.

2174 a. ब्रह्मचार्य in his संप्रसादनिर्णय, (published by M. T. Telivala in 1918 with eight commentaries) states 'अतः कलौ न संप्रसादः पञ्चाशत्पापनाशकात् । पापशिलां भवेद्वापि वस्त्राङ्गाने न संप्रसेत् ॥ 15 ; अस्मादुक्तप्रकारेण परिवापो विधीयताम् । अथवा अदपरे स्वार्थादिति नै निश्चिता मतिः ॥ 21 ' . दुर्बोर्सा in his com. (called विवरण) on verse 15 remarks that bhaktas (those who follow the path of bhakti, devotion to Kṛṣṇa) should resort to renunciation (*parityāga*) in the way which Lord Kṛṣṇa ordered his great devotee Uddhava to follow ( vide Bhāgavata III. 4. 20-21) and not by way of sannyāsa taught by those who follow the path of knowledge 'वस्त्रादिविधिसंप्रसादस्य कलौ श्रेयसादिवत्कारं शिष्टसंप्रसादस्य चात्मवस्तुत्वात् ज्ञानमार्गे नैव संप्रसादं न कुपीत् ।'



He retains his attachment to his former family and uses a good deal of the income for his relatives and friends. Real reform of the *maṭhas* cannot come unless great improvements are made in selecting a successor. There must be several disciples, the selection must not be made on the incumbent's death-bed, representative bodies must have a voice in the selection. The heads of ascetic *maṭhas* have often come to the courts on questions about dignity, jurisdiction and properties. For example, in 3 Moore's Indian Appeals p. 198 the Śringeri Pontiff claimed a declaration that he alone was entitled to proceed on the public road in a palanquin crosswise and for an injunction restraining the *Swami* of the Lingayats from doing so; in *Madhusudan Parvat v. Shree Madhav Teertha*, 33 Bom. 278, the Śaṅkarācārya of the Śārādā *maṭha* at Dwarka sued for a declaration that the defendant was not entitled to the title and dignities of a Śaṅkarācārya and that he was not entitled to call for or receive any offerings from people at Ahmedabad or other places in Gujarat either in his assumed capacity of a Śaṅkarācārya or as a Śaṅkarācārya of the Jyotiṣ-*maṭha* (this claim was also rejected on the grounds that the suit was not of a civil nature and that the offerings were voluntary).

In *Vidya Shankara v. Vidya Narsimha*, 51 Bom. 442 (P. C.) the Privy Council had to deal with a pretty tangle of claims between four persons, the plaintiff and the defendant each claiming to be the lawful Śaṅkarācārya of Sankashwar and Karvir *maṭha* and both having selected a disciple to succeed them. These illustrations indicate how the world-renouncing ideal of conduct set forth by the great Śaṅkarācārya is honoured in modern times by those who swear by his name. They should lay to heart the words of the *Jivamuktiviveka* and the quotation in it from *Medhātithi* (pp. 158-159) <sup>2175</sup> viz. 'If an ascetic secures a *maṭha* as a fixed place of residence and thereon a sentiment of ownership arises in him his mind will be disturbed when loss or expansion of the *maṭha* takes place; therefore an ascetic should not possess a *maṭha* nor should he have vessels of gold or silver for his use nor should he gather pupils round

2175. वृत्ति निवृत्तवार्त्तायै कश्चिच्छब्दे संयाज्यवेद्यवार्त्तायै तस्मिन्मन्त्रादे सति तद्विषय-  
निवृत्तवार्त्तायै निश्चित्येत । ... यथा मठे न परिग्रहीतव्यस्तथा जीवर्त्तवार्त्तायैनां  
विशेषमन्त्रादिवार्त्तायैनामेकमपि न वृत्तिपदम् । ... मेधातिथिरपि । आत्मने वाच्यत्वेन  
संपन्नः शिष्यसंघः । शिष्याणां वृत्तायां वनेर्ष्यकानि च ॥ ... सुखदालान्पुत्रार्थं  
पत्नीं वा परिग्रहः ॥ शिष्याणां न तु आश्रयत्वं ज्ञेयः शिष्यसंघः ॥ जीवन्मुक्तिविवेक  
pp. 158-159.

himself for securing service from them or in order that they may honour him, spread his fame, or bring money to him, but he may gather disciples only for removing their ignorance.'

In J. R. A. S. for 1925 pp. 479-486 Dr. J. N. Farquhar contributes a very learned article on the organization of the sannyāsins of the Vedānta. Therein he shows how Moslem armed *fakirs* molested and even killed Hindu ascetics, how Madhusūdana Sarasvatī approached the Emperor Akbar, how failing to get complete redress he initiated ksatriyas and vaiśyas into seven out of the ten orders of sannyāsins and armed them, how these sannyāsins fought against the moslem fakirs and also among themselves, how even non-brahmin women are initiated into the *giri* and *purī* orders and how in Northern India the pure monastic orders are those of tīrtha, āśrama and sarasvatī. This innovation later on led to serious consequences. The sannyāsins and fakirs infested the province of Bengal and their incursions and depredations caused great alarm in the first days of the British rule (latter half of the 18th century<sup>2178</sup>). This shows how the rule of *ahimsā* enjoined upon ascetics became perverted. Various estimates have been made about the number of persons in India professing to lead the ascetic life. They could easily have been 10 per cent of the population, particularly in Northern India. They generally led very indolent, parasitic and dissolute lives. There are however, reasons to believe that in recent times the number of so-called sannyāsins is being substantially reduced owing to several causes. There have been swarms of monks and nuns in Christian countries also. Before the suppression of the monasteries by Henry VIII in England about 400 years ago, the number of monks, nuns and persons dependent on them was enormously large. Vide 'English monks' by Geoffrey Baskerville, p. 285, (f. n. 2) where the figures of monks and nuns in England, France and Spain at various periods are given.

According to both ancient and modern Hindu Law, when a man became a sannyāsīn, he became cut off from his family and lost all his rights to property, partition and inheritance in that family. Vas. Dh. S. 17. 52 lays down that those who resort to another āśrama (i. e. vānaprastha or sannyāsa) are excluded

2178. Vide 'Sannyāsi and Fakir raiders in Bengal' by Rai Sahab Jamini Mohan Ghosh (1930) for a detailed and interesting account.



from their share (in the family property).<sup>2177</sup> This result, however, does not follow by merely wearing the garments of a sannyāsin, but in order that this result may follow a person must have performed the necessary ceremonies for entering the order of sannyāsins. On the other hand whatever belongs to a sannyāsin such as his clothes, his sandals, his books would not devolve on his blood relations as heirs but will go to his spiritual heir (via. his pupil). Vide Yāj. II. 137 and the Mī. thereon. These rules, however, do not apply to a śūdra turning an ascetic. He does not become severed from his family by entering the order of asceticism, unless a usage to that effect is established. Vide *Somasundaram v. Vaithilinga*, 40 Mad. 846 (at p. 869), *Harishchandra v. Atir Muhamud*, 40 Cal. 545.

The most serious inroad, however, on the ideal of sannyāsa was made when people professing to be ascetics were allowed to have wives or concubines. The Vāyupurāṇa (quoted in the Yati-dharmasaṅgraha p. 108) invokes dire consequences on him who after becoming a sannyāsin has sexual intercourse, viz. he becomes a worm in ordure for 60,000 years, passes through the lives of a rat, a vulture, a dog, a donkey, a pig, a tree without flowers and fruit, a goblin and then he is born as a cāṇḍāla. The Rājatarāṅgiṇī (III. 12) records<sup>2178</sup> that when the queen of Meghavāhana built a monastery she established in a portion of it ascetics who followed the rules of conduct laid down for their order and in the other portion ascetics, who were condemnable because of their acting like householders, together with their wives, sons, cattle and wealth. In the Presidency of Bombay several cases have come before the courts about the rights of succession to Gharbhari Gosavis<sup>2179</sup> (i. e. ascetics who have a house and family). Vide *Gosain Rambharti v. Mahant Surajbharti*, 5 Bom. 682 (where it was held that a Gosavi who succeeded as a disciple to a mohunt did not forfeit his rights by subsequent marriage), *Balgir v. Dhondgir*, 5 Bom. L. R. 114, *Gitabai v. Shiebakas*, 5 Bom. L. R. 318, *Hirabharthi v. Bai Javer*, 30 Bom. L. R. 1555.

2177. अर्थात्सन्नासनात्प्राप्तम् । इति 17. 52, quoted by the Mī. on Yāj. II. 137; नैव ज्ञाने वस्तुनां पत्नीनां बहुकारिणाम् । शत्रुत्वप्रतिपत्तिरिति च यः कश्चिद्विद्वन्मन्त्रमात्रं वृद्धवर्तिनः VII. 259.

2178. अर्थे वद्विद्वत्सः शिक्षाचारसम्पादितत्वात् । अर्थे शत्रुत्वप्रतिपत्तिरिति च यः कश्चिद्विद्वन्मन्त्रमात्रं वृद्धवर्तिनः III. 12.

2179. Vide Steele's 'Law and customs of Hindu castes,' Appendix B on pp. 444-446 'Gharbaroo Gosavies' by Mr. Warden.

In the Gupta Inscriptions we have several records of a line of kings who were the feudatories of the imperial Guptas and who bear the appellation 'nṛpati-parivrājaka' (kingly ascetics). Fleet thinks (p. 95 n. 1) that the word means no more than what is conveyed by such words as 'rājarsi', but this is unconvincing. Their gotra was Bharadvāja and the founder is said to have been an incarnation of Kapila (p. 115). It is likely that the founder, after being a king, ultimately became a sannyāsin and his descendants (in the fashion poetically described by Kalidāsa) also became ascetics after adorning the throne for some time. Hence they probably came to be called nṛpati-parivrājakas. It is interesting to note that Vyāsa quoted in Sm. M. (p. 176) and Yati-dh. (pp. 2-3) forbade sannyāsa in the Kali age, though he made an exception to this extent that as long as the division of society into varṇas existed and as long as the Veda was studied so long sannyāsa could be resorted to in the Kali age.<sup>2180</sup> Nāgeśa in his Vṛātyatāprāyaścitta-nirṇaya (p. 46) makes the curious statement that according to the Sannyāsa-paddhati of Vyāsa a wise brāhmaṇa should not resort to sannyāsa when 4400 years of the Kali age will have expired (i. e. after 1299 A. D.).<sup>2181</sup> This dictum was probably due not only to the difficulties of observing to the letter the code of life sketched for sannyāsins, but also to the fact that about 1299, the whole of India was being harassed by Moslem invaders and adventurers who made the helpless sannyāsins the first target for their fanatic zeal and persecution. The Nirṇaya-sindhu (III, pūrvārḍha, end) quotes the above verse of Vyāsa and remarks that this prohibition of sannyāsa is meant to apply to sannyāsa with three dandas.

The Baud. Dh. S. II. 10, 11-30, the Baud. gr. śeṣasūtra IV. 16, the Vaik. IX. 6-8 contain the procedure of becoming a sannyāsin. That of the Baud. Dh. S. being probably the most

2180. व्यासः । अग्न्यादिषु यथाहर्षं तं यथासं पश्येत्तुम् । देवेषु तु योऽपि काली पञ्च विवर्जयेत् ॥ इति । तस्यापराह्मणस्य च एव । यावद्भर्तृविधासोऽस्ति यावदेव । वसति । तावन्त्यासोऽग्निदोषं च कर्तव्यं तु काली युगे ॥ इति । ह्युतिषु- p. 176 (वर्णाश्रम); चतिवर्त्मसम्यक् pp. 2-3.

2181. यथासंस्कृतव्रतानि यथासंस्कृतानि च । कलेर्वृद्धा वसिष्ठस्य वृद्धा वेतापति-वृद्धाः । संयासश्च न कर्तव्यो ब्राह्मणेन विज्ञाता । संयासपद्धति of व्यास quoted in नागेश'स्य व्यासतावत्प्रवृत्तिनिर्णय p. 46; also in निर्णयसिन्धु III. पूर्वार्ध end.



ancient among extant works is briefly set out below:<sup>2182</sup> After having cut the hair on the head, the beard, the hair on the body, the nails, he makes ready three sticks, a loop of strings, (a piece of cloth as) a water strainer, a jar and a bowl. Having taken these he should go to the end of his village, or to the extremity of the boundary of his village, or the fire-hall; he should partake of clarified butter, milk and curds (mixed together) and should fast or drink water. Then he should recite the vyāhrtis separately preceded by 'om' and followed by the words 'I enter the Sāvitrī' and by one *pāda* of the sacred Gāyatrī and then all together.<sup>2183</sup> Before sunset, he heaps fuel on the gārhapatya fire (if he has maintained Vedic fires), brings the anvāharyapacana (daksināgni) to the spot, takes the flaming āhavanīya fire out of the gārhapatya, melts clarified butter on the gārhapatya, cleanses it (with blades of kusa), takes four portions of the butter in the spoon called 'śruc' and offers in the āhavanīya fire on which fuel-sticks have been heaped a full oblation (i. e. whole spoonful) four times saying 'om svāhā'. This is called Brahmānvādhāna (putting fuel-sticks on fire for securing knowledge of *brahman*). Then in the evening after agnihotra has been offered, he straws grass to the north of the gārhapatya fire, places on the grass sacrificial vessels in pairs with the upper parts turned downwards, spreads darbha grass to the south of the āhavanīya fire on the seat meant for the brahmā priest, covers it with black antelope skin and remains awake the whole of that night. Then he rises at the time (muhūrta) sacred to Brahmā and offers agnihotra in the early morning at the proper time. Then after covering the part of the altar called *prāthyā* and bringing water he prepares an offering for Agni Vaiśvānara cooked on twelve pot-sterda. That well-known *igī* will be the last he will perform. Afterwards, he throws in the āhavanīya fire those sacrificial vessels which are not made of stone or earth. And throwing the two *arāpis* (the wooden logs by the friction of which fire was

2182. The central ideas of the ceremony are the renunciation of all worldly ties, contempt of the world and all earthly riches, a life of *śhīṭas* and contemplation on and realization of the Absolute Brahman. The summary is close to the original, only omitting a few quotations, a few repetitions and some matters that have already been dealt with.

2183. He will say ' ओ ऋ सावित्री ऋषिनामि नमस्तस्मिन् ऋषेण्यम्, ओ नमः सावित्री ऋषिनामि नमः ... महि । ओ नमः सा ... ऋषिनामि नमः ... नमः and lastly ओ नमः नमः सावित्री ऋषिनामि नमः ... नमः. Vide *बौ. ध. ध.* II. 10. 14-17. This is called *सावित्रीविधेय*.



produced for vedic rites) into the gārhapatya fire with the words 'may you two be of one mind with us' he (mentally) deposits the three fires in himself. Repeating the mantra 'yā te agne yajñiṃśa tanūr' (Tai. S. III. 4. 10. 5) he inhales the smell of the smoke of each of the three fires thrice. Then standing within the sacrificial enclosure he says thrice in a low voice and thrice aloud the words 'om bhūh, bhuvah svaḥ. I have entered the order of sannyāsa (lit. I have abandoned), I have entered the order of sannyāsa, I have entered the order of sannyāsa'. Lastly he pours out as much water as will fill his joined hands saying 'I promise that no injury will proceed from me to any creature'. He must henceforward restrain his speech. He holds his staff saying 'thou art my friend, protect me'. He takes the *śikya* (loop of strings) with the words 'yadasya pāre rajasah' (Tai. S. IV. 2. 5. 2); he takes the cloth for straining water with the text 'yena devāḥ pavitreṇa' (Tai. Br. I. 4. 8 and Nirukta V. 6); he takes the water jar reciting 'yena devā iyoṭisordhram' (Tai. S. V. 7. 2. 3); he takes the bowl after reciting the seven vyāhrtis. Taking with him the staffs, the loop of strings, the cloth as a water strainer, the water-pot and the bowl he goes to a place where water can be had, bathes, sips water and sprinkles himself (performs *mārjana*) with the Surabhimati<sup>2184</sup> verse (dadhi-krāvno, Rg. IV. 39. 6), with Ablingā verses, Vāruṇi verses, Hiranyavarṇā verses (Tai. S. V. 6. 1. 1=Atharvaveda I. 33. 1-4) and Pāvamāni verses (Rg. IX. 1 &c.). While still in the water he performs sixteen prāṇāyāmas after (mentally going over) the Aghamarṣana verses (Rg. X. 190. 1-3), comes out of the water on the bank, wrings his garments, puts on another pure (washed) garment, sips water, takes the cloth for straining water with the words 'om bhūr bhuvah svaḥ' and performs *tarpana* to the seven<sup>2185</sup> vyāhrtis. He then fills his joined hands with water and performs *tarpana* to the Manes just in the same way as he did to the gods, then he worships the sun with the two verses 'uda tyam' (Rg. I. 50. 1) and 'citram' (Rg. I. 115. 1). He then offers *tarpana* to the Ātman (self) with 'the syllable om is *brahma*; this light (the sun) that diffuses warmth is indeed

2184. Vide note 755 for Surabhimati, Ablingā and Vāruṇi verses. The Tai. Br. III. 9. 7 calls Rg. IV. 39. 8 Surabhimati.

2185. The *tarpan* will be in the form ओं दूतर्पणम् and so on for दूतः, रघुः, महः, अगः, अमः, सवम्. This is देवतर्पण. The विदुषर्पण will be ओं वः रघवा, ओं दूतः रघवा and so on.



brahman; this which gives warmth is indeed the Veda; this indeed that sheds warmth is the (proper) object of knowledge'; then he worships the *Ātman* with the words 'the Self is brahman, it is light'. Let him repeat the Gāyatrī verse one thousand times or an unlimited number of times. Repeating 'om bhūrbhuvah svah' he takes up the water strainer (cloth) and fetches water. Let him not thereafter perform *ācamana* with water that has not been drawn up (from a well), which has not been strained<sup>2186</sup> and which has not been completely cleansed. Let him not wear thereafter whitegarments. He may carry one staff or three. He has to keep the following vows: abimśā (abstaining from injury to any creature), truthfulness, not depriving others of any property of theirs, continence, and liberality. There are five minor vratas (vows) viz. absence of anger, waiting upon the guru, avoidance of carelessness (or rashness), cleanliness, purity in food. Then follow rules as to begging for alms (some of them are at pp. 933-934 above). When he returns from begging, he places the alms in a pure spot, washes his hands and feet and announces (the alms) first to the sun with the verses 'udu tyam' (Rg. I. 50. 1) and 'oitram' (Rg. I. 115. 1); he also announces the alms to brahman with the text 'brahma jajānam' (Tai. S. IV. 2. 8. 2 = Atharvaveda IV. 1. 1). It is declared (in Vedic texts) that after the *brahmūdhāna* the sacred fires are contained in the sacrificer himself; his prāṇa, apāna, vyāna, udāna and samāna represent the five fires gārhapatya, anvāhāryapaśana (dakṣiṇagni), āhavantiya, sabhya and āvasathya. These five fires indeed abide in the *Ātman*; he, therefore, offers (the oblations) in the *Ātman* only. This sacrifice offered in the soul, which is centred in and based on the *Ātman*, leads the soul to bliss. Giving compassionately portions of the alms to creatures and sprinkling the remainder with water, he should partake of it as if it were some medicine. After he has eaten and taken *ācamana* he worships the sun with the Jyotiṣmati<sup>2187</sup> verse viz. 'ud vayam' (Rg. I. 50. 10) after inaudibly muttering the

2186. Vide Mann VI. 45 for straining water. 'Liberality'—the ascetic has *ex hypothesi* no property, but his *tyāga* may consist in imparting knowledge and giving his men, or books to the needy.

2187. Rg. I. 50. 10 is *उद वयमग्निं यजोविष्णवेत्युद वयम्*. It contains the word *यजि*; and is therefore styled *यजोविष्णुमति*. Bühler is inaccurate in holding the verse 'udvayam' as different from Jyotiṣmati (vide S. B. E. vol. 14 p. 281). The words *यजो विष्णवेत्युद वयम्* are also *यजोविष्णुमति* 19. 50. 1.

two texts 'vān me āssu' (Tal. S. V. 5. 9. 2) and 'nasoh prāṇaḥ' (Tal. Ar. X. 72). Let him eat food given without asking, regarding which nothing has been settled beforehand and which comes to him by chance and so much only as is necessary to support life.

Now they quote the following rules for the case where the teachers explain the Upaniṣad 'standing (in the day), keeping silence, sitting (at night) in the posture<sup>2187</sup> of crossed legs, bathing thrice a day, he shall subsist entirely on rice grains, oil-cake, food from barley, sour milk and milk'. It is declared in Vedic texts 'on that occasion he shall keep strict silence and converse as much as is necessary with the teachers deeply versed in the three vedas, with ascetics or other learned persons in the several āśramas, after pressing the teeth together, all the while contemplating on what he hears, but not in such a way as would cause a breach of his vow. He may keep only one of the rules out of the three viz. standing (in the day), rigid silence and sitting with crossed legs (at night) and not all together. Eight things do not cause him who is intent on vows as above to break his own vow viz. water, roots, clarified butter, milk, sacrificial food, the wish of a brāhmaṇa, an order of his guru, and medicine. Let him mutter the mantras in the evening and morning that are repeated in the Agnihotra. He should perform his evening sandhyā adoration with mantras addressed to Varuṇa<sup>2188</sup> and in the morning with those addressed to Mitra (Rg. III. 59). It is declared in the Veda 'limited in number are the *ṛk* verses, the *sāmans* and the *yajus* formulæ, but there is no limit to this that is *brahma*.' In this way (i. e. repeating om) the ascetic may give up the rest of the Veda, but should stand firm by the root of the Veda (viz. om). The Veda is the tree and its root is praṇava (om). He should meditate on 'om'. Prajāpati has declared that praṇava leads on to union with *brahman*. Let him cleanse the vessel of *brahman* with seven vyāhrtis.<sup>2189</sup>

2187 a. वीरसन is defined as 'एकं पादनैकस्मिन् निमग्नोती तु संस्थितम् ; द्वारलिङ्गयोगे वीरसनमुवाचुः' कालिदास in रुद्रवै 13. 52 refers to this posture in योग.

2188. The Vāroṇī verses meant here are the three verses वज्रिदि occurring in Tal. S. III. 4. 11. 8 and the Maitrī verses are the three verses मित्रव चर्चनीयुते, मित्रे जगाम, ए स मित्र in Tal. S. III. 4. 11. 5.

2189. अङ्गनाजन may mean the bowl for alms or the body of the ascetic. This shows that besides 'om' he should also frequently recite the seven vyāhrtis.



Among medieval works the Smṛtyarthasāra (pp. 96-97), the Sm. M. (pp. 177-182), the Yati-dh. (pp. 10-22), the Nirṇaya-sindhu (III. Uttarārdha pp. 628-632), the Dharma-sindhu give various detailed procedures. Many of the medieval works and manuals (paddhatis) on saṁnyāsa frequently refer to a work called Brahmānandī, which I have not been able to secure. The procedure in the Dharmasindhu contains the following elements. Saṁnyāsa is to be resorted to in the northward passage of the sun and for a man who is about to die even in the southward passage. He should find out a teacher possessed of the virtues of quiescence and note for three months the duties of ascetics in his company, should purify himself with *japa* of the sacred Gāyatrī, Rudra mantras and by Kuśmāṇḍa homa (for which see Tal. Ār. II. 7). He should then make a saṅkalpa<sup>2190</sup> after reciting the place and time on a *rikṭā tithi* and should perform the *prāyaścitta* of *catuḥkṛcchra* by giving a cow or money for each as stated above (pp. 199-200). Then he should begin to perform on the 11th or 12th day 16 śrāddhas of himself and sapindkarana. Then he is to perform eight śrāddhas (vide above p. 932) and *tarpaṇa* as a subordinate part (*aṅga*) of these eight śrāddhas. On the day these eight śrāddhas are performed or on the next day he should shave off the whole head after keeping six hairs out of his top-knot, pare his nails, then take his bath, then he is to donate to brāhmanas and his sons all his wealth except his wearing apparel and the materials for *homa*. The garments he is to wear should be dyed with red chalk; he should secure a bamboo staff as high as his head &c. and as thick as his finger and brought by a brāhmana; that staff should be sprinkled over with water from a conch to the accompaniment of 'om', the *puṣpa* hymn (Bg. X. 90) and such names (of Viṣṇu) as Keśava. He should also keep ready a water jar, a strip for his loins and a garment to cover his body and a wallet and *pādukās* (sandals). He should declare his resolve (saṅkalpa) to become a paramahansa and perform the worship of Gaṇeśa, puṇyāhavācana, worship of mother goddesses and Nāndī-śrāddha. He should then perform *japa* by saying 'namah' to Brahmā (in the dative), Viṣṇu, Rudra, Sūrya, Soma, Ātman, Antarātman, Paramātman and also repeat the first *pādas* of each of the four

2190. Vide p. 267 above for रिक्तानिधि. The सङ्कल्प will be मन करिष्यमाण-  
मन्त्रादिध्यानार्थं यतः कुम्भाम्बुदे प्रपदिष्वं मरिचकुम्भं साधुदासापैत्रैकमेवित्युपहारा-  
द्वाराधरित्वे कुम्भमन्त्रादौ निमित्तकं कुर्ये विद्वन्मो दातुमाप्नुते ।



Vedas. He should then eat three handfuls of barley flour with 'om' and touch his navel. He should then sip thrice clarified butter or water mixed with milk and curds repeating the mantras 'trivṛd-asi', 'pravṛd-asi', 'vivṛd-asi' (all three in Vaj. S. 15. 9) and then drink water with the mantra 'may the waters purify' (Tai. Ār. 10. 23), then perform ācamana and declare his resolve to fast. Then comes Sāvitrīpraveśa (as in Baud. above); then he should kindle his grhya fire or if he has no grhya fire then he should bring domestic fire with the mantra 'preto divi' (Rg. VII. 5. 37) and kindle it with the three mantras 'tat savituh', 'tām savituh' and 'viśvāni deva' (Rg. III. 62. 10, Vaj. S. 17. 74, Rg. V. 82. 5). Then comes brahmānyādhāna before sunset (see above p. 954). He should thereafter perform evening sandhyā adoration, homa and vaiśvadeva and keep awake the whole night near the fire. Then the next morning after the daily homa and Vaiśvadeva he should offer a mess of cooked food to Agni or Vaiśvānara and perform the homa to prāṇa and others, the puruṣasūkta homa and Virajā homa. The Virajā homa is a lengthy performance and the principal elements in it are: the offering of 40 oblations of each out of the three viz. fuel-sticks, boiled rice and clarified butter after repeating certain formulae such as 'may my five prāṇas be purified, may I be light (illumination) free from *rajas* (the principle of activity or obstruction) and from evil, svāhā; this is for the prāṇa and the rest, it is not mine.' In this way oblations are offered to five senses, the mind, *buddhi*, seed, thought and saṅkalpa, to the constituents of the body, to the several limbs of the body (head, hands and feet &c.), to *puruṣa* and others, to the five elements, to the five guṇas of the elements, to the five kośas (sheaths) and several others. Then an oblation of *śīya* is made to Prajāpati. Then he should recite the Puruṣa hymn (Rg. X. 90) and the first sentences of the four Vedas, offer oblations to Agni Svīṣṭakṛt, distribute gifts to students and others, he should burn his wooden utensils in his grhya fire if he has kept one and donate the metal vessels to his guru, then he should deposit the fire in himself by reciting 'ayam te youth' (Rg. III. 29. 10) and 'yā te agne yajñiṣā' (Tai. S. III. 4. 10. 5) thrice and should face and take in the blaze and warmth of his grhya fire, should take a black antelope skin and leave his house. He should give blessings to his sons and other near relatives and bid good-bye to them with the words 'to me belongs no one nor do I belong to any one.' Then he should go to a reservoir of water, take in his folded hands water and offer it



to all gods with the hymn Rg. X. 103 (1-13). He should declare a resolve to resort to *sannyāsa* for the realization of *brahman* and offer three handfuls of water in the reservoir. He should then discharge water into the reservoir from his joined hands saying 'I have given up the hankering for sons, wealth, worlds and for everything, may there be safety to all creatures from me, *svāhā*.' Then he should again declare that he has abandoned everything, all pleasures, all sentiments of anger &c., all joys of flowers, scents, dancing and music, all duties of *varṇa* and *āśrama* &c.; he should also declare 'I shall not cause any injury to any creature in thought, word or by the body; may all creatures have no fear of me.' He should think of the sun and other gods as witnesses to this declaration and standing in navel-deep water should again perform the *Sāvitrīpraveśa* and offer water in declaring 'I have risen beyond the desire for sons, worlds and wealth and shall practise begging.'

After this comes the utterance of the *praiśa* (the call or direction). In a low, moderate and loud voice the entrant should declare 'om, *bhūh*, I have given up everything, om *bhuvah*, I have ....., om *svah*, I have....., om *bhūr bhuvah svah*, I have given up everything' and should discharge water in the reservoir of water with the words 'may there be no injury to all creatures from me, *svāhā*.' He should pluck out the top-knot, take out his sacred thread and hold them in his hand and offer them in water with water with the words 'water is indeed all deities, I sacrifice (the top-knot and sacred thread) to all gods, *svāhā*' and then he should send up a prayer to *Vāsudeva*. Then he should remove his wearing apparel and walk five steps with his face to the north. Then the *ācārya* should bow to the entrant and should hand over to the latter a piece of loin cloth and upper garment and a staff. The entrant should wear them and hold the staff with appropriate mantras and also a water jar and an *āsana* (a seat). He should then hold a fuel-stick in his hand, bow to his guru, sit down in the eagle posture and make a request to the guru in the words 'Oh teacher, who are like the Lord of the Universe to me, save me who am scorched by the fire of *saṃsāra* and who am bitten by Death; I have thrown myself on your mercy' and also repeat the verse '*yo brahmānam*' (*Svettāvatara Up. VI. 18* quoted in note 856 above).<sup>2181</sup> Having

2181. The verse यो ब्रह्मणः...समुद्धर्तुं जगज्जई मयसे (Śvetāśvatara Up. VI. 18) is very appropriate to the occasion.



waited upon the guru with these words and placing his right knee on the ground, he should clasp the feet of his guru and should say 'teach, Sir, *brahma* to me.' The guru should contemplate on his soul as *brahman*, should recite over a conch full of water the sacred syllable 'om' twelve times, should pour the water from the conch on his disciple, should recite the propitiatory verse 'śam no mitrah' (Rg. I. 90. 9), then lay his hand on the head of the disciple, should recite the *Puruṣa* hymn (Rg. X. 90), should place his hand on the heart of the disciple and mutter the mantra<sup>2192</sup> 'I place thy heart in disciplined obedience to me,' the guru should then mutter in the right ear of the disciple the syllable 'om' and should enlighten him about the significance of 'om' and of *pañcīkarana*; <sup>2193</sup> he should then impart to the disciple one of the four great Vedānta sentences (*mahāvākya*) 'prajñānam brahma' (Alt. Up. III. 3), 'ayam ātmā brahma' (Br. Up. II. 5. 19), 'tat tvam asi' (Chān. Up. VI. 8. 7), 'aham brahmāsmi' (Br. Up. I. 4. 10) in accordance with the tradition of his school and enlighten him about the meaning thereof. Then he should give to the disciple a name ending in *tīrtha*, *śrama* &c. according to the tradition of his order. Then the guru may bring about what is called *paryāṅkaśauca* and give to the disciple the *yogapatā*.

The *paryāṅka-śauca* (purification by being seated on a stool &c.) may be briefly described. On an auspicious day a householder seats the ascetic in front of him on a wooden stool or seat, places five heaps of earth to his left and also to his right and also pure water on both sides. Then the householder simultaneously washes the two knees of the ascetic with water and earth from the first heap of earth on the left. Then he should wash his own left hand with earth and water taken from the half of the first heap on the right and with the remain-

2192. मन मते हृदयं ते दद्यामि मन चित्तमनुविधं ते अस्तु । मन वाचनेदवतो ब्रह्म ब्रह्मसिद्धिं विबुधस्य नमसि । This occurs in आश्व. सू. I. 21. 7 and पर. सू. II. 2 in उपनयन where the teacher addresses the boy in these words. The same words are addressed in the marriage rites by the bridegroom to the bride, as e.g. in Pār. gr. I. 8 (where ब्रह्मसिद्धि is substituted for ब्रह्मसिद्धि).

2193. पञ्चीकरण is a Vedānta doctrine analogous to विबुधकरण (which occurs in the Chān. Up. VI. 3 and 4 and V. S. III. 4. 20). Vide the वेदान्तसार for it and the work called पञ्चीकरण by Śaṅkarācārya (in Benares Sanskrit series).



ing half of the first heap on the right he should wash both his hands seven times with the same water. With the second heap on the left he should wash simultaneously the two thighs (*janghā*) of the ascetic four times and with one half of the second heap on the right he should wash his own left hand seven times and with the other half of the second heap (on the right) he should wash both his hands four times. The ankle, the upper part of the foot and the lower part (sole) of the foot of the ascetic are respectively washed with the third, fourth and fifth heap on the left and his own left hand and both hands are washed a certain varying number of times with 3rd, 4th, 5th heaps on the right.

The *yogapaṭṭa* (lit. the cloth of *yoga*, union with Spirit) is given in the following way: After the ascetic has undergone *pariyāśaṣauca*, he should cleanse his waist, wear a string round his waist and his loin cloth and cover his waist with a piece of cloth. He should then sit with his guru's permission on a high seat and should propound some Vedānta topic in the presence of the persons assembled. The ascetic guru should sprinkle on the head of his ascetic disciple water from a conch to the accompaniment of the Purusa hymn (Rg. X. 90), should honour him by offering clothes, sandalwood paste, flowers, incense, lamp and *naiṣadya*. He (the guru) should hold a piece of cloth over the head of the disciple, recite along with the other *yatis* the chapter called *Viśvarūpa* (11th chapter of the *Bhagavadgītā*) from the 15th verse to the 33rd verse. He should then give the name already determined upon to the disciple and say to him 'Henceforward you may admit to *samnyāsa* one who is eligible for it, initiate him and give him the *yogapaṭṭa*.' Then the disciple bows to the *yatis* older than himself. Then the guru gives to the disciple a waist-thread and a staff marked with five *mudrās* and should offer his own salutation to the disciple according to the tradition of his order. Other ascetics and house-holders also should bow to the disciple, who should only repeat the word '*Nārāyaṇa*,' should leave the high seat and seat his guru thereon, should bow to the guru according to the rules of the order and to the other ascetics.<sup>2194</sup>

2194. Vide Dharmaśāstra III (Śāntarātra), Yati-śb. pp. 102-103 for *yogapaṭṭa*.

The Jābālopaniṣad (5)<sup>2195</sup> allows saṁnyāsa to those even who are suffering from disease and are about to die, all that is required being that they should declare in words and resolve in their mind to enter the order of saṁnyāsa. No extensive ceremonial is required. Āngīras and Sumantu quoted in Sm. M. ( pp. 174 and 182 ) state 'when a man is shattered by old age or harassed by his enemies or is suffering from ( an incurable ) disease he may resort to saṁnyāsa by merely uttering the *praiṣa* ( vide above p. 960 ) and no further rites would be absolutely necessary. He should recite thrice in the morning, at noon and in the evening, ' I have given up everything ( or entered upon saṁnyāsa ) ' and further say ' I forswear whatever action I may have done through ignorance, indolence or carelessness; I shall cause no harm to creatures with my hands or feet, with my speech, body or mind; may all creatures have no fear from me.' The Dharmasindhu ( III, uttarārḍha ) says that in this saṁnyāsa for those at the door of death the absolutely essential elements are the resolve ( saṁkalpa ), the uttering of the *praiṣa* and the giving of the promise of non-injury and the rest of the rites may or may not be performed according to circumstances. Even now such a saṁnyāsa ( called āturasaṁnyāsa ) is sometimes resorted to by religious-minded men in *extremis*, the only essentials gone through being *saṁkalpa* ( declaration of resolve ), *keśura* ( tonsure of the head ), *sāvitrīpraveśa* ( described above at p. 954 ) and *praiṣocāra* ( utterance of *praiṣa* ).

One question on which controversies have raged from very ancient times is whether an ascetic should give up his top-knot and sacred thread also. The Jābālopaniṣad<sup>2196</sup> (5) states

2195. यथातुरः स्वात्मनसा वाचा संवसेत् । जाबालोपनिषद् 5 ; आतुराणां च संवसासे च विधिर्नैव च क्रिया । यैवमार्गे ससुधार्य संवसासे तत्र दूरयेत् । संवस्त्वोहमिति ब्रूयत्सवसेत्तु धिबु कमत् । अत्रिपार्षदु जिलोकात्मा शुभाशुभविप्रसूतये ॥ परिक्रिद्वन्धकं कर्म कुलमज्ञानो मया । यथादालस्वदोषाद्यसत्तर्हि संवसामप्यहम् ॥ एवं संविनय दृष्टेभ्यो वृथाद्वनपद्विनाय । बहुभ्यो कार्म्यं निरहबाहं ( विहरबाहं ? ) ब्रह्मायमानसैः । करिन्ने वानिनां विनां यानिनाः सन्तु निर्भयाः ॥ सुमन्तु quoted in स्मृतिषु, p. 174; vide एतत्तत्त्व, सं. p. 2 for a similar quotation from Āngīras. The पर. मा. I. 2. p. 149 quotes the verse आतुराणां च संवसासे as from महाभारत.

2196. अथ हेनमोचिः यत्पञ्च पाञ्चकर्मं कृष्यामि त्वा पाञ्चकर्म अथज्ञोपवीतं कथं ब्राह्मण इति । स होवाच पाञ्चकर्मः । ब्रह्मेवास्य सद्यज्ञोपवीतं च आज्ञा । जाबालोपनिषद् 5 ; तत्र वरमहंतायां ... विदुषे कमण्डलुं शिख्यं वाचं जलपानिर्बं शिलां पञ्चोपवीतं च दूरयेत्तत्तर्हि च स्वाहोपपन्तु परिपक्वाणामनन्विच्छेत् । जाबालोपनि. 5. This is referred to in वेदान्तकल्पतरुपरिचय p. 641.



that Atri asked Yājñavalkya how a man who did not wear a yajñopavīta (when he became an ascetic) could still be a brāhmaṇa and that the great sage replied that in the case of the ascetic the Self was his yajñopavīta and the same Upaniṣad (6) states that the paramahansa is to abandon in water the three dandas, the water-jar, the śikya, the begging bowl, the water-strainer, the topknot and yajñopavīta and should be a seeker after the Self. In the Aruṅka Up. (2) it is said<sup>2197</sup> that he should discharge his yajñopavīta on the earth or in water and that he should give up his śikhā and the sacred thread. Śaṅkara in his bhāṣya on Br. Up. III. 5. 1 sets out at some length the arguments and the authorities on both sides and ultimately gives it as his own view that the sacred thread and śikhā should be given up by the ascetic. Vīśvarūpa on Yaj. III. 66 also discusses this matter and propounds the same view. On the other hand Vṛddha-Hārta<sup>2198</sup> VIII. 57 declares 'if an ascetic gives up the acts peculiar to brāhmaṇas, viz. keeping a topknot and wearing a sacred thread, he becomes a cāṇḍāla while alive and is born a dog after death.' The Jīvanmuktivivēka (p. 6 ff.) and Par. M. I. part 2, p. 164 ff. discuss this point and arrive at the same conclusion as Śaṅkara. The Mī. on Yaj. III. 58 gives an option. In modern times samnyāsins give up these two.

Some special rules are laid down about the *dhruka* (daily rites) of ascetics.<sup>2199</sup> They have to perform śauca, brushing the teeth, bath, just as house-holders have to do. Manu V. 137 (= Vas. Dh. S. VI. 19, Viṣṇu Dh. S. 60. 26, Śaṅkha 16. 23-24) says that forest hermits and ascetics have respectively to perform three and four times as much śauca (bodily purification) as house-holders. As to food, it has already been seen (p. 935) that they are to eat only once and only eight morsels. Ascetics have to worship Puruṣottama (i. e. Vāsudeva with his four forms), Vyāsa (with his four pupils, Sumantu, Jaimini, Vaiśampāyana, Pāila), the Bhāṣyakāra Śaṅkara (with his four pupils) and so on. Certain rules are laid down for an ascetic as regards

2197. तं होवाच यज्ञोपवित्तव द्रुपदमातुन्यवधत्वादिम् शिष्या यज्ञोपवीतं धार्य स्वा-  
वर्षां ..... ब्रह्मार्चं च विदुजेत् । ..... पृथग्यो ब्रह्मचारी वा वानप्रस्थो वा उपवीतं  
यज्ञोपवित्तं वा विदुजेत् । आह्निकोपनिषत् 1-2.

2198. शिष्यापञ्चोपवीतादि ब्रह्मकर्म वनित्यपजेत् । स जीवसेव चन्दादो मुक्तः श्वागो-  
विजापते ॥ द्रुपदारी VIII. 57.

2199. Vide Yati-Dh. p. 35 for details of the daily worship by ascetics.



giving and receiving honour or salutation. An ascetic should bow to gods and to older ascetics who act according to the rules of their order, but should not offer *namaskāra* to an house-holder even if the latter be well-conducted. If another person bows to an ascetic, the latter should not pronounce any benediction but should only utter the word<sup>2300</sup> 'Nārāyaṇa.' When an ascetic (even one who has taken *saṃnyāsa* on his death-bed) dies, he is to be buried and not cremated. No mourning is to be observed for a *gṛhi* when he dies (Atri 97) and no *śrāddhas* are to be offered on his death except the *pārvana* on the 11th day after death (vide Aparārka p. 538). If an ascetic hears of the death of his son or any other relative, he does not become impure and has not to bathe but on hearing of his mother's or father's death he has to bathe, though he observes no mourning<sup>2301</sup>.

According to the theory of Dharmaśāstra, the king is not only the head of the civil administration and the fountain of justice, but he is also the final controlling authority in preserving religious and spiritual institutions, he is to see that people follow the dharma, to punish them for breaches of the religious and spiritual codes and to see to the administration to them of appropriate penances. In short, he is also the Defender of the Faith. Vide Gant. XI. 9-11, Viṣṇu Dh. 8. III. 2-3, Nārada (prakīrṇaka) verses 5-7, Yāj. I. 337 and 359, Atri 17-20, Manu VII. 13. But he regulated spiritual and religious matters not by his arbitrary authority but on the advice of his *purohita* and ministers and after taking the opinion of the assemblies (*pariṣat*) of learned men. Whenever difficult questions arose about the validity of anything from the religious point of view or about penances for lapses, or about excommunicating or outcasting a man the opinion of the assembly of learned men was sought. Therefore, detailed rules are laid down in the Dharmaśāstras and smṛtis about the constitution of *pariṣads*. In modern times, the British Government being neutral in matters religious or ecclesiastical, the ascetic heads of the various *maṭhas* have been in the habit of assuming to themselves jurisdiction

2300. स्वधर्मस्यान्यत्रोक्तं कुर्यात् त्वेषां च व्रजयेद्यतिः । साध्वनाभिमितं किञ्चित् व्रजत-  
मपि न वरेत् । अयं ब्राह्मणमाधुर्कं सदाचारस्तनयिष्ठम् । साधुवृत्तं दृष्ट्वा तर्ह्य न वमस्वेत्  
कचिद्यतिः ॥ हारीजः, धर्मसं न यतिर्द्वेषादुक्तिर्ये भ्यासमाजनात् । नारायणेति च ब्रुवाय नराय  
विबुद्धये ॥ अति, both quoted in स्मृतिमु. p. 206.

2200 a. Vide संप्रदायपद्धति of जेरी ब्रड्ग्रेव (extracted from his work  
called *व्यासभारति*, D. C. No. 119 of 1882-83) folio 51 a 'न इत्यादनाचरे-  
जिह्वाः पुत्रादिनिधने ह्यते । विदुनादुक्तं ब्रुवा इत्यानाप्युपपत्ति साम्बरम् ॥'.



over persons professing to follow their dogmas in ecclesiastical matters such as prescribing penances for lapses, settling disputes between castes, and deciding upon questions of outcasting. A few words must be said about the *pariśads* and about the claims of the Śaṅkarācāryas ( the modern heads of maṭhas ) to regulate religious matters affecting their followers.

Among the oldest texts on this point is the one contained in the Tai. Up. I. 11. viz. the exhortation of the teacher on the eve of the student's departure at the close of his studies.<sup>2201</sup> ' If you have hereafter a doubt about any rite or about a course of conduct, you should behave in the way in which the brāhmanas of your place, who are thoughtful, intent (upon doing their duties), act spontaneously ( without being urged by any one ), are not hard-hearted and have an eye only to dharma ( and not to *kāma* or *artha* ) will behave. The same holds good about your conduct towards persons charged (generally falsely) with sins or lapses'.

The words ' sabhā ' ( Rg. X. 34. 6 ) and ' samiti ' ( Rg. X. 97. 6 ) occur even in the R̥gveda but their exact significance is doubtful and the former word at least seems to bear the sense of ' gambling hall ' in some passages. In the Upanisads, however, the words samiti and pariśad assume a more definite sense, meaning ' an assembly of learned men in a particular locality '. The Chān. Up. V. 3. 1 states that Śvetaketu Āruṇeya<sup>2202</sup> repaired to the assembly ( *samiti* ) of the Pāñcālas ( where Pravāhana Jalvaḥ put him five questions of a metaphysical and esoteric nature ). The Br. Up. VI. 2. 1 when narrating the same episode employs the word ' pariśad '. These passages establish that in the times of the Upanisads there were assemblies of learned men where intricate questions were discussed. Gaut. 28. 46 prescribes just as the Tai. Up. I. 11 does that in matters about which there is no certain rule ( or there is doubt ) one should do what is commended by respectable persons not less than ten in number, who are clever in discussion and are above covetousness.<sup>2203</sup> The Āp. Dh. S. I. 3. 11. 34 declares that holidays other

2201. अथ यदि ते कर्मविधिकिम्मा वा वृत्तविधिकिम्मा वा स्वात् । वे त्व माह्वणाः सौमर्शिनः । कुला आयुजाः । अमुला धर्मजानः । सुः । यथा ते त्व वर्तेस्व तथा त्व वर्तेथाः । अध्याप्यारुणतेषु । वे त्व माह्वणाः ... तेषु वर्तेथाः । ते. उप. I. 11. अध्याप्यतेषु may mean ' about those matters on which there are positive Vedic texts '.

2202. श्वेतकेतुर्वाचनेयः पञ्चालानां समितिमेयाय ते ह महाह्वयो जैवलिवपाह । उा. उप. V. 3. 1 ; श्वेतकेतुर्वाचनेयः पञ्चालानां परिषद्माह्वजान । बृह. उप. VI. 2. 1.

2203. अनाज्ञाते द्वावरे सिद्धैकविंशतिरुच्ये प्रज्ञास्ते कार्यम् । गौ. 28. 46 ; यथोक्त-मग्नयुतः परिषदः । आप. ध. सू. I. 3. 11. 34.



than those stated by him may be observed as settled by *pariṣads*. The Baud. Dh. S. II. 1. 44-45 prescribes "the relatives of a brāhmacāri who is guilty of sexual intercourse should empty a water pot in the *pariṣad* and the offender should confess 'I, so and so by name, am guilty of such and such a misdeed' and that after the erring person has performed penance and when he has touched water, milk, ghee, honey and salt, the brāhmaṇas should ask him 'have you performed the penance?' The other shall then reply 'yes'; then they shall admit him who has performed penance to all sacrificial rites making no difference between him and others."<sup>2204</sup> This clearly establishes that at least five centuries before the Christian era it was the privilege of the assembly of the learned brāhmaṇas to administer penance to a sinner and then restore him to all rights of inter dining and other social intercourse. Vas. Dh. S. I. 16 declares 'there is no doubt that whatever persons who have studied dharmaśāstra and the three Vedas expound as purifying themselves and others is the proper dharma.' Ap. Dh. S. I. 1. 1. 2 declares that the conventions of those that know dharma are the authoritative standard (of conduct for ordinary men). When the *smṛtis* declare that Veda, *smṛti* and the usages of *śiṣṭas* are the three sources of dharma (e.g. Vas. Dh. S. I. 4-5) they convey that *śiṣṭas* can and should determine from time to time what is religious conduct. When Bṛhaspati enjoins that doubts about dharma should not be settled by blindly following the letter of śāstras, but that logic and reasoning should be employed, he strikes the true note of the spirit of the ancient sages.<sup>2204a</sup> Vide also Manu XII. 106 and Gaut. XI. 23-24 for the importance of *tarka* in settling matters of dharma. Manu XII. 108 states 'if one were to ask how one should act in matters of dharma on which no express rule is declared in this work, the reply is that in such cases what is declared to be a proper rule of conduct by respectable (*śiṣṭa*) brāhmaṇas would undoubtedly be the dharma.' Yāj. III. 300 requires that a person guilty of a sin or lapse should declare it to an assembly of learned brāhmaṇas and undergo such *vṛata* (penance and

2204. अधारय ज्ञातव्यः परिषद्व्याप्तं विनयेपुरस्तादभित्यंश इति । चरित्वायः पचो वृत्ते मयुः लक्षणमिष्टारम्भवर्तं जाह्नवेः सुमुखरितं स्वदेवोमितितरः अथाह चरितनिर्देशं सप्तवीधं कुरुः ॥ श्रौ. प. सू. II. 1. 44-45.

2204 a. केचन शास्त्रमाभिरुच्य म कर्तव्यो हि निर्णयः । युक्तिहीने विचारे तु धर्मज्ञानिकः अज्ञापते ॥ बृहस्पति quoted in स्मृतिचिन्ता. ( अथर्वपर ३. 24. )



observances) as is approved of by the *pariṣad*. Śaṅkarācārya in his bhāṣya on Bṛ. Up. IV. 3. 2 makes the very significant <sup>2205</sup> remark "it is therefore that in coming to a decision on a subtle point of dharma, it is desirable to have a *pariṣad* working and a specially distinguished person is wanted (to give the lead) as stated in the rule 'a *pariṣad* should consist of not less than ten persons or of three or of one (specially distinguished).'" These several authorities establish that for over 1500 years before the great Śaṅkarācārya the *pariṣad* of learned brāhmanas was the acknowledged authority for settling doubtful points of dharma and administering penances on lapses from proper conduct, and that Śaṅkarācārya himself acknowledged this privilege of the *pariṣad*.

The next question is: what is the number of persons required to constitute a *pariṣad* for deciding on doubtful points of dharma and what their qualifications should be. According to Gaut. 28. 46-47 a *pariṣad* should consist of at least ten <sup>2206</sup> persons viz. four, each of whom has mastered one Veda, three members who are respectively a (perpetual) student, a house-holder and a sannyāsin and three more each of whom has studied distinct dharmaśāstras. Vas. Dh. 8. III. 20, Baud. I. 1. 8, Parāśara VIII. 27 and Āngiras declare that four persons each of whom has mastered one of the four Vedas, one who knows the Mīmāṃsā, one who has studied the six subsidiary lores of the Veda, one who has studied dharmaśāstra and three persons who are a house-holder, a forest hermit and a sannyāsin constitute a *pariṣad* of ten. Mann XII. 111 defines the ten as consisting of three masters of each of the three Vedas (excluding the Atharvaveda), one who has studied Logic, a student of Mīmāṃsā, a student of Nīruka, a master of dharmaśāstras and three members in each of the first three āśramas. Bṛhaspati <sup>2207</sup> quoted in Par. M. II. 1 p. 218 declares that a *pariṣad* may be constituted by seven or five persons sitting together who have studied the Vedas, their six subsidiary lores and dharmaśāstra and that such a *pariṣad* resembles a solemn

2205. अत एव हि धर्मसूत्रमनिर्णये परिषद्व्यापार इत्यन्ते । पुरुषविशेषभाष्येऽप्येते द्वावापरा परिषद् तयो वैकी वेति । शंकरभाष्ये on बृह. उप. IV. 3. 2.

2206. चातुर्विधं विकल्पी च अङ्गविज्ञानपाठकः । आश्वत्थामाख्यो मूलपाठः पर्वदेनां द्वावापरा ॥ बसिष्ठ III. 20=बौ. घ. सू. I. 1. 8=पराशर VIII. 27=अङ्गिरस quoted by अपराधे p. 22, where he sets out the definitions of these given by Āngiras.

2207. लोकपेक्षाधर्मज्ञाः सप्त पञ्च तयोर्वि वा । तयोर्विष्टा विद्याः स्युः सा पञ्चतनुमी मया ॥ बृहस्पति quoted by परा. मा. II. 1. p. 218.



sacrifice. Vide also Āṅgiras quoted by Aparārka p. 23 for seven or five men as constituting a *pariṣad*. Vas Dh. 8. III. 7, Yāj. I. 9, Manu XII. 112, Parāśara VIII. 11 state that at least four or three men should constitute a *pariṣad*, but they should be students of each of the four Vedas, should be agnihottrins and should have also studied dharmasāstra. If even three cannot be found then even a single man can declare the dharma in case of doubt (Gaut. 28. 48), but he must possess special qualifications. Gaut. 28. 48, Manu XII. 113 (= Atri 143) require that he must be the best of brāhmaṇas, a śiṣṭa and a deep student of the Veda. Yāj. I. 9, Parāśara VIII. 13, Āṅgiras<sup>2208</sup> say that a single person who is the best among ascetics possessing knowledge of the Self may form a *pariṣad* and declare what the proper rule is on a point of doubt. Though the texts permit in extreme cases a single man to declare dharma in case of doubt they give emphatic warning that this should not be done as far as possible. Baud. Dh. 8. I. 1. 13 observes<sup>2209</sup> 'the way of dharma is very subtle and difficult to follow and it has many entrances (i. e. it appears different in different circumstances); therefore a person though knowing much should not undertake single-handed to propound the proper course of conduct in case of doubt.' The texts also emphasize that doubtful points of dharma are not to be decided by the votes of ignorant people, even if they muster in thousands. Manu XII. 114-115 (= Baud. Dh. 8. I. 1. 17 and 12 = Vas. Dh. 8. III. 5-6 = Parāśara VIII. 6 and 15) state 'Even if thousands of brāhmaṇas who have observed no *vratā* and who have studied no Vedic mantras and who make their living merely by virtue of their caste come together they do not constitute a *pariṣad*. When such foolish persons deluded by ignorance and ignorant of dharma declare (a penance for a sin) the sin is multiplied a hundred-fold and reaches the propounders.'

The Mit. on Yāj. III. 300 remarks that the number mentioned as constituting a *pariṣad* is not material, that all that is meant is that for lesser sins a small number of learned men can

2208. सुवीनमममविद्यानां विद्यानां यज्ञवर्जिनाम् । वेदाङ्गेषु स्तुतानामेकोपि परि-  
यज्ञवेत् । पराशर VIII. 13 ; पत्नीनां सत्यतपसां ज्ञानविज्ञानवेत्समाश्च । शिरोभूतेन काशाना-  
मेकोपि परिषद्भवेत् ॥ अङ्गिरस quoted by अपारर्क p. 23 and परा. म. II. part I. p. 217.  
The मुञ्जकोपनिषद् III. 2. 10 states that those alone who have performed  
dīvyaṇṇa are eligible for being taught brahmadevyā.

2209. यद्वदन्तस्वयमेव यद्वत्तु यद्वत्तु नतिः । अथवा यद्वत्तु यद्वत्तु नतिः  
नतिः ॥ नौ. च. छ. I. 1. 13 = मत्स्यपुराण 149. 27 (which transposes the halves)  
= वासुपुराण 57. 112.



declare the penance, but in the case of serious sins, the number of persons who constitute the *pariṣad* should be large. Devala<sup>2210</sup> quoted in the *Mit. on Yāj.* III. 300 says that when the sin is not grave, *brāhmanas* may declare the penance without reference to the king (and restore the sinner to his privileges) but when the sin is grave, then the king and *brāhmanas* must carefully examine the matter and then declare the penance. Parāśara (VIII. 28-29) ordains<sup>2211</sup> 'brāhmanas should declare penance for sins with the king's consent, that they should not declare the expiation of sins by penance of their own motion and that if the king decides to give *prāyaścitta* without reference to *brāhmanas*, the sin becomes increased a hundred-fold.' It is the duty of the *pariṣad* to declare an appropriate penance when a man comes to it, declares his lapse and seeks to be freed from the taint and if the *pariṣad* knowing what the appropriate penance is refuses to administer it, they incur the same sin as that committed by the man who approaches them.<sup>2212</sup> Parāśara VIII. 2 prescribes that one should on being convinced of his having committed a sin at once repair to the assembly of learned men, should prostrate himself on the ground before them and request them to administer *prāyaścitta* (expiation). The *Mit. on Yāj.* III. 300 quotes Parāśara that the sinner should announce his sin after offering the present of a cow or a bull or the like to the *pariṣad*.

It will be shown immediately below that these rules of the *smṛtis* were observed to the letter by Hindu kings and learned *brāhmanas* in medieval times. When the successors of Śaṅkarācārya began to interest themselves in the work done by the *pariṣads* for centuries before the advent of the first ācārya cannot be ascertained. A large part of Northern India was under Moslem rule for about 500 years from about 1200 A. D. and a portion of the Deccan and a part of South India also were under Moslem rule for about three hundred years. Numerous documents have been published by the late Mr. Vishvanath K. Rajwade (a scholar

2210. स्वये तु ब्राह्मणा ब्रूयन्त्यप्येव निष्कृतिम् । राजा च ब्राह्मणाश्चैव गणानि च परीक्षितम् ॥ देवल quoted in *mita*, on *ya*. III. 300.

2211. राज्ञां चाब्रुवन् स्थिता वाचश्चितं निमित्तद्वयेत् । स्वपदेव न कर्तव्यं कर्तव्या स्वरनिष्कृतिः ॥ ब्राह्मणस्तिष्ठानतिक्रम्य राजा कर्तुं नदिच्छति । तत्पार्श्वं ज्ञात्वा भूया राजानमनुगच्छति ॥ पराशर VIII. 28-29.

2212. आर्तानां मार्गमाणां वाचश्चितानि ये द्विजाः । जानन्त्येव न ददन्त्यस्मि ते यान्ति समतां तु ते ॥ अङ्गिरस् quoted by the *mita*, on *ya*. III. 300 ; यथाह पराशरः । याने विक्रयपक्षेपादी ब्रूया येन स्या ब्रूयम् । इति । एतद्विषयान्वाचयितव्यम् । महापातनादिष्वपिर्हं कल्पयम् । *mita*, on *ya*, III. 300.



who made unique contributions to the elucidation of Maratha History, Marathi Philology and Marathi Literature) and his friends. From these it appears that during the time of the Maratha domination learned brāhmanas of holy places like Paithan, Nasik and Karad were consulted in religious matters by the king or his minister, that the holders of the 'pādi' of Śaṅkarācārya at Saṅkeśvara and Karavira and other seats were also rarely consulted in these matters and that it is only after the advent of the British rule that<sup>2213</sup> the Śaṅkarācāryas have begun to claim almost exclusive jurisdiction in ecclesiastic matters and in restoring men to their castes or excommunicating them for lapses. It will be seen from passages quoted below that both the learned brāhmanas at holy places like Karad and the Śaṅkarācāryas claim the exclusive right in these matters by reason of immemorial usage.

In several works it is said that the *pariśad* must be constituted by śiṣṭas (vide Gaut. 28. 46). Śiṣṭa is variously defined by some smṛti works. The Baud.<sup>2214</sup> Dh. 8. (I. 1. 5-6) says 'Śiṣṭas are those who are free from envy and pride, who keep only as much corn as is measured by kumbhi (vide p. 111 f. n. 235), who are free from greed and from hypocrisy, arrogance, covetousness, delusions and anger. Those are śiṣṭas who have studied the Veda according to the prescribed method, together with its appendages (viz. Itihāsa and Purāṇas), who know how to draw inferences from that and who tend to make people realize the teaching of the Veda.' The Mahābhāṣya defines śiṣṭas in almost the same words as Baud. Dh. 8. I. 1. 5. Vas. Dh. 8. I. 6 defines śiṣṭa as one whose mind is free from desires.

2213. Vide Rajwade's Khanda 21 published by the Bharata-itihāsa-saṁśhodhaka Maṇḍala at Poona, letter No. 205 at pp. 256-58 dated *śaka* 1778 (1856 A. D.) for the claim of the Śaṅkarācāryas of Karavira 'महानिवासी त्वरे पादौ पश्चिमत पादौ निवासे देवर्षे अत्र सुखं करोते हा अधिकार मठकारपरि संस्थानचा आहे. करणकर पाणी दुरंगान पादुल करून पत्र लिहिले हे कपोर बावी.' On the other hand letter No. 227 in the same volume at p. 276 dated *śaka* 1778 addressed to the assembly of brāhmanas at Kasergaon by the assembly of Karahūta (Karad in Satara District) asserts 'दुर्गिपादौ निवासे अत्र सुखं करोते हा अधिकार मठकाराचा अधिकार होवाचा दुर्गिपादौ अत्र न.'.

2214. शिष्टाः कलुषविमलतरा निर्द्वन्द्वारः कुम्भीपाण्या अहोतुषा दम्नद्वर्तनोन्मोहकोपविनशिताः । धर्मोपाधिवतो देवा देवः सपरिपूर्वजः । शिष्टास्तद्व्युत्पन्नजः शुचिपत्यसंवेदनः । वी. प्र. सू. I. 1. 5. 6. This last is Manus XII. 109 and Vas. VI. 48 (with slight variations). शिष्टा पुनरुक्तान्तराः । वसिष्ठ I. 6. Compare महाभाष्य vol. III. p. 174 'एतस्मिन्नाप्यभिवाते ये ब्राह्मणाः कुम्भीपाण्या अहोतुषा अशुद्धमांसकारणाः किञ्चिद्वन्नेन कल्याणं विद्यायाः पारमात्मन्यपन्नः शिष्टाः ।'



The *Matsyapurāṇa* <sup>2215</sup> 145. 34-36 and *Vāyu*, vol. I. 59. 33-35 derive the word *śiṣṭa* and restrict it to Manu, the seven sages and other similar great sages, who in each æon (Manvantara or yuga) settle the rules of conduct for succeeding ages.

It is well-known that Shivaji, the great founder of the Maratha Empire, established a council of eight ministers, viz. Mukhya Pradhāna, Amātya, Sacīva, Mantri, Senāpati, Paṇḍitarao, Nyāyādhiśa and Samanta. 'The jurisdiction of the Paṇḍitarao extended over <sup>2216</sup> all religious matters, he was to examine and decide disputes about dharma and adharma, he was to honour śiṣṭas (respectable people) on behalf of the king, was to make his signature expressing his approval of the writings (decisions) about ścāra, vyavahāra and prāyaścitta (made by learned brāhmaṇas). He was to superintend and carry into immediate execution gifts, propitiatory rites (for the king).' This shows that even in matters of prāyaścitta (penance for lapses and sins) the final control rested with the Paṇḍitarao, who used to send doubtful matters to learned brāhmaṇas at holy places like Wai, Nasik, Karad for their opinions and accept them. There are letters which show that the Paṇḍitarao convened meetings of learned brāhmaṇas and with their approval declared prāyaścitta in the case of a brāhmaṇa who had been forcibly converted by Mahomedans and who was thereafter restored to caste.

That sometimes the Pontiff of the Saṅkeśvara *maṭha* was consulted even in disputes about rights to lands and villages follows from a decision contained in Rao Bahadur Vad's work pp. 203-210 ( of 1730 A. D. ). Here a dispute arose between Śrīkarācārya (to whom a village had been donated by king Rājārāma) and his agnates, who, taking advantage of the fact that the gift-deed was made in the name of five persons including Śrīkarācārya, put forward their claims to that village. This dispute was referred to the Svāmi of Saṅkeśvara and Karavīra who decided on the authority of Viṇāśeśvara, the Vyavahāramāyūkha and the Dānakamalākara that though the document was

2215. त्रिपेर्षातोश्च विद्वान्मातुः सिद्धहस्त्यै पञ्चकले । मन्वन्तरेषु ये सिद्धा इव सिद्धिनि प्रसिद्धाः । मनुः सप्तर्षयश्चैव लोकसेनानवादिनः । विद्वन्वीह च धर्मायै जन्तुः सिद्धाश्च संभवन्ते । तैः सिद्धिश्चिदो धर्मः स्थाप्यते वै जुने जुने । मत्स्य 145. 34-36.

2216. Vide 'Sanads and Letters' in Marathi selected by Rao Bahadur Vad ( 1913 ) p. 125. 'पण्डितराव धर्मी सर्व धर्मनिकार, धर्म अधर्म वादून निपटिका करावी. सिद्धांचे सहाय करणे. आचार, व्यवहार, पापविनाश वगैरे वीतीत रवाजवर संमत विद्वत् करावे. दासपद्म, जालि, अशुभान हात्काळीं करवावे. '



executed in the name of five persons, the gift of the village with water, kuśa and gold was made to Śrīkarācārya alone and that therefore he alone was the true owner.

There are cases where the head of the Karavīra matha issued an order (in śaka 1644 i. e. 1722 A. D.) asking people to dine with a brāhmaṇa whose wife had illicit connection with a *gosaṇi* and who had performed the necessary *prāyaścitta*.<sup>2217</sup>

On the other hand in numerous instances the assembly of learned brāhmaṇas was approached either by the Paṇḍitarao or by the interested parties themselves to declare the proper penance and restore the guilty party to his caste.<sup>2218</sup> Numerous documents and letters showing the part played by the family of Gijra at Karad (in the Satara District) in the matter of giving decisions on questions of dharma-śāstra have been published by the late Mr. V. K. Rajwade. One Gangadhara Ranganatha Kulkarni of Harsul<sup>2219</sup> was forcibly converted by the Moslems; then the Marāṭha king Sambhaji ordered his minister the Paṇḍitarao to restore him to his caste after giving him appropriate *prāyaścitta* and the Paṇḍitarao called a meeting of learned brāhmaṇas, looked into works like the *Mitākṣarā* and with the approval of the brāhmaṇas administered *prāyaścitta* to him and sent him on a pilgrimage. There is a similar case in which the Paṇḍitarao under orders from the king writes to the

2217. Vido भारत-इतिहास-संक्षोभक-संग्रह, द्वितीयसंग्रहवृत्त p. 190 'सदाशिव मठ चिन जायमठ जेतिजी राजे कडोली पांचवी खी माहेरी असाती जडेल पोसावी पावे छह केली. मळकरी लोप्य होले सवय सदाशिवमठ मठ करीर शेवासी श्रीस्वामीकडे वेले ... त्यास तीर्थ यसाद्व देऊन पांकिपावन करून झुज करून वेतले व सदाशिवमठ पांचे परी अकोतुक संतर्प करणपाविपरी सर्वथांस आज्ञा केली.'

2218. Vido मराठ्यांचे इतिहासाची साधने, खण्ड ११ शिवकाळीन घराणी pp. 84-360 (कच्छाद-मिजरे घराण्याचे कागद सन्ने १७९१ ते १७९२).

2219 a. Vido भारत-इतिहास-संक्षोभक-संग्रह द्वितीयसंग्रहवृत्त pp. 190-191 'मैसापर रैमनाथ कुडकणी कसरे हरसुल पास मोंगडांनी बलासकारे पाठविला त्यास पावन करून येण्याबद्दल छत्रपाते कुपाळु होऊन प्रायश्चित्त घाबपास आज्ञा दिली. या वयरी आम्ही राजाजी छन्दोगामानस पाचे सनेसी समस्त विद्वैदिक ब्राह्मणांचे संमतीने मित्ताव-वादि निबन्ध पाहोन प्रायश्चित्तनिर्णय करून मैसापर रैमनाथ पास प्रायश्चित्तसंकल्प सांघोन श्रीचोवत पाठविला.' This order was issued by Morashwar Paṇḍitarao in śaka 1608 (1686 A. D.). Vido for Netaji Palkar's conversion and reconversion शिवकाळीन पत्रव्यवहार, खण्ड ११ (published by Sattkṛyottajaka Sabha at Dhalla) document No. 282 (at p. 289) dated śaka 1612 (1690 A. D.) 'अवरंगजेबाने माराट्टा लोक आहे ती त्यास दुसलमान कराने आले केले आहे त्याचामागे दुसलमान केले मरी नेतोजी राजे व सावाजी पावने व जानोजी राजे व कितेक ब्राह्मणही या मोंकीचे पाठविले' and शिवकाळीनपत्रव्यवहारसंग्रह, खण्ड १ published in 1930 by the Shiva-charitra-kṛyālaya at Poona, entry No. 1863 of 24th July 1676 A. D.



learned brāhmanas of Karad about the prāyaścitta to be administered to one Khandu Jadhav<sup>2219</sup> who had been forcibly made by the Moslems to eat their food and in which he informs the brāhmanas that a fee of two rupees should be taken from the man. It may be noted in passing that Raje Netaji Palkar who was one of the great commanders under Shivaji, the founder of the Maratha Empire, was made a moslem by the Mogul Emperor Aurangzeb and was subsequently taken back into the Hindu fold by Shivaji. In another document<sup>2220</sup> the learned brāhmanas of Poona, 46 in number, write to the brāhmanas of Karavira about one Narasimha Bhatṭa Toro of Palthan who had engaged as a priest in a Vedic sacrifice in which he had offered the effigy of an animal made of flour, who had therefore been made outcast and who was subsequently restored to the caste after undergoing penance.

The above brief account will show that for hundreds of years even before the first Śaṅkarācārya flourished it was the privilege of the assembly of learned brāhmanas to decide doubtful points of religious conduct and prescribe penances for lapses, that the same privilege continued undisturbed till the advent of the British rule, that rarely the heads of the mathas, by virtue of their eminent position, their supposed detachment from and renunciation of worldly affairs and their reputation as ascetics, were asked to decide (following Yāj. I. 9) doubtful points of religious and theological importance, that it is only during the last few decades that such heads began to claim exclusive jurisdiction in such matters.

It is desirable in the interest of the solidarity of the several Hindu castes and the rapid growth of progressive and advanced views that matters of practices, penances and restoration to caste should be in the hands of the bodies of learned men or the caste itself than in the hands of a single ascetic styling himself Śaṅkarācārya, who often happens to know nothing of dharmaśāstra and only puts his seal of approval on what interested persons that are round him say.

2219. Vide भारत इतिहास-संशोधक-नेहरू, पृथ्वीपतिमहाराज p. 94 'आज्ञापक राजेश्वरी वेङ्कटाक्षसेनक कच्छावधेकरप समस्तमहाद्वन्द्वेषु वा यति रघुनाथमहा पंडितराज मनस्कार. श्रीछत्रपतीनी आज्ञा केटी ऐसी जे बाणु जाधव बाजवर्ती चवनाची जोरावरि करून आपले अन्न खाविले त्यास राजेश्वरी स्वामी छत्रपतीनी क्षेमास पाठविली त्याजवरून बाणु जाधव पाठविला आहे. पापादुल होन वचवे येने पास निघव प्राणविल देणे. त्यास झडपण होऊन हुडन खावा करणे. विलंब न लावणे हे मनस्कार. इत्यं विज्ञप्तिः.'

2220. Vide the Marathi Quarterly Journal called 'संशोधक' for sake 1857 vol. IV (for April 1935).

After this review of the stage of sannyāsa we see that asceticism presents several aspects viz. fasting or at least reducing the intake of food, abstention from meat and drink and pleasures of sense, total absence of sexual gratification and suppression of the sexual emotion, vow of silence, sleeping on bare ground, nakedness or making use of minimum clothing, contempt for the world and its riches. The Hindu Scriptures however do not enjoin self-infliction of pain or flagellation that was indulged in by monks in the early centuries of Christianity. Asceticism in the several forms indicated above is a feature common to all religions. It is the fashion to assert that Indians<sup>221</sup> have the highest regard for asceticism and that the men whose memories they cherish as ideals of human conduct are ascetics. This statement is only partially true. Christ also taught abandonment of worldly ties and the spurning of riches as the best for entering the Kingdom of Heaven ( vide Matthew 19, 21, Luke 14. 26 and 33, St. John 2. 15-16 ). It is only during the last three or four hundred years that Western peoples have given up much of what was thought for centuries to be the main teaching of Christ and regard successful men of action or politicians or men of martial exploits as their ideals and heroes. In India also martial glory has often raised men to the position of heroes or *avātāras*, but only when they delivered their countrymen from the tyranny and persecution of evil men or foreigners. Paraśurāma, Rāma and Kṛṣṇa are *avātāras* because they fought against tyranny and barbarity and not because they brought as large a slice of the earth under their domination as possible for purposes of exploitation or vainglory. Martial exploits for self-aggrandisement or for domination for domination's sake have never evoked great enthusiasm in India. Shivaji, the great hero of the Marathas, was paid almost divine honours even during his life-time not for his martial exploits, but for his having freed the Marathas and other peoples from Moslem tyranny, persecution, religious intolerance and fanaticism.

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221, Vide ' Mystics, ascetics and saints of India ' ( 1903 ) by J. C. Oman p. 271 ' It is the ascetic profession that time out of mind has been a pre-eminent dignity in the eyes of the Indian people. '



## CHAPTER XXIX

### SRAUTA (VEDIC) SACRIFICES\*

#### Introductory

A deep study of Vedic sacrifices is quite essential for the proper understanding of the Vedic Literature, for arriving at approximately correct statements about the chronology, the development and the stratification of the different portions of that Literature and for the influence that that Literature exerted on the four varnas and the caste-system, on the splitting up of the brāhmanas themselves among several sub-castes<sup>2222</sup> and on the institution of gotras and pravaras. Early European scholars generally paid scant attention to the deep study of the Vedic sacrifices and endeavoured to understand the meaning of the Vedas principally by reference to grammar, comparative philology and the comparison of several passages containing the same word or words. Max Müller put forward a tentative scheme of chronology based mostly on subjective considerations and prompted by the great prejudice felt by European scholars generally against admitting any great antiquity for the Vedas. Therefore the endeavour of most European scholars has been to show that the *mantras* could not have been composed before 1400 B. C. It is beyond the scope of this work to enter into any discussion about the dates of the various sections of the Vedic Literature. It must be here said, however, that I do not subscribe to the view that 1400 B. C. is the uppermost limit of the original composition of the Vedic hymns. The hymns may have been composed for aught we know several thousand years

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\* In this chapter a few special abbreviations have been employed as follows: *Āp.* = *Āpastamba-drauta-sūtra* (ed. by Dr. Garbe), *Āśv.* = *Āśvalāyana-drauta-sūtra* (in the *Bibliotheca Indica* series), *Baud.* = *Baudhāyana-drauta-sūtra* (ed. by Dr. Caland), *Jai.* = the *Pūrvamīmāṃsā-sūtra* of Jaimini with Sabara's *bhāṣya* (in the *Anandāśrama* series), *Ka.* = *Kātyāyana-drauta-sūtra* (ed. by Dr. Weber), *Sat.* or *Satyajñā.* = *Satyajñā-sūtra* (in the *Anandāśrama* series), *Śā.* = *Śākhyāyana-drauta-sūtra* (ed. by Hillebrandt in the *B. I.* series).

2222. Some of the brāhmana sub-castes such as the Kāṇvas, Maitrāyaṇīyas, Carakas and Jambūlas owe their origin to their ancestors having studied particular Vedic Śākhās.

before that date. Most of the Vedic Saṁhitās that we now have are arranged (except the Rgveda to some extent) definitely for the various aspects of the cult of the sacrifice and indicate a state of things when different priests were required for the sacrifices, who used *mantras* from the collections they had studied.

For a thorough understanding of Vedic sacrifices, the several Veda Saṁhitās, the Brāhmaṇas and the Śrauta sūtras must be carefully studied. Among works in English that are very helpful must be mentioned, Haug's translation ( with notes ) of the Altareya Brāhmaṇa, Prof. Eggeling's translation of the Śaṭspatha Brāhmaṇa with notes ( S. B. E. vol. XII, XXVI, XLI, XLIII, XLIV ), Prof. Keith's ' Religion and Philosophy of the Veda and Upaniṣads ', translation of the Black Yajurveda ( 2 vol. in Harvard Oriental Series ) and of the Rgveda Brāhmaṇas ( one volume in the same series ), Kuntze's ' Vicissitudes of Aryan civilization in India. ' ( 1880 ) particularly pp. 167-232. Besides these Weber and Hillebrandt have written in German scholarly works on Vedic sacrifices; Caland and Henry published a very learned, exhaustive and methodical work in French on the Agnistoma ( 1906 ). In this connection the late Dr. S. V. Ketkar's labours and researches embodied in his Marathi Encyclopædia ( vol. 2 and 5 ) are worthy of special consideration, since they furnish a much-needed corrective to the somewhat one-sided views of most European scholars that have written on Vedic Literature, though one is bound to differ from him in several matters.<sup>2223</sup> The following pages are based principally on the original texts, though here and there the works of modern scholars have been availed of.

In his Pūrvamīmāṃsāsūtra, Jaimini submits thousands of texts to the principles of mīmāṃsā elaborated by him and arrives at definite conclusions on matters affecting the details of various sacrifices. An attempt has been made in these chapters on śrauta to include many of his conclusions, a task, which so far as I know, has not been essayed by any modern writer on dharma or śrauta up till now.

<sup>2223</sup> Prof. Dumont's ' L'Agnihotra ' ( 1929 ) came into my hands when these pages were passing through the press. Hillebrandt's ' Das Altindische Neu- und Vollmondsopfer ' ( Jena, 1879 ) and ' Ritual-Litteratur Vedische Opfer und Zauber ' ( 1897, in the Encyclopædia of Indo-Aryan Philology and Antiquities ) deservedly enjoy a high reputation among works on śrauta sacrifices.



The fundamental conceptions of *Yajña* (sacrifice) go back to Indo-European<sup>2224</sup> antiquities though the traces are rather faint. But it is quite clear that the cult of the sacrifice had been much developed in the Indo-Iranian period. There is a very striking resemblance between the Vedic Agniṣṭoma and the Homa ceremony of the Parsis (vide Haug's *Alt. Br.* vol. I, Introduction p. 59 ff.). There are numerous words indicative of the cult of the sacrifice both in the Vedic language and in the ancient Parsi religious books. For example, words like *atharvan*, *āhuti*, *ektha*, *barhis*, *mantra*, *yajña*, *soma*, *savana*, *stoma*, *hotṛ* do also occur in the ancient Parsi religious scriptures.<sup>2225</sup> Though Vedic sacrifices are now very rarely performed (except a few simple ones like the *Darśa-pūrṇamāsa* and the *Āturmāsya*), they were in great vogue several centuries before the Christian era. Centuries after the advent and spread of Buddhism we learn from inscriptions and literary traditions that kings often performed the ancient solemn Vedic sacrifices and gloried in having done so. In the *Harivamśa* (III. 2. 39-40), in the *Mālavikāgnimitra* (Act V, which speaks of *Rājasūya*), in the Śunga Inscription from Ayodhyā (E. I. vol. XX. p. 54) *Senāpati Puṣyamitra* is said to have performed the *Aśvamedha* (or *Rājasūya*). In the Hathigumpha Inscription (E. I. vol. XX. at p. 79) king *Khāravela* is extolled as having performed the *Rājasūya*. In the Bilsad stone Inscription of *Kumāragupta* dated in the Gupta year 96 (i. e. 415-6 A. D.) it is stated that his great ancestor *Samudragupta* performed the *Aśvamedha* that had gone out of vogue for a long time (*ciratsannāśvamedhāhartuḥ*, in Gupta Inscriptions at p. 43). In the Pardi plates (of *Cedi* *ca.* 207 i. e. 456-7 A. D.) the *Trailoktaka* king *Dahrasena* is described as the performer of *Aśvamedha* (E. I. vol. X. p. 53). The *Pikira* grant of *Śiṃhavarman* (E. I. vol. VIII. p. 162) describes the *Pallavas* as the performers of many *Aśvamedhas* and another *Pallava* grant (in E. I. vol. I p. 2 at p. 5) refers to the performance of *Agniṣṭoma*, *Vājapeya* and *Aśvamedha*. The *Chammak* plate of the *Vākātaka* king *Pravarasena II* (Gupta Inscriptions No. 55

2224. Vide Prof. A. B. Keith's 'Religion and Philosophy of the Veda and Upaniṣads' (1925), vol. II pp. 625-26 on 'the Indo-European Fire-cult' and pp. 257-312 of vol. I for 'the nature of the Vedic sacrifice'; 'L' Agniṣṭoma' by Oland and Henry, p. 469 ff.

2225. Vide Hillebrandt's 'Ritual-Litteratur Vedische Opfer und Zauber' (1897) p. 11 for a long list of such words.



p. 236) speaks of Pravaraśena I as the performer of many Śrauta sacrifices.<sup>2226</sup>

The original worship of fire may have been individualistic as well as communal or tribal. The daily agnihotra was an individual affair; but as even simple *śāntis* like *darśapūrnamāsa* required four priests, and Soma sacrifices required 16 priests and costly preparations, these sacrifices partook more or less of a public or at least congregational character. It appears that as most brāhmanas were poor and could not carry on even the daily agnihotra, which pinned them down practically to one place and did not allow them to move out of the village for securing their livelihood, even agnihotra must have been comparatively rare in early times. Such Vedic sentences as 'one who has begot a son or sons and whose hair is still black should consecrate the Vedic fires' (quoted by Śābara on Jaimini I. 3. 3 and cited on p. 350 above) establish that *agnyādhāna* was advised for brāhmanas when they had reached middle age (and not before). The daily agnihotra required the maintenance of at least two cows, besides thousands of cow-dung cakes and fuel-sticks. For the maintenance of agnihotra and the performance of *darśapūrnamāsa* (in which four priests were employed) and the *Cāturmāsya*s (where five priests were required) the house-holder was required to be well-to-do. And the Soma sacrifices could be performed only by kings, nobles and the rich and by those who could collect large subscriptions. We find that kings while making grants often expressed that the object of the grants was to enable the brāhmana donees to offer *bali*, and *cara* and to perform *agnihotra*. For example, in the Sarsavni plates of Buddharaśa dated in Kaṭaccuri *sam.* 361 i. e. 609-10 A. D. the grant is made for *bali*, *cara* and *agnihotra* and in the Damodarpur plates (dated 443-44 and 447-48 A. D.) the grants are made for agnihotra and for the performance of the five daily *yajñas*.<sup>2227</sup> During the centuries of Moslem domination no help from royalty could be expected and so the institution of Vedic sacrifices languished. In the last hundred years or so, solemn

2226. अग्निहोतारोपनिषत्सुहोतारमितिप्राजापत्यदेवहूतसन्निवसायस्तन्मन्त्रमन्त्रोपा-  
जिगः). These very words occur in the Dadia plates, E. I. Vol. III.  
p. 258 at p. 260.

2227. Vide E. I. vol. VI p. 294 at p. 298 'अग्निहोतारोपनिषत्सुहोतारमिति-  
प्राजापत्यदेवहूतसन्निवसायस्तन्मन्त्रमन्त्रोपाजिगः' (in Sarsavni plates); E. I. vol. XV. p. 113 'अग्निहोतारो-  
पनिषत्सुहोतारमितिप्राजापत्यदेवहूतसन्निवसायस्तन्मन्त्रमन्त्रोपाजिगः' (p. 130), 'अग्निहोतारोपनिषत्सुहोतारमितिप्राजापत्यदेवहूतसन्निवसायस्तन्मन्त्रमन्त्रोपाजिगः' (p. 133), 'अग्निहोतारोपनिषत्सुहोतारमितिप्राजापत्यदेवहूतसन्निवसायस्तन्मन्त्रमन्त्रोपाजिगः' (p. 143) of the Damodarpur plates.



Vedic sacrifices have been performed only rarely. But, since many of the grhya ceremonies as set forth in the grhya sūtras closely imitate the procedure of the Vedic fire cult and Vedic sacrifices formed the first and foremost manifestation of the sentiments of faith and worship in India, a work dealing with Dharmaśāstra cannot be said to have dealt with its subject completely and adequately if the treatment of Vedic sacrifices were left out altogether, the following bare outline is presented here, the more so as sacrifices were the first *dharma*s according to Rg. X. 90. 16.

The Śrauta-sūtras contain a very detailed, meticulously accurate and vivid description of the several sacrifices that were performed in ancient times. These works were manuals compiled for the practical purpose of giving directions to those who engaged in such sacrifices. They are based on ancient Brāhmaṇa texts, which they quote at every step, many individual sūtras being couched in the very language of the Brāhmaṇas, and on actual practice and only bring together what was in vogue. The object of the following pages is not to present a thorough and detailed treatment of Vedic sacrifices, but only to indicate what the cult of the Vedic sacrifice was like and to furnish a brief description of some prominent sacrifices. The treatment is mainly based on the Śrautasūtras of Āśv., Āp., Kāt., Baud., Satyāsādha with occasional references to the Samhitas and Brāhmaṇas. The several divergences among the sūtras, the *paddhatis* and modern practice are not generally dwelt upon for the sake of saving space. One very useful work is a compilation called 'Śrautapadārthanirvacana,' by Nageshwar Shastri published in the Benares Sanskrit series, though one of its drawbacks is that it gives no references to any texts. The Mīmāṃsā-vidyālaya at Poona has prepared sets of all the utensils required in sacrifices and has published an album containing pictures of utensils and maps of various altars required in Vedic sacrifices. The Cāturmāsya, the Paśubandha, the Jyotiṣtoma have been described in some detail, the darśapūrṇamāsa has been dealt with *in extenso*, and other sacrifices have been only briefly touched upon in this work.

We find that even in the remotest ages when the hymns of the Rgveda Samhita were composed and compiled, the main features of the sacrificial system had been evolved. That there were three fires appears clear from Rg. II. 36. 4 (where Agni is asked to sit down in three places), I. 15. 4, V. 11. 2 ('men



kindle Agni in three places'). The Gārhapatya fire is expressly named in Rg. I. 15. 12. The three *savanas* (i. e. pressings of Soma in the morning, mid-day and evening) are mentioned in Rg. III. 23. 1 (*prātaḥ-sāva*), III. 23. 4 (*mādhyaṇdina savana*), III. 28. 5 (*īrtiya savana*), III. 52. 5-6 and in IV. 12. 1 (where it is said that the sacrifice gives food to Agni three times on all days), IV. 33. 11. It may be affirmed that the sixteen priests<sup>123</sup> required in Soma sacrifices were probably well-known to the composers of the Rgveda hymns; Rg. I. 162. 5 mentions *hotṛ*, *adhvaryu*, *agnimūdhra* (*agnit* or *agnidhra*), *grāvagrāhina* (*grāvastut*), *śamātā* (*prāśāstr* or *maitrāvaruṇa*), *suvipra* (*brahmā?*); Rg. II. 1. 2 refers to *hotṛ*, *potṛ*, *nestṛ*, *agnit*, *prāśāstr* (*maitrāvaruṇa*), *adhvaryu*, *brahmā*; Rg. II. 36 speaks of *hotṛ*, *potṛ* (v. 2), *agnidhra* (v. 4), *brāhmaṇa* (*brāhmanācchariṣin*) and *prāśāstr* (v. 6). In Rg. II. 43. 2 we have *udgītā*. In Rg. III. 10. 4, IX. 10. 7, X. 35. 10, X. 61. 1 seven *hotṛs* are referred to and in Rg. II. 5. 2 the *potṛ* priest is spoken of as the 8th. The word 'purohita' occurs very frequently (Rg. I. 1. 1, I. 44. 10 and 12, III. 2. 8, IX. 66. 30, X. 93. 7). The Rgveda names *Atirātra* (VII. 103. 7), *Trikadrūka* (II. 22. 1, VIII. 13. 18, VIII. 92. 21, X. 14. 16). The *yūpa* (the post to which the sacrificial animal was tied) and its top called *caśāla* are

2228. The sixteen priests (*ṛtvij*) are : होता मैत्रावरुणोऽध्वर्यावो आह-  
वतुषश्चतुर्ध्वः अतिथरवाता मेहोमेवा बह्वा ब्राह्मणोऽर्चयामासिः पतिप्रता वरुणो वसिष्ठो  
मुन्यङ्गव्य इति । आप. श्रौ. IV. 1. 6, आप. श्रौ. X.1.9. Of these hoṭa, adhvaryu,  
brahman and udgātā are the four principal ones and the three that  
follow each of them in the above enumeration are their assistants.  
The functions of the four principal priests are referred to in Bg. X.71.11.  
In Bg. II.49.1 we have the singer of Sāmāna. In Agnihotra only adhvaryu  
is required, in the Agnyādhyāya, Darśapūrṇamāsa and other ṛjīṣa four  
priests are required viz. adhvaryu, Śgnidhīta, hoṭa and brahman ; in the  
Caturmāsya five are required viz., the four ( of darśapūrṇamāsa ) and  
the pratipasthātā; in the animal sacrifices a sixth is added viz., the  
matrāvaruṇa. In Soma sacrifices all sixteen are required. In the  
caturmāsya called ākamedha the Śgnidhīta is addressed as brahmaputra  
( vide Aev. Śr. II. 18. 12 ) and this may explain Bg. II. 49. 2 ( cited on  
p. 27 above ) where the word 'brahmaputra' occurs). Vide Tal. Br.  
II. 3. 6 and Band. II. 3 for these provisions about the number of priests  
required. Some added a 17th priest called sudōṣya and Band. II. 3 gave  
him three assistants also, though the Śat. Br. X. 4. 2. 19 forbids the  
employment of a 17th priest. There are other persons required in a  
sacrifice, such as the Samita, the camedhvarya, but they are not  
called *ṛtvij*. Vide Ap. XXII. 1. 3-6 for the Trikadrūka called Jyotiṣ,  
Gauh and Āyuh.



mentioned in Rg. I. 162. 6. Rg. III. 8 is full of the praise of the yūpa. The person who killed the animal sacrificed (the samiti) is mentioned in Rg. 162. 10 and V. 43. 4. The Gharma (the pot of boiled milk required in the Pravargya rite or perhaps the Dadhigharma in the mādhyandina savana) is mentioned in Rg. III. 53. 14, V. 30. 15, V. 43. 7. It was believed that the animal offered in a sacrifice went to heaven.<sup>2229</sup> Fire for sacrifice was produced by attrition from two *araxis* (vide Rg. III. 29. 1-3, V. 9. 3, VI. 48. 5). The darvi (Rg. V. 6. 9), sruc (Rg. IV. 12. 1, VI. 11. 5), juhū (Rg. X. 21. 3) are mentioned in the Rg. Numerous verses in praise of gifts occur in the Rg. which have been pointed out above (pp. 837-839). In Rg. III. 53. 3 there is a clear reference to the call or permission sought by the hotṛ (āhśva) and the response of the adhvaryu (*pratigara*).<sup>2230</sup> Rg. X. 114. 5 speaks of the twelve *grahas* (cups) of Soma. In Rg. I. 28. 1-2 reference is made to the broad-bottomed stone (*grāvan*) used for beating Soma stalks, the mortar in which Soma is pounded and the *adhiśavapa* (pressing) board. In Rg. I. 20. 6, I. 110. 3, I. 161. 1 and VIII. 82. 7 the wooden vessel called 'camasa' used for drinking Soma is spoken of. The word 'avabhrtha' (concluding bath in a Soma sacrifice) occurs in Rg. VIII. 93. 23. In Rg. X. 51. 8-9 the words *prayāja* and *anuyāja* occur. The ten *Āpri* hymns of the Rgveda indicate that at the time of their composition the animal sacrifice had already some of the principal features that are seen in the śrauta-sūtras.

Some of the general rules applicable in all śrauta rites may be stated once for all. Vide *Āsv. śr.* I. 1. 8-22. Unless otherwise expressly stated, the sacrificer should always face the north, should sit down cross-legged, and the sacrificial materials (like *kuśa* grass &c.) should have their ends pointed towards the east. The sacred thread should be worn in all rites in the *upavīta* form, except where the *nivīta* or *prācināvīta* form is expressly ordained; wherever a limb (*āṅga*) is mentioned or no particular limb is mentioned, it is the right limb (hand, foot, finger) that is meant; wherever the word 'dadāti' (he

2229. न वा इ एतन्निष्पत्ते न सिद्ध्यति देवो ह देवेभ्यः पथिभिः सुमेभिः । इति ते युवा इपती अयुगलद्वयस्वाहामी इति शतमन्त्रः ॥ I. 162. 31. Vide also Rg. I. 163. 13. The *Tai. Br.* III. 7. 7 has the first half of Rg. I. 162. 21 and reads the 2nd half as 'यत् पन्ति सुहृतो नानि कुन्दवस्तव एव देवः सपिता सिधात्'.

2230. In the morning *śavana* the hotṛ seeks permission in the words *सोतामोक्* and the adhvaryu responds with 'सोतामो देवेभ्यः'.



gives) is used the *yajamāna* (the sacrificer) is the agent of the action. *Kāt. Śr.* I. 10. 12 states that the *yajamāna* is the actual performer in the case of gifts or repeating texts where the word '*vācayati*' occurs in the *sūtras* or in *śuvā-rambhāna*, or in choosing a boon, in the case of observances (such as truthfulness), and in the case of measures (i. e. when it is said that a thing should be of the height of a man, it is the sacrificer's height that is meant). When any rite is prescribed without expressly stating the performer, it is the boy who does it and in the case of *prūyaściltas* wherever the words '*jūhoti*' and '*japati*' occur the *brahmā* priest is the agent to do those latter acts. When the first *pāda* of a *ṛk* is mentioned for being employed in any rite the whole verse is intended to be recited; when the first words of a hymn are mentioned for being employed in a rite, but the words quoted in the *sūtra* do not amount to a *pāda*, the whole hymn is to be repeated in that rite; wherever more than the first *pāda* of a verse is mentioned, it is intended that three verses are to be recited (that verse and the two following). *Japa*, *amantrana*, *abhimantrana*, *āpyayana*, *upasthāna* and *mantras* that indicate the rite that is being performed are to be recited in a low voice (*upāśāna*). A special rule (*apavāda* or *viśeṣavidhi*) is stronger than a general rule (*prasaṅga*).

Other general propositions are: *Yāga* (sacrifice) is constituted by *dravya* (material), *devatā* (deity) and *tyāga* and *yāga* means abandonment of *dravya* intending it for a deity; *homa* means the offering of *dravya* in fire intending it for a deity. *Yajatis* (sacrificial rites) for which no express reward is declared<sup>2231</sup> by the texts are the *aṅga* (subordinate part) of the principal *yāga*. *Mantras* are of four categories viz. *ṛk*, *yajus*, *sāman* and *nigada*;<sup>2232</sup> *ṛks* are metrical; a *yajus* has no restriction as to metre, but it is a complete sentence (*Kāt. Śr.* I. 3. 2); a *sāman* is sung; *nigadas* are *praiśas* i. e. words addressed to another calling upon the latter to do a certain thing e. g. '*prokṣasv-śśādaya, śrucaḥ sammpṛdhi*' (*Kāt. Śr.*

2231. *यजतमन्त्राकलसंयुक्तास्तद्वद्वृत्तः काल्प. श्रौ. I. 2. 4*; vide *जैमिनि IV. 4. 34* for a similar rule.

2232. The division into *ṛk*, *yajus*, and *sāman* was made even before the *Ṛk-saṁhitā* was composed. For *ṛk*, vide *Rg. X. 71. 11* and *X. 90. 9*, for *yajus* *Rg. V. 62. 5* and *X. 90. 9*, for *sāman* *Rg. VIII. 95. 7* and *I. 154. 25* (the two famous chants called *Rathantara* and *Gāyatra* are named). The word '*nivid*' occurs in *Rg. I. 99. 2*.



II. 6. 34). They are *yajus*, but they are distinguished from ordinary *yajus* formulae by the fact that *ulgadas* are uttered loudly, while ordinarily a *yajus* is recited in a low voice. Jaimini in II. 1. 38-45 brings out this distinction between ordinary *yajus* and *ulgada*. Vide Jaimini II. 1. 35-37 for the definitions of *ṛk*, *sāman* and *yajus*. Verses from the Rg. and Sāmaveda are recited loudly, all *yajus* are muttered in a low voice except *śrūta* (i. e. passages like 'śāśvaya'), *pratyāśrūta* (the response 'astu śraugāt'), *pravara-mantra* (e.g. *devo hotā &c.*, set out in note 1139 above), *samvāda* (requests and permissions as in 'brahman, shall I sprinkle with water' and 'yes, do sprinkle'), *sam-praiṣa* (summons to do something as 'proksant-śādaya'). Loudness is of three kinds, high-pitched, middle-pitched and low-pitched. The Sāmīdheui verses are to be recited in a middle pitch, all mantras in the rites from *anvādhāna* upto *ājyabhāga* in *Jyotiṣṭoma* and *prātaḥ-savana* are to be recited in a low pitch, while in all rites in *darsapūrṇamāsa* the mantras are to be recited in a low pitch from *ājyabhāga* to *avistakṛt*. The rest of the mantras in *darsapūrṇamāsa* after *avistakṛt* and in *Tṛtīya Savana* are to be recited in high pitch. Mantras that are being recited at the time of doing anything (and produce the idea 'I shall do it') are to be recited first and then the act is to be begun (e. g. cutting is to be done immediately on reciting 'iṣe tvā'). Vide Jaimini XII 3. 25. An act is to be begun to be performed the moment the reciting of a mantra accompanying it is finished (Kṣ. I 3. 5-7). *Utkara* is the spot where the dust of the Veda is swept up and *pranīṭā* is water kept in a vessel to the north of the *āhavanīya* after repeating a mantra over it. The sacrificial ground where the fires are maintained is called *vihāra* (Śābara on Jaimini XII. 2. 1 says 'vihāra itī gārhapatyādira-guistretoccyate viharanāt'). The way for going to or coming from the *vihāra* is between the *pranīṭā* (water) and *utkara* in the case of *iṣṭis* (i. e. to the east of *utkara* and to the west of *pranīṭā*) and between the *utkara* and the *cātvāla* pit in other cases (Āp. śr. I. 1. 4-5, Kṣ. śr. I 3. 42-43). This path for going to the *vihāra* is called *tīrtha*. The *cātvāla* is a pit which is required only in soma and animal sacrifices. Many sacrificial utensils are required out of which the *sruva* (which may be called the dipping spoon) is made of *khadira* wood and is one *aratā* in length and has a mouth (or bowl) that is rounded and is as wide as the front joint of the thumb. The *śruc* (offering ladle) is one cubit in length, has a bowl at one end of the shape and



size of the palm, that has a spout resembling a swan's bill in shape. *Sruca* is of three kinds: *juhū* (ladle) made of *palāśa*, *upabhr̥t* of *nāvāttha* and the *dhruvā* is made of *vikaṅkata* wood and all other sacrificial utensils are made of *vikaṅkata*, but those that are not directly connected with *homa* are made of *varāṇa* tree; the sword called *sphya* is made of *khadira* (Kāt. I. 3. 31-39). The principal *yajñapātras* (or *yajñāyudhas* as they are often called) are given in the note below.<sup>224</sup>

All *samhāras* (like *adhīśrayaṇa*, *paryagnikaraṇa*, heating a sacrificial utensil) are to be done (except when expressly stated

2233. The Tai. S. I. 6. 8. 2-3 says 'यो वै द्वा पञ्चायुधानि वेदं द्रुवतोऽथ यज्ञः कल्पते स्वयम्भुवपादानि चाग्निहोत्रयुग्मी च धूर्ति च द्रुव्याजिनं च शम्वा चोद्धूलं च द्रुमलं च द्रुवजोषला वेजानि वै द्वापञ्चायुधानि'. Vide also Sat. Br. I. 1. 1. 22 for these ten and Kāt. II. 3. 8. Jaimini III. 1. 11' says that the passage about the ten *yajñāyudhas* is a mere *anuvāda* and not a *vidhī* and hence all are not to be employed in all actions, but only where each is suitable or is prescribed by a special text. Vide also Jai. IV. 1. 7-10. The *adhvaryu* or *yajamāna* places the *pātras* in two at a time. The *kapālas* (potsherds) whatever their number form one *pātra*; they are pieces broken from a jar. The pairs are: *sphya* (the wooden sword) and *kapāla*, then the *dūrpa* (made of split bamboo or of *naḍa* grass or of reed) and *agnibotsa-bavaṇī* and so on. The com. on Kāt. II. 3. 8 says that whatever *pātras* may be required in the several rites are to be got ready and he enumerates many such *pātras*. The *juhū*, *upabhr̥t* and *dhruvā* symbolically represent respectively the right arm, the left arm and the trunk of *yajña*. Vide Sat. Br. I. 3. 2. 2. The number of *kapālas* varies according to the rite that is performed and the *śūtra* of the performer. Besides the ten principal ones enumerated above there are others that are required viz. उह्र, उपह्र, पुह्र, मुह्र, मसिहह्रण, इहापाय, नेहाण, पिष्टोद्धवनी, वनीतामनवज, आग्न्यरपाही, वेद, वाक्पावी, पोरुव, वेदपरिवाहन, धृति, द्रुवमयश्चन, अम्वाहारपाही, महुन्ती, क्लीकरनपाय, अन्नधनकट. Vide com. on Kāt. I. 3. 56 for the names and sizes of all these and other utensils and for directions on the materials of which they are to be made. When the person who has maintained the sacred fires dies he is cremated with his Vedic fires and his wooden sacrificial vessels 'आहितानिग्निभिर्दहन्ति पञ्चापानैव' quoted by Śabara on Jaimini XI. 3. 34. Vide Sat. Br. XII. 3. 5. 2. This is what is called *सतिपचिकर्तृ* of the utensils. This means that the utensils are placed on the several limbs of his corpse (e. g. the *juhū* in the right hand) and his body and they are burnt together. That is the final disposal of the *yajñapātras*. Jaimini (XI. 3. 45-44) declares that though the *yajñapātras* are set out in the 'śruti' texts when speaking about *pauprāmāṣa* *igñi*, still they are to be made ready at *agnyādhyaya* and are to be kept throughout since that date till the sacrificer's death and that their cremation with the sacrificer's body is their final disposal (*pratipatti*).



to the contrary) by the *gārhapatya* fire, but the cooking of a *haviṣ* may be done on either *gārhapatya* or *āhavanīya* according to one's *sūtra*. When the material is not specified, *homa* is performed with clarified butter and all *homas* are done in the *āhavanīya* when there is no express text and the *juhū* ladle is to be employed in offering *homa* (Kāt. I. 8. 44-45). Those parts that are to be done with Rg. mantras are to be done by the hotṛ priest (unless there be a special direction or reason to the contrary), the *adhvaryu* does what is to be done with Yajurveda, the *udgātṛ* with Sāmaveda and the *brahmā* priests with all the three Vedas<sup>2224</sup> (vide Alt. Br. 25. 8). *Brāhmaṇas* alone are to be priests (Jal. XII. 4. 42-47). The sacrificer's wife is seated south-west of the *gārhapatya* fire and her face is turned towards the north-east (Kāt. II. 7. 1). At the beginning of an *īṣṭi* or other rite five operations (called *bhūsaṁskāra*) are to be performed on the mound (*khara*) of the *āhavanīya* and also on that of the *dakṣiṇā* fire viz. *parisaṁmūhana* (sweeping round with wet hand) thrice from the east to the north, smearing thrice with cowdung (*gomaya-upalepana*), drawing with the wooden sword (*sphya*) three lines from south to north but towards the east (i. e. the last is to be in the east) or from east to west but towards the north, to remove the dust from those lines with the thumb and the ring finger, and sprinkling thrice with water (*abhyukṣaṇa*).

#### Agnyādhēya<sup>2225</sup>

Gaut. (VIII. 20-21) enumerates seven *havīryajñas* and seven *somasamathās*. *Agnyādhēya* is the first of the seven *havīryajñas*. *Agnyādhēya* is the same as *agnyādhāna*. It is an *īṣṭi*, which word means 'a sacrifice performed by a sacrificer and his wife with the help of four priests' (vide above note 2223). The details of a model *īṣṭi* are given later on under *darśapūṣṇamāsa*. *Agnyādhēya* occupies two days, the first day called *upavasatha* being taken up by preliminary matters and the 2nd with performance of the main rites. There are two times for the performance of *agnyādhēya*. It may be done on one of the seven *nakṣatras*, viz. *Kṛttikā*, *Rohiṇī*, *Mṛgaśīṣa*, *Pūrvā Phalgunī*, *Uttarā Phalgunī*, *Viśākhā*, *Uttarā Bhādrapadā*. Āp. adds other *nakṣatras* viz. *Hasta*, *Citrā* and states the several

2224. अग्न्याधेयमग्निः । अग्नयेन होतॄन् कियते यजुषाध्वयुषं सामोद्गीतं चारुणा चरी विवा मयि । अथ केन अग्नये कियत इति । यथा विवदेति अग्नौ । ङे. अ. 25. 8.

2225. For the treatment of *agnyādhēya* vide Tal. Br. I. 1. 2-10, I. 2. 1, Sat. Br. II. 1 and 2; Āśv. II. 1. 9 ff, Āp. V. 1-22, Kāt. IV. 7-10, Band. II. 6-21.



appropriate nakṣatras when the sacrificer desires certain results ( V. 3. 3-14 ). According to Śat. Br. II. 1. 2. 17 and Āp. V. 3. 13 a kṣatriya should consecrate sacred fires on the Oitṛā nakṣatra. Or agnyādheya may be done on a parva day in spring by a brāhmaṇa, in summer, in the rainy season and autumn respectively by a kṣatriya, a vaiśya and an upakṛṣṭa ( for the latter vide p. 74 above ). But even when choosing the season, one must have regard to the seven nakṣatras specified above. Āp. states that the setting up of the fires may take place on Full moon or New moon day and that *hemanta* or *śarad* is the proper season for a vaiśya, the rainy season for a rathakāra ( carpenter ) or all the varṇas may first consecrate the fires in *śiṭira* ( Āp. V. 3. 17-20 ). Vide Jai. II. 3-4 about the meaning of the Vedic passage ' a brāhmaṇa should set up fires in spring ' ( Tai. Br. I. 1. 2 ). The Śat. Br. ( III. 1. 2. 19 ) appears to condemn the setting up of fires by reliance on nakṣatras and recommends ( XL 1. 1. 7 ) that agnyādhāna should be performed on the New moon of Vaiśākha on which there is Rohiṇī nakṣatra. In case of difficulty one may perform agnyādheya in any season and if one has resolved upon performing a soma sacrifice one need not stop to consider the season or nakṣatra. The man who wants to perform agnyādheya must not be too young nor too old ( vide p. 979 above ).

Agnyādheya means the placing of burning coals for the generation of the gārhapatya and other fires at a particular time and place by a particular person to the accompaniment of certain mantras.<sup>2326</sup> Agnyādheya comprehends the several acts from the bringing of the *arāṇis* ( two wooden logs ) to the offering of pūrṇāmti. When this last takes place the person who engages in the rites attains the position of an āhitāgni ( one who has consecrated the sacred Vedic fires ). Agnyādhāna is meant for all sacrificial rites and not merely for enabling a man to perform darśapūrṇamāseṣṭi ( Jai. III. 6. 14-15, XL 3. 2 ). The sacrificer should bring home through the adhvaryu priest two arāṇis from an āśvattha tree that grows inside a śami tree with the *mantra* ' yo āśvatthaḥ śami-garbhaḥ ' ( Āśv. II. 1. 17 ). The branch to be cut must be one on the east or north side of the tree and its foliage must be turned towards the east or north. When the branch falls on the ground the portion of it that

2326. नारायण on भाष्य. अ. II. 1. 9. explains ' विहितकाले विहितद्वेजे विहितपुरुषेण विहितैर्मन्त्रैर्वाप्यपवाद्यान्नुपनयनं पदद्वारात् निजाने तदग्न्यायेकहव्यते । अग्नीनामायेकहव्यते तन्मन्त्रमिति । '.



touches the ground should be used for making the lower *arāṇi*. Two *arāṇi* (logs of the branch) should be cut off, planed and formed into rectangular pieces and they should be allowed to become dry. In the lower *arāṇi* there is a spot called *devayāni* (the place of origin of the god i. e. fire) which is 8 and 12 *aṅgulas* from the two ends of the lower *arāṇi* (of 24 *aṅgulas*) where by means of a drill inserted in the upper *arāṇi* fire is produced by attrition. According to Baud. each *arāṇi* is 16 *aṅgulas* long, twelve in breadth and 4 in height, while according to Kāt. (as quoted in com. on Āp.) it is 24 *aṅgulas* long. According to Āp. (V. 1. 3) the *śvātthā* may not be growing inside a *śami* tree. The two *arāṇi* are invoked (*abhiṃmantrāṇa*) with the formula 'śvātthād...dhehi āyur-yajamāne' (Tat. Br. I. 2. 1.) and the *adhvaryu* brings together on the altar (*vedi*) seven items that are earthy and seven items that are of wood or five of each or 8 earthy items (if those of wood are seven). The eight earthy items are : sand, saltish earth, the earth from a hole infested by mice, the earth from an ant-hill, the clay (*sūda*) from the bottom of a reservoir of water that never dries up, earth that is struck by wild boars, pebbles, gold (Āp. V. 1. 4 ff.) with mantras appropriate<sup>2237</sup> to each. The seven wooden items are : (parts of) *śvātthā*, *udumbara*, *parṇa* (*palāśa*), *śami*, *vikaṇka*, a tree struck by lightning (or by wind or cold) and a lotus-leaf. Baud. II. 12 enumerates these somewhat differently. The sacrificer prepares a raised place for worship (*devayajana*)<sup>2238</sup>

2237. In Tat. Br. I. 2. 1 occur most of the mantras referred to by Āp. under *agnyādheya*.

2238. Several rules are laid down about the choosing of the place of worship (*devayajana*) in Śat. Br. III. 1. 1, Alt. Br. I. 3, *Dśthya-yaj* 8. 1. 1. 14-19 &c. It should be the highest place and in its vicinity there should be no spot which is on a higher level than it, it should be even and firm and incline towards the east or north, being a little higher in the south. It should have many plants growing on it and in front of it there should be water (a well &c.) or a large tree or a public road. The Śat. Br. III. 1. 1. 5 emphasises that if one secures learned and skilful priests it does not matter what kind of sacrificial ground one selects. The Alt. Br. I. 3 requires that the *dikṣita* is to walk about and sit usually in the *devayajana*, and he must not leave it at all at sunrise, sunset and when priests are engaged in *nirdeśa* (saying 'O *drāvya*'). Vide Śāyana on Tat. S. I. 2. 1 for *yajñasūtra* and com. on Kāt. VII. 1. 19-24 for the same. The *yajñasūtra* is called '*dikṣitavimlita*' in the Alt. Br. I. 3 and it is the same as *prācīnavimlita-sūtra*. *Yjñis* are performed in the *prācīnavimlita-sūtra*, but the *Uttaravedi* required in animal, soma and some other sacrifices is outside it. Further rules are given under *Agniṣṭoma*.



sloping towards the east with the mantra 'uddhanyamānam-  
asya' (Tat. Br. I. 2. 1), sprinkles it with water to the accom-  
paniment of the mantra 'śam no devīr' (Rg. X. 9. 4=Tat. Br.  
I. 2. 1), and constructs a shed having the end of the principal  
bamboo or ridge turned northwards or eastwards. Beneath the  
middle of the ridge of the hut towards one end is the place  
(*āyatana*) meant for the *gārhapatya* fire; the place of the  
*āhavanīya* fire is to the east of the *gārhapatya* at a distance of  
eight *prakramas*<sup>2239</sup> for a *brāhmaṇa*, eleven and twelve for a  
*keśtriya* and *vaiśya* respectively or all may have it 24 steps  
(*pada*) or at a distance found by the eye to approximate to  
the distances stated (without actual measurement). The place  
for the *dakṣiṇāgni* is near the *gārhapatya* to the south-east after  
a third of the distance between the *gārhapatya* and *āhavanīya*.  
There are to be separate sheds for the *āhavanīya* fire and the  
*gārhapatya* in elaborate sacrifices but for the ordinary sacrifices  
like *darśapūrṇamāsa* one shed only is usually constructed which  
houses all the three fires. It is laid down that only Vedic rites  
are to be performed with the three fires, and that they were not  
to be used for ordinary cooking or for secular purposes (vide  
Jaimini XII. 2. 1-7). The *sabhya* fire is to be established in  
front of the *āhavanīya* in the gambling hall and the *śvasathya*  
fire is in a shed (for guests) to the east of the *sabhya*.<sup>2240</sup>

The sacrificer gets the hair on the head and face shaved,  
 pares his nails and then bathes; the wife also does the same  
except shaving the hair on the head. The husband and wife  
are to establish fires after wearing two silken garments each,  
which are to be given up to the *adhvaryu* at the time of distri-  
buting *dakṣiṇā* (after the rite of *agnyādheya* is finished). The  
sacrificer should perform the *saṃkalpa* (words indicating resolve)  
of performing *agnyādheya* and choose his priests (*ṛtvig-varaṇa*)

2239. According to the com. on Āp. V. 4. 3 a *prakrama* is equal to  
two or three *pada*s, a *pada* being 15 *aṅgulas* (Baud.) or 12 *aṅgulas* (Kāt.).  
But the com. on Kāt. VIII. 3. 14 says that a *pada* is equal to two  
*prakramas*. The *gārhapatya* was also called *pṛajuhita* (vide Jaimini  
XII. 1. 13) and the *Dakṣiṇāgni* was called *anvādharyapacana*, because  
on it was cooked the boiled rice with which *pīṇa-pīṭrya-jña* was  
performed on the new moon. Vide Manu III. 129, Tat. Br. I. 1. 10 and  
'*दक्षिणा-ग्नौ-प्राजुहितं-पचति*' quoted by *śaṅk* on Ś. XII. 2. 3.

2240. The com. on Āp. V. 17. 1 notices divergent views about  
*sabhya* and *śvasathya* fires, some holding that these were not to be  
established at all, others holding that they are optional, while Āp.  
makes them obligatory.



by touching their hands with appropriate mantras and offer them madhuparka ( vide Āp. X. 1. 13-14 for the mantras 'agnir-me hotā &c.). In the afternoon or when the sun is over the trees the adhvaryu should fetch a portion of fire from the aupāsana ( gṛhya fire ) and kindle a fire called brāhmaudanika ( one prepared for brahmaudana )<sup>2241</sup> to the west of the place for the gārhapatya or he may take up the whole of the aupāsana fire ( of the yajamāna ) or he may generate fire by attrition. He should prepare a śhaṇḍila ( an altar of sand &c. ) and should draw thereon three lines from west to east and three lines from south to north and should sprinkle water on the śhaṇḍila and then he should bring burning coals from the aupāsana fire and place them on the lines so drawn. If he takes up the whole of the aupāsana fire, then he should take on two leaves of udumbara a cake of barley flour and another of rice and should throw on the place of the brāhmaudanika fire the barley cake to the west and the rice cake to the east and then establish the fire thereon. The adhvaryu puts apart at night to the west of the brāhmaudanika fire on the red hide of a bull having the neck part to the east and the hair outside or on a bamboo utensil four dishfuls of rice<sup>2242</sup> grains after repeating the mantra 'devasya' and with the words 'I set apart what is pleasing to prāṇa that is brahman,' which are repeated four times ( with prāṇa, apāna, vyāna and lastly with brahman only ) or he may do so silently. He cooks the grains ( of rice or barley ) in four vessels filled with water, he does not cleanse the rice grains with his hand after pouring them into the water, nor does he drain off the water while cooking; some cook the grains in milk. From the cooked food ( the brahmaudana ) he takes some in a spoon ( darvī ) and offers it into ( the brahmaudanika ) fire with the mantra 'pra vedhase kavaye' ( Rg. V. 15. 1 = Tai. Br. 1. 2. 1 ). He should say 'this is for Brahman; not mine.' Having put the cooked food separately into four dishes and pouring plenty of ghee over it, the sacrificer draws the plates over the ground towards the priests without letting them go and brings them near the four priests who are descendants of illustrious sages. The remaining portion of the brahmaudana

2241. The reason why ब्रह्मौदन is so called is given by Sayana on Tai. Br. 1. 1. 9 'ब्रह्मार्जं देवमुद्दिश्य होमार्थं ब्राह्मणानामुत्पिबन् च यज्ञमार्थं च पश्यमानो भवेत्तो ब्रह्मौदनः'.

2242. The putting apart of grains from a large receptacle on to a smaller receptacle for use in sacrifice later on is called nirōpa.

is drawn out of the pots, the rest of the clarified butter is poured over it and three *samidhs* of a *citriya*<sup>2243</sup> *śvavitha* that are wet (not dry), that are a span in length and have on them their leaves and fruits are dipped therein and turned about therein with a mantra and then they are put on the fire to the accompaniment of three *gāyatrīs* (addressed to Agni) for *brāhmanas*, three *Tristubhs* for *kṣatriyas* and three *Jagatīs* for *vaiśyas* (the verses are set out in Āp. V. 6. 3).

When the *samidhs* are offered into fire he (sacrificer) gives three heifers to the *adhvaryu* and a similar number to each of the *brāhmanas* who eat the *brahmaudana*. This *brahmaudana* along with the gifts of heifers and offering of *samidhs* may be performed daily for one year before the date of *agnyādhāna*. These *samidhs* must be offered by everyone intending to set up the three sacred fires 12 days, three days, two days or a day before the day of *agnyādhāna*. He (sacrificer) has to keep certain observances viz. he does not partake of flesh, does not cohabit, others do not take away fire from his house; he subsists (for three days) only on milk or on boiled rice, he has to speak the truth and to avoid sleeping on a cot. If for some reason the sacrificer is unable to perform *agnyādhāna* in a year (or 12 days &c.) from the time he offered *brahmaudana* he should again cook *brahmaudana*, offer the *samidhs* and then should perform *agnyādhāna* when he can do so.<sup>2244</sup> On the night previous to the day of *agnyādhāna* the *adhvaryu* (according to Bharadvāja, all the priests) keeps certain observances viz. he does not eat flesh nor does he approach his wife.

On that night a goat having dark spots on its skin is tied towards the north of the place for the *gārhapatya* fire with a mantra 'prajā' agne &c.'. The *yajamāna* observes a vow of silence on that night and people keep him awake that night by playing upon a lute and a flute (but there is an option viz. he may not keep awake nor observe silence). The sacrificer remains awake the whole of that night placing pieces of wood on the *brāhmaudanika* fire with the verse 'śakair-agnim &c.' (but if he does not keep awake he heaps on the fire logs of wood

2243. The Tai. Br. (I. 1. 2.) employs the words 'citriyāśvavitha-  
syaśadadhātī' and Śāyana explains 'अश्ववधानोऽश्ववधिवत् इदमुच्यते ।  
योऽश्वो दानादेर्बद्धीकृतोऽयं सति आहुतपादः ।'

2244. The Tai. Br. I. 1. 9 says 'मज्जीदने पचति' ... वाक्यं आहुतपाद  
ओदत्तम् । ... पचने संपत्तये योपपत्तेस्तमिह हुताहुतपादः ।'



at one time and then goes to sleep).<sup>2243</sup> At day-break the adhvaryu heats the two arāṇis against that fire with two verses 'jātvēdo bhuvanasya &c.' and 'ayam te yonir-ṛviyaḥ' (both in Tai. Br. I. 2. 1). Then the brāhmaudanika fire is extinguished, the two arāṇis are invoked with the verse 'agni rakṣāmi' and the yajamāna keeps waiting for the arāṇis that are brought with the verse 'mahī viśpatnī.' The adhvaryu hands over the arāṇis to the sacrificer with the verse 'dohyā ca te', who receives them with a verse and immediately invokes them with two verses. Both (adhvaryu and yajamāna) repeat in a low voice the formula 'mayī gṛhāmyagre &c.'. The adhvaryu arranges the place for the gārhapatya with the verse 'apeta vīta' and sprinkles it with water with 'śam no devir.' He does the same for the places (āyatana) of the dakṣiṇa fire (to the south-east) and of āhavanīya, sabhya and āvasathya fires. Even since ancient times there have been agnihotrinis who did not set up the sabhya and āvasathya fires. Half of the sand (that has already been brought among the *śambhāras*) is divided into two parts, one (i. e.  $\frac{1}{2}$  of the whole heap) being scattered over the place of the gārhapatya and the other ( $\frac{1}{2}$ ) over the place of the dakṣiṇagui. The other half of the sand heap is divided into three parts each of which is scattered in the places of the other three, āhavanīya, sabhya and āvasathya (but if no sabhya nor āvasathya is to be kept then the half is entirely scattered over the āhavanīya place). In the same way the other earthy materials are placed over the places of the fires with appropriate mantras. After he places the lime stones or pebbles on the various places he brings to his mind his enemy. Then he spreads the various materials on the fire places and after mixing together the materials of wood to the accompaniment of two mantras he scatters them just as he scattered the sand (after dividing them as stated above). He casts to the north over the materials a piece of gold on the place of the gārhapatya<sup>2244</sup> and invokes it with a mantra and assigns at a distance a piece of silver for his enemy or throws it into water if he has no enemy. The same process (of casting a golden piece) is followed as to the places of the other fires. He removes the ashes of the brāhmaudanika fire (that

2243. Tai. Br. I. 1. 2 has 'अग्नौ रक्षामि' and 'यम ते योनिर-रविः' । तस्मिन्नुपविशन् । तस्मिन्नुपविशन् । Most of the mantras required here occur in Tai. Br. I. 2. 1.

2244. Though gold is among the earthy materials, it was not dealt with while the other earthy things were being divided.



has been extinguished as stated already) and in its place deposits the two aranis from which he produces fire by drilling. When the first rays of the sun spread in the sky (i. e. before the sun's disc is seen, but the eastern horizon is lit up by rays) he places the upper arani on the lower one to the accompaniment of the 'daśa-hotṛ'<sup>2247</sup> formulae. While generation of fire by attrition is proceeding a white or red horse from whose eyes no water drops (i. e. who is not blear-eyed) and whose knee is dark (or any horse with full testicles) is kept present and a *sāman* of Śakti Sāṅkṛti is sung; when smoke rises a *sāman* of Gāthina Kauśika is sung and also the verse 'aranyor-nihito' (Rg. III. 29. 2).

He (the *adhvaryu*) invokes the fire with the mantra 'upavaroha jātavedaḥ' (Tai. Br. II. 5. 8) the moment it is produced. Then the *adhvaryu* makes the sacrificer recite the *catur-hotṛ* (mantras)<sup>2248</sup> and invokes the fire when kindled with the mantra 'ajannagnih'. When the fire is produced the *yajamāna* bestows on the *adhvaryu* the most desirable fee (i. e. a cow), which he accepts with a mantra. After the fire is produced, the *yajamāna* breathes over it with the formula 'prajāpatistvā' (Tai. S. IV. 2. 9. 1). The *adhvaryu* holds over the fire his folded hands turned downwards with a verse, makes it blaze forth by means of fuel-sticks with the words 'samrādasi' (Tai. S. IV. 3. 6. 2), holds it in his folded hands turned upwards, sits down on a seat and while the *Rathanantara* and *Yajñāyajñiṣya* *sāmans* are being chanted, he establishes the *gārhapatya* fire on the *sambhāras* (the earthy and wooden materials scattered as above) by repeating certain mantras according as the sacrificer

2247. The *daśa hotṛaḥ* are the ten sentences occurring in Tai. A. III. 1. viz. ओ विमिः सुहः विवनावपद्। वानेदिः। आधीर्ल वदिः। केतो अग्निः। विज्ञातमग्निः। वाक्पतिर्होता। मन उपवक्ता। वाक्ते इविः। सानावर्तुः। Vide Alt. Br. 24. 6 for the ten in a different order. It should be noted that here ten things connected with the human body are identified with ten things connected with *kama*.

2248. The *catur-hotṛs* are the mantras in Tai. A. III. 1-5 commencing with 'cūthi eruk'. Vide also Tai. Br. III. 12. 5 and note 904. The Alt. Br. 24. 4 says 'देवता वा पृथग्विदं सुहं वान पञ्चगुहोत्तरः'. The *daśahotṛ* mantras in the preceding note are only a portion of the *catur hotṛ* (vide Sayana on Tai. Br. III. 12. 5). In the Tai. Br. I. 1. 8 it is said दधन्तरमिनायते आधीपय आधीपयाने। ... दधन्तेवमिनायते उदुमिपयाने। ... सुहदुमिपयते आहवनीय आधीपयाने।



has a certain gotra <sup>2249</sup> (or pravara) and the first vyāhṛti (i. e. bhūh) or the first two vyāhṛtis (bhūh, bhuvah), the first two Sarparājñi formulæ and the first of the Gharmaśāstras texts. The formula for establishing the gārhapatya according to the gotra is stated in note 2249. When establishing the gārhapatya on the *sambhāras* the adhvaryu further repeats certain mantras (given in Āp. Śr. V. 12. 2) and then the yajamāna invokes the fires with the mantra 'sugārhapatyo' (Tai. Br. I. 2. 1) and the adhvaryu makes the yajamāna repeat the Gharmaśāstras formulæ. The adhvaryu strews darbhas round the gā-hapatya (i. e. he does paristarapa).

The procedure for establishing the āhavanīya is to be so arranged that the fire is actually established when half of the sun's disc rises above the eastern horizon. The adhvaryu lights fuel-sticks on the gārhapatya for being carried forward and he takes in a vessel the sand on which fire would be supported to the accompaniment of four verses. Then while carrying the fire, he raises a little the kindled bundle of fuel-sticks and holds the fire on the sand. Then the adhvaryu makes the yajamāna repeat in the right ear of the horse the Agnitanū formulæ (set out in Āp. Śr. V. 13. 7), holds the fire for some time and then lays it down in the place for the āhavanīya.

2249. When the sacrificer is a Bhārgava the formula is शुक्लं वा देवानां ब्रह्मनाद्व्यानीति मार्गस्त्वाद्वापान्. If he is an Āgīrīśa or any brāhmana who is not a Bhārgava or Āgīrīśa the formulæ are respectively अद्विरसां वा &c. and आद्विरवानां वा. In the case of a king, a kṣatriya, a vaiśya or a rathakāra sacrificer the formulæ respectively are वन्द्यस्य वा राज्ञो वसपते -- द्वापानि, इन्द्रस्य येन्द्रियेण वसपते... द्वापानि, मनोस्ता धामन्यो वसपते ... द्वापानि, काश्यां वा देवानां &c. Vide ते. ब्रा. I. 1. 4. for the mantras शुक्लं वा &c. The सर्वराज्ञी formulæ are धूमिर्दृष्ट्वा द्यौर्वादिनाम्नविधं महिरवा उपस्थे ते देव्यदिवेदग्निमवाद्यावाहये &c. in ते. सं. I. 5. 3 and in I. 5. 4 it is stated सर्वा ये जौर्वन्यौऽग्न्यन्तः स एते जसर्गिरः काश्वेयो मन्त्रमपश्यन् ... सर्वराज्ञिप्राज्ञग्निर्वाहयमाद्वापानि &c. सप्तपादा says (III. 4) 'धूमिर्धुमेति वतः सर्वराज्ञिपः.' The formulæ called *gharmakīrṇai* are set out in Āp. Śr. V. 12. 1 and Satyāgādha III. 4. They occur in ते. ब्रा. I. 1. 7 and are धर्मो जिरस्त्वद्वमग्निः सं दिवः पशुभिर्मुषः। उदितोऽजाय तमवाय वच्छः। वातः पालस्तद्वमग्निः सं दिवः पशुभिर्मुषः। स्वदिते सोवाय तमवाय पितृ वच्छः। अर्धश्चक्षुस्तद्वसौ धर्मस्तद्वमग्निः सं दिवः पशुभिर्मुषः। वते शुक्र शुक्रं वच्छः। शुक्रा तस्यः शुक्रं उजोतिरनर्थं तेन ते द्यौर्विदिं तेन स्वाहवेऽग्निनाते बह्वणा ३. Out of these वच्छः ... वच्छ is repeated when establishing गार्हापत्य, वातः माय ... वच्छ, when establishing अन्नाहार्यवचन (इतिवाग्नि) and अर्धश्चक्षु ... बह्वणा when establishing आहवनीय. Vide ते. ब्रा. I. 1. 8 for this. The Gārhapatya mound is circular, that of the Āhavanīya is square and that of the Dakṣiṇāgni is semi-circular. All three are about one square aratā in area.

The Āgaldhra priest then brings domestic fire or produces fire by attrition, sits down with his knees raised up, and establishes the dakṣiṇagni, while the Yajñāyājñīya sāman is being chanted and follows the procedure of repeating formulae according to the gotra (as above) and repeats the 2nd vyāhrti (bhuvaḥ), the three Sarparājñī formulae and the 2nd Gharmanīras (viz. the verse 'vātaḥ ... .. pana'). After repeating several other formulae (as in Āp. Śr. V. 13. 8) he sets down dakṣiṇa fire on the sambhāras.

The fire brought for establishing <sup>2250</sup> dakṣiṇa fire may be fetched from the house of a brāhmana, a kṣatriya, a vaiśya or a śūdra who is extremely prosperous like an asura (if the sacrificer desires prosperity), but he should thereafter never eat at that man's house; or (according to Baud. Śr. II. 17) it may be brought from the gārhapatya fire or according to Āśv. from the house of a vaiśya or of any rich man or it may be produced by attrition.

When the āhavanīya fire is being taken (in a vessel) from the gārhapatya the Vāmadavya is chanted and they proceed towards the east preceded by the horse,<sup>2251</sup> repeating three mantras. To the south of the *śhūra* the brahmā priest makes a chariot or a chariot wheel move up till three revolutions of the wheel take place (six times for an enemy). A third part of the distance (between the gārhapatya and the place for āhavanīya) the fire is carried at the height of the knee, the 2nd third at the height of the navel, the last third at the height of the mouth. No one is to come between the sun and the fire. He takes the fire with both his hands stretched to the right. In the middle of the distance the yajumāna gives a gift to the priest. In the middle of the distance the adhvaryu puts down a piece of gold and then crosses over it with the mantra 'nākosi.' The adhvaryu makes the horse that faces the east go over the sambhāras to their north with its right hoof placed in such a way that the live coals of the fire when established would fall on the foot-print made by the horse and making the horse turn to its right he again makes the horse go over the sambhāras with a formula 'yadakraudaḥ' (Rg. I. 163. 1). The horse is held

2250. अग्निं वा गार्हपत्यादिवान्वाहार्पणममावृणोति । बी. ओ. II. 17; वातर्होऽपराद्धे वृद्धिप्राप्तिर्गानीय विदुःकुलाद्विचरतो वैश्वानरेण हवयेके विद्यमाने वा अग्न्यहारादिभक्तं वा मज्जित्वा गार्हपत्यादावगनीयं ज्वलन्तमुद्धरेत् । आश्व. ओ. I. 2. 1.

2251. Vide Tai. Br. I. 1. 7 for the mantra वाचोमनुष्यदिग् (which is mentioned in Āp. V. 14. 5) and the words वाचोऽन्वयना अभिव्यक्तमग्निः.



facing the west to the east of the place for the āhavanīya. The horse must be young and according to Paṅgyāyani Brāhmaṇa a young bull may do (if a horse is not available). According to the Bahvṛca Brāhmaṇa the (āhavanīya) fire should be established on the footmark of an animal called Kamaṇḍalu or of a goat (according to Vājasaneyaka). Then the sacrificer mutters auspicious formulæ<sup>2252</sup> and sends to his enemy (a curse) with the formula 'go to him, O fire, with thy terrible forms.' Having invoked the fire with the verse 'Yad-idaṃ divaḥ' (Tai. Br. I. 2. 1) he turning his face to the west and standing to the east establishes the āhavanīya fire. The āhavanīya is laid down upon the sambhāras when the Bṛhat Sāman, the Śyaita, Vāravantiya and Yajñāyajñīya are being chanted, and the procedure of repeating consecrating mantras according to gotra is being followed, when all the vyāhṛtis, all the Sarpa-rājñī mantras, the third Gharmaśīras formula and certain other verses are recited.<sup>2253</sup> The sacrificer invokes the āhavanīya when it is being established with the formula 'ānaśe &c.' (which occurs in Tai. Br. I. 1. 7) and he follows the priest (whether adhvaryu or āgnīdhra) in repeating the various vyāhṛtis, the Sarparājñī verses and the Gharmaśīras formulæ. The fire when established should be propitiated with clarified butter and plants (i. e. fuel-sticks) after repeating certain formulæ (set out in Āp. V. 16. 4). The sāmans are sung by the brahmā priest in Agnyādheya (and there is no udgār priest).<sup>2254</sup>

The *sabhya* and *āvasathya* fires are established with domestic fire or fire produced by attrition or with fire taken from the

2252. Tai. Br. I. 1. 7 has the words वज्रमावा क्षिप्वा जपति and the verses &c. (set out in Āp. V. 15. 2).

2253. The verses 'abhi tvā sūra' (Rg. VII. 32. 22), 'kayā naś-citra' (Rg. IV. 31. 1), 'tvām-iddhi havāmahe' (Rg. VI. 46. 1), 'śavam na tvā vāravantam' (Rg. I. 27. 1), 'abhi pra vaḥ surādhasam' (Rg. VIII. 49. 1), 'yajñāyajñā vo' (Rg. VI. 48. 1) are respectively the sāmans called Rathantara, Vāmadevya, Bṛhat, Vāravantiya, Śyaita and Yajñāyajñīya. All these verses occur in the Sāmaveda (vide vol. III, p. 83, 87, 330, vol. I, p. 120, 483 and 147 respectively, B. I. series). Vide Tai. S. V. 5. 8. 1-2, Ait. Br. 19. 6 for the names of these and other sāmans. Jai. (III. 3. 9) declares that, though sāman verses are as a rule to be chanted loudly, in ūdhāna they are to be uttered inaudibly (upādāna), since ūdhāna is to be done with yajurveda procedure.

2254. Jaimini in Pūrva-mīmāṃsāsūtra (X. 8. 9-11) discusses the question whether the brahmā priest must chant these gānas or whether there is an option. Vide Tai. Br. I. 1. 8.

śhavanīya, according to the mode of establishment dependent on the gotra as stated above. He puts on each fire three samidha of the aśvattha tree with three verses ( Rg. IX. 66. 19, 21, 20 ) and three samidha of śamī smeared with ghee after repeating certain mantras ( Rg. IV. 58. 1-3 ). Or these samidha may be offered in the śhavanīya ( if sabhya and āvasathya are not kept up ).

Then he offers a pūrṣāhuti,<sup>2255</sup> the sacrificer gives gifts, mutters certain auspicious formulæ, waits in worship upon the five ( or three ) fires. Then if the yajamāna is a kṣatriya dice play takes place. The gifts given to all the four priests are cloth, a cow and bull, and a new chariot, while a goat, pūrṣa-pātra and a pillow of several coloured threads are given to the āgnidhra, a horse to brahmā, a bull to adhvaryu, and a dhenu to the hotr. There are larger gifts specified according to the sacrificer's ability.

Kāt. ( IV. 10. 16 ) ordains that after establishing the Vedic fires the yajamāna should observe complete celibacy for 12 nights, 6 nights or at least three nights, should sleep near the fires on the ground ( and not on a cot ), should offer *koma* of milk to the fires. Baud. II. 20 prescribes further observances for twelve days.

*Punarādheya*: When within a year after a man sets up the Vedic fires he suffers from severe illness ( such as dropsy ) or suffers loss of wealth or his son dies or his near relatives are harnessed or made captive by his enemies or he becomes cripple in a limb, or if he is desirous of prosperity or fame he again sets up the fires. The procedure is essentially the same as for agnyādheya with a few differences e. g. fires are fed with kuśa

2255. The com. on Kāt. IV. 10. 5 explains पूर्वपुत्रा अहुतिः पूर्णहविः. The procedure ordinarily applying to all hutis of clarified butter is: The adhvaryu puts butter into the butter-pot, which is placed on the gṛhapatyā fire to melt. Having wiped the aruṣa (dipping spoon) and juhū (offering spoon) with darbha grass and having taken the butter pot off the fire he dips two darbha blades used as strainers (pāstrā) into the heated butter and fills the juhū with the aruṣa. Then he takes a samidhā, walks over to the north side of the śhavanīya, strews darbha grass round it and puts the samidhā on that fire. Then he sits down with bent right knee, pours the butter in the juhū on to the fire with the word svāhā and the sacrificer utters the formula 'agnaya idam'na mama'. This holds good in agnyādheya and agnihoṭra, but in many other rites the principal (pradhāna) offerings are offered while the priest is standing.



grass and not with wood nor with fuel-sticks, the two *śiyabhāgas* are for *agni* alone ( while in the model sacrifice they are for *Agni* and *Soma* ), the *punarādhya* is performed in the rainy season and at mid-day. Other differences and details are passed over. <sup>2152</sup> *Jai*, ( VI. 4. 26-27 ) states that *punarādhya* is a *prāyaścitta* only if both the fires ( *gārhapatya* and *śhavanīya* ) have been extinguished or discontinued and ( in X. 3. 30-33 ) that when *punarādhya* is resorted to for some desired object, the fees that are prescribed in *agnyādāna* are not the fees to be given, but other *dakṣiṇā* is given.

## Arnihotra

According to Gau. VIII. 20 there are seven forms of haviryajñas of which agnihotra is the second. From the evening of the day of *agnyādhyāna* the house-holder has to perform agnihotra<sup>227</sup> (burnt offering of cow's milk &c.) twice daily in the evening and morning to the end of his life or till he becomes a saṃnyāsin, or as the Śat. Br. (XII. 4. 1. 1) says 'Those who offer agnihotra indeed enter upon a long sacrificial session; agnihotra indeed is a *saṃbra* that ends with old age or death, since he becomes free from it only by old age or death.' Satyāsādha prescribes (III. 1) that from the time of setting up the three śrauta fires, agnihotra and darsapūrnamāsa are obligatory on all members of the twice-born classes and he holds that the *nisāda* and *rathakāra* also are bound to perform them, though other sūtrakāras are opposed to this. Vide pp. 45-47 above. Jai. (VI. 3. 1-7 and 8-10) holds that agnihotra being obligatory, it may be undertaken even by him who is not able to perform every detail of it in its entirety, but that a *kāmya* rita should be undertaken only by him who is able to carry out every detail. Vide also Jai. II. 4. 1-7 where 'yāvaj-*jīvam-agnihotram juhoti*' is explained as laying down a

2258. Vide Tal. S. I, 5, 1-4, Tal. Br. I, 9, 1, Ser. Br. II, 3, 3, Adv. II, 9, 4-14, Ap. V, 26-29, Est. IV, 11, Band, III, 1-3 for details.

3257. The word *agnihotra* is derived in the *Tai. Br.* II. 1. 3 as the rite in which *homa* is offered to *Agni* and *Sāyana* says अग्नये होमे होमोऽग्निनामिति इति बहुव्रीहिसुलभस्याग्निहोत्रमिति कर्मनाम । अग्नये होत्रमिति पठ्यमप्युत्तरं हविर्नाम. Vide *Jai.* I. 4. 4 (which establishes that in *अग्निहोत्रं* *होत्रो* is कर्मनाम: the word '*agnihotra*' is the name of a rite). The *Sat. Br.* XII. 4. 1. 1 says 'होत्रमत्र ह वा एव उपपत्तिर्येदग्निहोत्रं जुष्टयेतद्वै वसामर्षं सर्वं यदग्निहोत्रं जरया वाप होत्रास्मान्मुन्यथैव मृत्युना वा'. *Satyapaṭha* (III. 1) says 'आधानादग्निहोत्रं दक्षोपूजनासी च नियतो । निवाहप्रकारपरोधाधानादग्निहोत्रं दक्षोपूजनासी च नियतो'.

characteristic required of the performer. The several sūtras present differing details and mantras.<sup>2258</sup> According to one view all the three fires are permanently maintained by the house-holder<sup>2259</sup> (Kāt. IV. 13. 5); according to others only the gārhapatya is permanently kept (Āp. VI. 2. 13) and the dakṣiṇāgni is permanently kept only if it was set up by attrition at the time when the house-holder performed agnyādheya. The house-holder calls upon the adhvaryu to bring the āhavanīya from the gārhapatya in the evening and also in the morning; this is so only if the yajamāna engages an adhvaryu in the daily agnihotra, but if the yajamāna does the daily agnihotra himself this call is unnecessary. As to the dakṣiṇāgni in the daily agnihotra, Āśv. (II. 2. 1) mentions several alternatives viz., it may be brought from the house of a vaiśya or from the house of any rich man or it may be produced by attrition or it may be kindled into flames if it is kept permanently. He should take burning coals from the kindled gārhapatya in a vessel and carry them to the place of the āhavanīya with the mantra 'devam tvā devebhyah śriyā uddharami' and should repeat when carrying the burning coals towards the east the mantra 'raise me up from sin that I knowingly or unknowingly may have committed; save me from all the sin that I may have committed in the day' (this in the evening agnihotra, in the morning agnihotra it being said 'sin that I committed at night'). Vide Āśv. II. 2. 3 and 6, Āp. VI. 1. 7, Baud. III. 4. He should face the sun and place the burning coals in the āhavanīya mound with the mantra (anṛtābūtim &c., in Āśv. II. 2. 4, Āp. VI. 1. 8, Baud. III. 4). In the morning agnihotra also he should face the sun and do other things stated above. According to Kāt. (IV. 13. 2) the evening agnihotra is to be commenced before the sun sets and the morning one before the sun rises. Āśv. says that the homa is performed

2258. Vide Sat. Br. II. 2. 4 ff., Tai. Br. II. 1. 1-11, Ait. Br. 25. 1-7, Āp. 6, Kāt. 4. 12-15, Āśv. II. 2-5, Baud. III. 4-9, Sat. III. 7.

2259. Those called gautrī perpetually maintain the three fires (Kāt. IV. 13. 5 and Āp. VI. 3. 12). They are a thoroughly learned brāhmaṇa, a victorious kṣatriya king and a vaiśya who is the leading man of his village. 'गतृषिपुंस्तु सर्वेऽग्रवः सदा अर्चन्ते । तयो ह वै गतृषिपुः शुश्रुवात् ब्राह्मणः क्षत्रियो विजयी राजा वैश्यो ग्रामजीविनि । इदंलि in com. on Kāt. IV. 13. The word 'gautrī' occurs in Tai. S. II. 5. 4. 4 and Sat. Br. 1. 3. 5. 12. 'तयो वै गतृषिपुः शुश्रुवात् ग्रामणी राजन्वस्तेषां गतेष्वो देवता । ते. सं. II. 5. 4. 4. गतृषी is to be explained as 'गता गता अर्चन्तम्', गता अर्चन्ति वा' com. on Kāt. IV. 13. 5.



after the sun sets. There have been two views on this point from very ancient times viz. whether agnihotra is to be performed before sunrise or after sunrise. Vide Ait. Br. 24. 4-6 and Kauṣṭaki Br. II. 9. Āp. ( VI. 4. 7-9 ) mentions four views as to both evening or morning time for agnihotra viz. it should be the *sandhi* of day and night for both or it may be when the first star is seen or in the first watch of the night or in the 2nd ( for evening agnihotra ) and at dawn, or when a part of the disc of the sun just appears on the horizon or after the sun comes up. The householder performs agnihotra after finishing his *sandhya* adoration. There is a difference of opinion, some holding that the horns in the grhya fire should precede the agnihotra in the Vedic fires, while others hold that it should come after the Vedic agnihotra.<sup>2250</sup> The house-holder after performing *sandhya* follows either of two modes ( Kāt. IV. 13. 12 and IV 15. 2, Āp. VI 5. 3, according to his śākha ), goes towards the āhavanīya through the space between the places of the gārhapatya and dakṣiṇāgni or by a route to the south of these two fire places and having gone round the āhavanīya sits down to the south in his usual place ( or crosses from the western side of the āhavanīya and sits down to its south ) and the wife also sits in her place ( Kāt. IV. 13. 13, Āp. VI. 5. 1-2 ). The householder then sips water ( performs *ūcamana* ) with the words ' vidyudasi vidya me pāpānam-ṛitāt satyam-upaimi mayi śraddhā ' ( Āp. VI 5. 3 ). The wife also sips water.<sup>2251</sup> Then both husband and wife should observe silence till the agnihotra ( morning or evening ) is gone through. A man who has no wife can perform the daily agnihotra ( vide Ait. Br. 32. 8 ). The adhvaryu performs *parisamūhana* ( wiping with the wet hand from the north-east to the north ) thrice for the three fires. He strewn round the

2250. संस्वापन्द्वाचमन्त्रं दूर्ध्वमग्निहोत्रादामलतः स्मार्तेऽग्नीः तदुक्तम् । होमे वैवाक्ये कुर्यात् स्मार्ते कुर्याद्विचक्षणः । स्यूतीनां वेद्यमूलत्वात्तस्मार्ते केचिदग्रा विदुः ॥ इति । com. on Kāt. Br. 32. 8. IV. 13. 12 and cited as *नृपत्युक्तं* in the *चन्द्रोदय* quoted in *अनन्तरत्न* p. 52.

2251. The *padhātī* in the com. on Kāt. IV. 13 remarks उपवेष्टव्य-व्यतिरिक्तं वस्त्रं किञ्चि न करोतीति संस्वापः । वस्त्रं सानुवस्त्रम्. This shows how gradually the wife lost all importance in Vedic rites and came to be a mere silent spectator of all the weary details that had to be gone through by the sacrificer and the priest. Jaimini VI. 1. 17-21 stated generally that the husband and wife co-operated in performing *yajña*, but in VI. 1. 24 he qualifies the general statement by saying that the wife cannot do all the actions which are to be done by the sacrificer, but only those which she is expressly asked to do in the texts.



āhavanīya fire darbha grass (performs paristarapa) in such a way that the darbhas to the east and west have their ends turned to the north and of those to the north and south turned to the east and the strawing proceeds from the east, then to the south, then to the west and then to the north. In the same way he strews darbha grass round the gārhapatya and then round the dakṣiṇāgni. Taking water in his right hand, he sprinkles it round the āhavanīya first, beginning from the northeast and ending in the north. Then he walks towards the west pouring a continuous stream of water from the āhavanīya up to the gārhapatya. He then sprinkles (performs paryuṣaṇa) the gārhapatya from left to right and then the dakṣiṇāgni. Or one may sprinkle water (and this is the usual order now in the Deccan) round the gārhapatya first and then round dakṣiṇāgni and then pour a stream of water from the gārhapatya to the east up to the āhavanīya (Āśv. II. 3. 14). Āśv. (II. 2. 11-13) says that the mantra in paryuṣaṇa is 'ṛtasatyābhyām tvā paryuṣāmi' and each fire is sprinkled thrice, water being taken freshly at each time and the mantra being repeated each time and that sprinkling may first be done round the dakṣiṇāgni, then round gārhapatya and then āhavanīya. Vide Kāt. IV. 13. 16-18, Āp. VI. 5. 4.

The homa is performed with cow's milk for him who performs agnihotra as a sacred duty and not for any particular reward in view, but one who desires to secure a village or plenty of food, or strength or brilliance may employ respectively yavāgū (gruel), cooked rice, curds or clarified butter (Āśv. II. 3. 1-2). Then an order is issued to the person engaged to milk the agnihotra cow<sup>2282</sup> that stands to the south of the sacrificial ground with her face to the east or north and that has a male calf. At the time of milking the calf is to the south of the cow, and first sucks milk and then the calf is removed and the milking is done. The person to milk the cow should not be a śūdra (Kāt. IV. 14. 1), but Āp. (VI. 3. 11-14) allows even a śūdra to milk the cow, while Band. (III. 4) says that he must be a brāhmaṇa. Rules are laid down about the udders from which milk is to be drawn and about persons for whom it is to be drawn (Sat. III. 7 based on Tal. Br. II. 1. 8). The milking is not to be begun by pressing the udders, but by making the

2282. Tal. Br. II. 1. 6 identifies the cow with agnihotra and II. 1. 7 states that the cow's milk in its various stages belongs to various deities since the time it is in the udder (when it is Raudra) till after it is offered (when it is dear to Indra).



calf suck them first ( *na stanān sammṛśati* 'Āp. VI. 4. 2 based on *Tai. Br. II. 1. 8* ). Milking is to be begun the moment the sun sets ( *Āp. VI. 4. 5* ). The vessel in which the milk is to be held is of earthenware manufactured by an *ārya* ( i. e. one who belongs to the three regenerate classes ), but without using a wheel and the vessel must have a wide mouth and straight sides and not slanting ones ( *Kaṭ. IV. 14. 1, Āp. VI. 3. 7* ). It is called *agnihotrasthāli* ( *Āp. VI. 3. 15* ). The *adhvaryu* takes from the *gārhapatya* fire some burning coals for boiling the milk and keeps them to the north of the *gārhapatya* in a separate spot. Then he goes near the cow, holds the vessel in which the cow has been milked, brings it towards the east of the *śhavanīya*, sits to the west of the *gārhapatya* and heats the vessel on the burning coals mentioned above. He takes a *darbha* blade ( other than one of those that are strewn round the *gārhapatya* ), kindles it and holding it over the milk illuminates the milk with its light. He then takes water in a *sruva* and sprinkles one drop or some drops into the boiling milk ( *Āśv. II. 3. 3 and 5* ). He should then again hold a burning blade ( the same blade used before ) over the hot milk and light it up. He does this thrice and then casts away the blade to the north.<sup>2263</sup> There was a difference of view whether the milk to be offered should be brought to the boiling point or should only be simply hot ( vide *Śat. Br. II. 3. 1. 14-16* and com. on *Kaṭ. IV. 14. 5* ). Then the pot of milk is slowly lifted with three mantras and drawn down to the north from the burning coals ( *Āśv. II. 3. 8, Tai. Br. II. 1. 3 'varitma karoti'* ). Then the burning coals on which the milk was boiled or heated are thrown back in the *gārhapatya* fire. Then a *sruva* and *sruca* both made of *vikaṅkaṭa* wood are cleaned with the hand ( to remove dust ) and are heated on the *gārhapatya* ( or *śhavanīya* according to *Āp. VI. 7. 1* ). He then again heats the *sruca* and *sruva* on the *gārhapatya*, asks the *yajamāna* 'shall I take out milk from the pot<sup>2264</sup> with the *sruva*?' and the *yajamāna*

2263. The *Tai. Br. II. 1. 3* says: *उद्दीचीचोद्धारान् निष्कृत्वाभिजगति । यन्तान् करोति । ... अभिघोषयति । ... निः पर्यन्तिकरोति । ... उद्दीचीनमुद्धारयति ।* The sprinkling of water from the *sruva* on the milk is called *pratiṣeka* ( *Āp. VI. 5. 3-4* ). This is referred to in *Tai. Br. II. 1. 3*. The *sruca* with which *agnihotra* is offered is called *agnihotra-havaṇi*, which is made of *vikaṅkaṭa* wood, is as long as one's arm or *aratni* ( *Āp. VI. 3. 6* and com. thereon ).

2264. *Āp. VI. 7. 1* states that words addressed by the *adhvaryu* differ according to the time 'हिरण्यपरिहरपशुपलाश ओतो यजमानमिरवग्रिहोऽहवन्ति-मन्त्रिन्मन्त्रोद्गच्छेयानि इव वेदेभ्यः पाप्मनो यजमानमिति साधनाह । ओसुचयानि नतः ।'



replies standing 'Yes, do take out'. Then the *adhvaryu* holds in his right hand the *śruva* ladle and in his left hand the *agnihotra-havani* with its mouth turned upwards, pours out into the *agnihotra-havani* milk from the milk pot (already heated) with the *śruva* four times<sup>2265</sup> and keeps the *śruva* in the milk pot. In *Āp.* VI. 7. 7-8 and *Āśv.* II. 3. 13-14 it is said that the *adhvaryu* knowing the mind of the householder should draw the fullest ladle for the most favourite son of the sacrificer or if the latter desires that the eldest son should be most prosperous and the later ones less and less, then the first ladle is filled to the fullest; on the other hand if he wishes the youngest to be prosperous then the last ladle drawing is the fullest. Then the *adhvaryu* carrying a *samidh* of *palāśa* wood a span in length over the rod of the *śruc* (inserting his finger between the two), holds the two together over the *gāthapatya* very near its flames, carries the *śruc* towards the *āhavanīya* holding it as high as his nose; when in the midst of the distance between the *gāthapatya* and the *āhavanīya*, he brings the *śruc* down (to the level of his navel) and then again raising it up as high as his mouth, he reaches the *āhavanīya* and places the *śruc* and *samidh* on *darbhā* blades (on the *kūroṣ*, says Baud. III. 5) to the west of the *āhavanīya*. He himself sits to the northwest of the *āhavanīya* facing the east, bends his knees, holds the *śruc* in his left hand and with the right hand offers the *samidh*<sup>2266</sup> in the midst of the *āhavanīya* fire with the mantra 'rajatām tvāgnījyotiṣam' (according to *Āśv.* II. 3. 15). Then he sips water with the mantra 'vidyud-asi vidya me pāpmānam-ṛtāt-satyam-upalmi' (*Āp.* VI. 9. 3, *Āśv.* II. 7. 16). When the *samidh* has caught fire and is burning brightly, he offers the first oblation (of milk) on the *samidh* about two finger-breadths from its root with the mantra 'om bhūr-bhuvah-svareṇ, agnīrjyotiṣ jyotiragniḥ svāhā' (*Vāj. S.* III. 9). According to *Kaṭ.* he may optionally repeat the mantra

2265. Milk is poured five times for those who are called *pañcavattins* such as householders whose gotra is *Janadagni* (*Āp.* VI. 8. 2). According to Baudhāyana (*pravāṇādhyāya* 5) *Vatas*, *Bilas* and *Ārjīṣeṣas* are *pañcavattins*. *Āp.* sets out the five mantras repeated at each of the five times when milk is poured with the *śruva*.

2266. The mantras differ according to the *śūtra*. According to *Āp.* VI. 9. 3 one *samidh* or two or three may be offered and he prescribes different mantras for the three. The *Tai. Br.* II. 1. 3 upholds the offering of only one *samidh*.



'*śajūr devens*' (Vāj. S. III. 10). According to Āp. (VI. 10. 8)<sup>2267</sup> in the evening *agnihotra* the mantra is '*agnirjyotir*' &c; while in the morning *agnihotra* it is '*sūryo jyotir-jyotiḥ sūryaḥ evāḥ*' (Vāj. S. III. 9). Then he places the *śruc* on the *kuśa* blades and looks at the *gārhapatya* with the thought 'bestow on me cattle'. Then he again takes up the *śruc*, makes a second offering (of milk) which is larger in measure than the first one, but this is offered silently, while he contemplates upon *Prajāpati* in his mind<sup>2268</sup>. This second offering is made to the east or north of the first in such a way that the two will not come in contact. He keeps more milk in the *śruc* than what is taken up in making the second offering. He then raises the *śruc* twice (thrice according to Āp. VI. 11. 3) in such a way that the flames of the fire turn north-wards and places the *śruc* on the *kūra*. He scours with his hand turned downwards the spout of the ladle and then rubs his hand to which some drops of the milk stick on the north side of the *kūra*s (the points of the *kuśa*s that are towards the north) with the words 'salutation to the gods' (Kāt. IV. 14. 20) or 'to you for securing cattle'. Āp. (VI. 10. 10) says that he scours in the evening the *śruc* (in order to remove what sticks to it) from the end of the handle down to the bowl with the mantra '*īṣe tvā*' (Tai. S. I. 1. 1. 1.) and in the morning from the bowl to the end of the ladle with the mantra '*ūrje tvā*' (Tai. S. I. 1. 1. 1.). Then while the palm is turned upwards, and while he wears his sacred thread in the *prācināvita* mode he places his fingers to the south of the roots of the *kuśa* blades on the ground silently or with the mantra '*śvadhā pitṛbhyah*' (Kāt. IV. 14. 21 and Āśv. II. 3. 21) or '*śvadhā pitṛbhyah pitṛiṇ jīva*' (Āp. VI. 11. 4). Then he sips water (but with the sacred thread in the *upavita* form) with his face turned to the east. Then he walks to the place of the *gārhapatya*, takes a fuel-stick (*samidh*) in his hand while standing. He then sits down to the northwest of the *gārhapatya* with his face turned towards the

2267. The Tai. Br. II. 1. 2. says तस्माच्चक्षुषे सारं दृष्ट्वे क्षुर्वाच यातः । According to the Tai. Br. II. 1. 9 the mantras are 'अग्निर्ज्योतिर्ज्योतिरग्निः स्वाहेति सारं जुहोति ... क्षुर्वाच ज्योतिर्ज्योतिः क्षुर्वः स्वाहेति यातः ।'. Āp. VI. 10. 8 has the same words. Āp. VI. 10. 9 (alternatively) and Śat. III. 7. prescribe a joint mantra for a joint deity 'अग्निर्ज्योतिर्ज्योतिः क्षुर्वः स्वाहेति सारं क्षुर्वो ज्योतिर्ज्योतिरग्निः स्वाहेति यातः'.

2268. Vide Śe. Śe. II. 5. 11. 5 'तस्मान्नवदा नवापत्ये जुहोति', Śat. Br. I. 3. 5. 10, Tai. Br. II. 1. 2. अन्व. II. 3. 12 says नवापतिं नवदा नवापत्ये क्षुर्वो जुहोति सारं.



east, bends his knee, offers the *śamiddh* in the *gārhapatya* fire, then drawing out in the *śruva* milk from the pot offers it into the fire with a mantra (*tā asya sūdadohasaḥ* ' Rg. VIII. 69. 3, according to Āśv. II. 3. 26, or ' *lha puṣṭim puṣṭipatir.....puṣṭipataya svāhā* ', according to Kāt. IV. 14. 23). He offers a second oblation of milk by the *śruva* silently according to Kāt. (IV. 14. 24) or with the words ' *bhūrbhuvah svaḥ suprajāḥ prajābhiḥ syāmi suviro vīraiḥ supoṣaḥ poṣaiḥ* ' and with at least any three verses addressed to Agni and with the verses ' *agna āyūṁṣī pavase* ' Rg. IX. 66. 19-21 (according to Āśv. II. 3. 27-29). Then he offers one oblation of milk with the *śruva* ladle into the *dakṣiṇāgni* with the words ' *annādīyānna-pataye svāhā* ' and a second one silently. He then touches water, turns northwards and with one of his fingers (with the ring finger ' *anāmikā* ' according to Kāt. IV. 14. 26) he takes out what remains in the *śruc* and licks it noiselessly without allowing it to come in contact with his teeth. He then sips water and licks it a second time and then sips water. He then takes into another vessel or on his own palm all remnants (of milk &c.) in the *śruc* and licks the contents of the vessel or his palm once with his tongue. According to Āp. (VI. 11. 5 and VI. 12. 2) and Baud. III. 6 he holds the *śruc* in such a way that its rod is turned east or north, and licks<sup>2259</sup> the *śruc* itself twice, fills it with water, pours down to the west the water (from the ladle) with the mantra ' *propitiate those who partake of leavings* ', sips water, and wipes the *agnihotrahavani* with *darbhā* blades. Then he washes his hand, performs *ācamana* twice, goes near the *āhavanīya*, sits down, fills the *śruc* with water and spills the water from the ladle to the north of the *āhavanīya* with the words ' *devāu jinva* ', he repeats the same process again and wearing the sacred thread in the *prācīnāvīta* form and turning to the south he pours water to the south of the *āhavanīya* for the *pitṛs* with the words ' *pitṛn jinva* '. He then repeats the same process as for gods and sprinkles water upwards in the north-east a third time with the words ' *sapta-ṛṣṇu jinva* '. He fills the *śruc* a fourth time, removes the *darbhās* from the place (*kūra-sṭhāna*) where they were placed to the west of the *āhavanīya*,

2259. The licking of the *agnihotrahavani* is one of the actions forbidden in the Kali age ' *अग्निहोत्रहवनाच्च लेहो लीवापरिवहः* ' quoted in Sm. C. I. p. 12; vide com. on Sat. III. 7 ' *अन्वृण्वपोऽन्वृण्वत्त वा पुनश्च हिराचा-मसि द्विच निर्लेहे* ' where it is said ' *अत्र स्तुताचग्निहोत्रहवनाः कलौ लेहनामतिवेषात्-पाचनमपि प्रतिबिद्धानतो दत्तेनेषाद् वाच्यकृतः ।* '



pours down water on that place thrice, so as to end the stream in the east or north. He then heats the *śruva* and *śruva* on the *āhavanīya* fire together and keeps them on the *antarvedi* or hands them over to an attendant. He then offers three *samidhs* to each of the three fires in the order in which he performed *paryuṣaṇa* ( i. e. in the order *āhavanīya*, *gārhapatya*, *dakṣiṇāgni*, or *gārhapatya*, *dakṣiṇāgni*, *āhavanīya* ). After this the householder engages in waiting upon *agni* with *vātsapra* prayers or in a brief worship by repeating only ' *bhūrbhuvah svaḥ &c.* ' ( Vāj. III. 37 ); then he pays silent homage to the *āhavanīya* and sits near it for a moment; then he sleeps or sits near the *gārhapatya*; then he performs *paryuṣaṇa* for all the fires, then the householder breaks silence and performs *ācamana* and then when he goes out he contemplates in mind the *dakṣiṇāgni*. The wife also performs *ācamana* ( at the end ) silently.

According to Kāt. ( IV. 12. 1-2 ) the *upasthāna* ( worship or homage ) of the fires in the evening after oblations are offered in *agnihotra* with the *Vātsapra* mantras ( Vāj. S. III. 11. 36 and Śat. Br. II. 3. 4. 9-41 ) is optional and the householder may simply repeat one verse ( Vāj. S. III. 37 and Śat. Br. II. 4. 1. 1-2 ). Āp. ( VI. 16. 4 and 6 ) prescribes as *upasthāna* the six verses ' *upaprayanto* ' ( Tai. S. I. 5. 5 ) and several others, which are passed over for want of space. There were several views about *upasthāna*, some holding that *upasthāna* was to be performed only in the evening and not in the morning, others holding that it was to be performed at both times but only with the *Vātsapra* mantras ( Rg. X. 45 ) or with the *Gosūkta* ( Rg. VI. 28 ) or *Aśvasūkta* ( Rg. I. 163 ). Vide Āp. VI. 19. 4-9 to VI. 23.

Āp. ( VI. 15. 10-13 ) has certain interesting rules about *agnihotra* in the case of *kṣatriyas*. At first he says a *kṣatriya* should permanently maintain the *āhavanīya* fire, but he does not perform the daily *agnihotra*. He should however send food from his house to a *brāhmaṇa* at the time when the *agnihotra* homa is ordinarily performed, whereby he secures the performance of *agnihotra*, but the *adhvaryu* should make the *rājanya* recite the mantras of the worship of fire ( *agnyupasthāna* noted above ). A *rājanya* however who has performed *somayāga* and always speaks the truth may perform *agnihotra* daily. Āśv. ( II. 1. 3-5 ) says that a *kṣatriya* ( and a *vaiśya* ) may perform *agnihotra* on the New Moon and Full Moon days, that on other



days he should send cooked food to a brāhmaṇa who is devoted to his duties and that a kṣatriya or vaiśya who always abides by truth (in thought and word) and has offered a soma sacrifice may engage in daily agnihotra. It is probable that these rules were made to allow more time to kṣatriyas and vaiśyas for their chief occupations. According to Āp. VI. 15. 14-16, Āśv. II. 4. 2-4 and others the householder should every day personally perform the agnihotra, but if he cannot do that, he must do it personally at least on parva days and on other days a priest, a pupil or a son may perform his agnihotra for him.

The procedure in the morning agnihotra is the same as the evening agnihotra except in a few details e. g. the paryuṣaṇa mantra in the morning is different in Āśv. II. 4. 25 'satyartā-bhyām tvā paryuṣāmi', while in the evening it is 'ṛtasatyā-bhyām tvā &c.' (Āśv. II. 2. 11), the samidh is offered into fire in the morning with the mantra 'hariṣtm tvā sūryajyotiṣam-ahariṣtakām-upadadhe svāhā' (while in the evening the mantra is 'rajatām tvāgni jyotiṣam rātriṃ-istakām-upadadhe svāhā' Āśv. II. 4. 25 and II. 3. 15); the mantra in offering an oblation of milk in the fire in the morning is 'bhūrbhuvah-svarom, sūryo jyotiṣ jyotiḥ sūryaḥ svāhā', while in the evening the word 'agniḥ' is substituted for 'sūryaḥ' (Āśv. II. 4. 25 and II. 3. 16). Vide Kāt. IV. 15 for further details.

The sūtras set out rules about what the householder is to do when he leaves his home for one night or for a longer period. Vide Śat. Br. II. 4. 1. 3-14, Āśv. II. 5, Āp. VI. 24-27, Kāt. IV. 12, 13-24. According to Āśv. the important rules are: he kindles the fires into flames, sips water (ācamana) and performs the worship of the āhavanīya, gārhapatya and dakṣiṇāgni by going near them and repeating respectively the three mantras 'śamaya paśūn me pāhi', 'narya prajān me pāhi' and 'atharva pitum me pāhi' (all three in Vāj. S. III. 37). Then while standing near the dakṣiṇāgni he should look at the other two with the mantra 'imān me mitrāvaruṇāu gṛhān gopāyataṃ ..... punar-āyanāt' (Kāthaka S. VII. 3., Mai. S. I. 5. 14, with variations). He then traces the same way back and comes to the āhavanīya and offers worship to it with the mantra 'mama nāma' (Tai. S. I. 5. 10. 1, quoted in note 553 above). He should then start on his journey without looking back at his fires and should mutter the hymn 'mā praṇama.' When he reaches a place from which the roof of his fire-house is not visible he may break silence. On reaching the road leading from his house to



his destination he should recite 'sadā sugaḥ' (Rg. III. 54. 21). When he returns from his journey to his village, he should repeat 'api panthām' (Rg. VI. 51. 16). He should then observe silence, take fuel-sticks in his hand and on learning that his fires have been kindled into flames (by his son or pupil) he should look at the āhavanīya with two verses (set out in Āśv. II. 5. 9). Then placing the samidhs he does homage to the āhavanīya with the verse 'mama nāma tava ca' (Tat. S. I. 5. 10. 1) and then he places samidhs on the āhavanīya, gārhapatya and dakṣiṇāgni with one manṭra each (which are Vaj. S. III. 28-30).

These rules apply when the house-holder alone goes on a journey leaving the wife at home. When the house-holder is away alone it is his duty to perform all actions at the time of agnihotra and darsapūrṇamāsa (such as sipping water) which he can perform without his fires and to go mentally<sup>2270</sup> through the whole procedure and to observe all vrataś (such as subsisting on roots and fruits when required). Vide Āp. IV. 16. 18, Kat. IV. 12. 16 and com. thereon. When he goes on a journey alone he should entrust his fires to his wife and should appoint a priest to perform the necessary rites (vide note 1634 above). When the house-holder starts on a journey accompanied by his wife he should take his fires with him. If both husband and wife go on a journey without taking their fires with them, then a priest cannot offer the agnihotra homa in their absence and on return the house-holder has to again set up the fires (has to perform *punarūdhāna*).<sup>2271</sup>

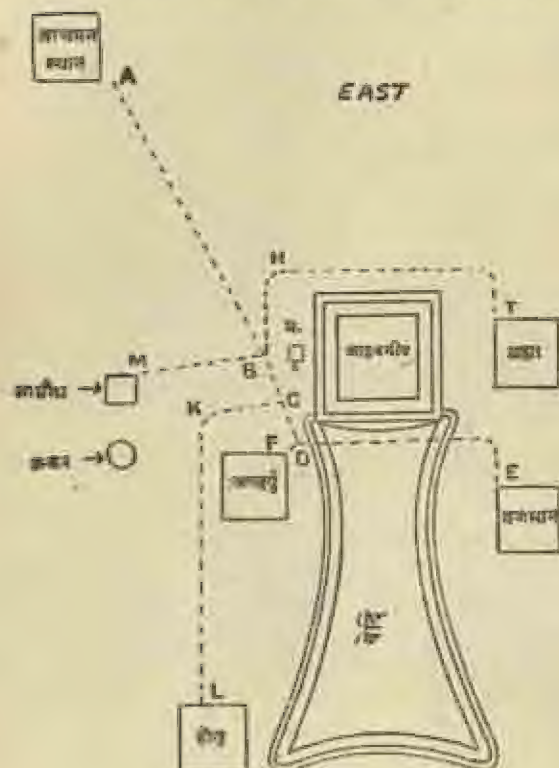
2270. 'ममस्यैवैतत्कर्म यथासक्यं प्रवर्तयितुम् । उपान्वेष्य श्रुत्वा सर्वं यथाकालमनुद-  
जेत् । गोभिलस्मृति II. 157; यथासक्यं विद्वानभिमुखो यजमानश्च उपति । आप. IV. 16. 18.

2271. अतमर्धं तु द्युमर्धे... मरेधुतमनयेद्विन् ॥ विद्यापतिं सभार्यवेत्सीमाश्रित्य  
गच्छति । होमकालात्परे तस्य पुनराधानमिष्यते ॥ गोभिलस्मृति III. 1-2, quoted by  
यदुत्तररत्नाकर p. 101 and वज्रहूत on आप. श्रौ. VI. 27. 5. For the first verse,  
see n. 1635 above.





PLAN SHOWING  
 "DARSAPŪRNAMĀSA-VIHĀRA"  
 (as seen at the *Mīmāṃsā Vidyālaya, Poona*)



A B C D E indicates प्रभावली मन्दिर  
 A B C D F " आचार्यमण्डप " "  
 A B H T " मण्डप " "  
 A B C K L " दीप " "  
 A B M " आचार्य " "  
 म = मनीषा



आचार्यमण्डप

WEST



## CHAPTER XXX

### DARŚA-PŪRṆAMĀSA <sup>2272</sup>

The Darśapūrṇamāsa sacrifice is the pattern or archetype (*prakṛti*) of all other iṣtis (which are called *vikṛtis* or modifications). The śrauta sūtras therefore describe first the Darśapūrṇamāsa at length, though in the order of time agnyādhāna comes first. Āśv. II. 1. 1 says that all iṣtis, sacrifices in which an animal is offered and those in which soma is offered are explained by the Paurṇamāsa iṣti. According to Āp. III. 14. 11-13 a person, after he sets up the three fires, has to perform the Darśapūrṇamāsa throughout his life (till he becomes a śaṁnyāsin) or for thirty years (after which he may stop) or till he becomes very old (and unable to perform the rite).<sup>2273</sup>

The word 'amāvāsyā' literally means 'the day when (the sun and the moon) dwell or are together.' It is that *tithi* (day) on which both the sun and the moon are the nearest to each other, while paurṇamāsa is 'the *tithi* on which the sun and the moon are at the greatest distance from each other.' Pūrṇamāsa means 'that moment when the moon is full.' *Darśa* has the same sense as amāvāsyā. *Darśa* is taken to mean 'the day on which the moon is seen only by the sun and by no one else.' *Darśa* (m) and pūrṇamāsa (m) secondarily mean the rites that are performed on the amāvāsyā and the paurṇamāsa respectively.<sup>2274</sup> An iṣti means a sacrifice in which the sacrificer employs four priests.

2272. Vide Tai. S. I. 1. 1-13, I. 6-7, II. 5-6, Śat. Br. I. (S. B. E. vol. 12 pp. 1-273), Āśv. I. 1. 4-I. 13, 10, Āp. I-IV, Kat. II-IV. 5, Band. I.

2273. 'वायवीयं दूर्वापूर्णमासान्वा यजेत' quoted by Sabara on Jai. X. 8. 36. Vide Śat. Br. XI. 1. 2. 13 (S. B. E. vol. 44, p. 5) for 30 years. साम्वा वायवीयं यजेत । विवातं वा य्वायि । ज्यौषो वा विरेजतु । आप. III. 14. 11-13.

2274. Vide वैजयन्ती on सत्यावाह (I. 1. 'संपूर्णं वा') "सोमिलः । यः परतो विप्रकर्षः सूर्यचन्द्रमसोः सा यौर्ध्वासती यः परतः संनिक्षयः साऽमावास्या । ... तथा सूर्यो मासश्चन्द्रमा वल्लिक्खते स इत्यपि पूर्णमासस्य विप्रक्षयसूर्यमातु । ... यतो न दृश्यते सूर्यसह-मावास्या 'अमावस्यद्वयसंस्थानम्' (वाणिलि 3. 1. 122) इति वाणिनिस्मृत्यापि च सह वसतश्चन्द्राकावलिक्खिति त्वमावास्यामावस्यतया च सूर्येव दृश्यते मासवेनेति दूर्वाशब्दो वायव्यतः । "



A sketch of the darśapūrnamāsa īṣṭi is given below principally based upon the śrautasūtras of Satyaśādhā and Āśvalāyana.

One who has performed agnyādheya should begin the performance of darśapūrnamāsa on the first Full Moon day after it. The īṣṭi on the Full-moon day may occupy two days, but all the actions to be performed in it can be compressed into one day.<sup>2275</sup> If extended over two days it is performed on the full moon day and the *pratipad* (the first day of the dark half that follows the Full Moon day), the former being called *upavasatha* day<sup>2276</sup> and the latter *yajñīya* day. On the *upavasatha* day agnyanvādhāna (offering fuel-sticks into fire) and *paristarana* are performed in the case of the pūrnamāsa rite and on the *yajñīya* day the rest is performed. If it is the first pūrnamāsa īṣṭi or the first darśa īṣṭi, then the sacrificer has to perform the Anvārambhapīyā īṣṭi, which is briefly described in the note below.<sup>2277</sup>

On the morning of the full moon day the sacrificer, after the performance of his daily agnihotra, sitting on a seat of darbhas to the west of the gārhapatya, holding kuśa grass in his hand and performing prāṇāyāma and accompanied by his wife, makes a *sankalpa* (resolve) as noted below.<sup>2278</sup> Then he says to the four priests viz., *adhvaryu*, *brahmā*, *hotṛ* and *agnidhṛa*

2275. Vide com. on Kāṭ. II. 1. 16-17 'दीर्घमासे षट् द्व्यहकर्त्तव्यसुक्ते तद्वैकर्मिकेष्वहर्गन्धर्वस्वाधानादि कर्मोपवर्गानि भवन्ति । अस्मिन्पक्षे वातः यतिपादित एव सर्वमाग्न्यन्वाधानादि कर्मोपवर्गानि कर्त्तव्यम् । न पूर्वसुरन्ध्रस्वाधानदिने प्रतिपदः प्रधानकालः । तद्वैकर्मिकानां प्रधानकालश्च न्यायपरत्वात् । तच्च च ज्योतिषादनीपाज्ञानारम्भाज्ञानान्वतरागारम्भणानि न भवन्ति । उक्तकालावाधात् । ...अन्वहृपनादि सर्वं भवत्येव ।'

2276. The Śat. Br. I. 1. 7 derives the word by saying that as all the gods betake themselves to the sacrificer's house and abide by him (from 'vas' with 'upa') it is called *upavasatha*. Com. on Āp. I. 14. 16 says 'यो वाकारोऽग्निस्मयीये विष्णुविशिष्टो वास उपवासः'; 'यद्यप्यानी देवतानां षोडशमीये वातः स उपवस्यत्यर्त्तव्यपहरोपवस्यत्यन्वाधानदिनमिति वाच्यम् ।' com. on सत्यश्रुत I. 2. p. 99.

2277. At first two oblations are offered to Sarasvatī with two mantras from Tai. S. III. 5. 1. 1. and the anvārambhapīyā follows. In this a cake cooked on eleven potsherds is offered to Agni and Viṣṇu, a *caru* to Sarasvatī, a cake on twelve potsherds to Sarasvatī and a cake on eight potsherds to Agni Bhagīn. Jaimini (IX. 1. 34-35) establishes that the anvārambhapīyā is not repeated every time, but is performed only once. Vide Tai. S. III. 5. 1, Āśv. II. 5, Āp. V. 23. 4-9, Band. II. 21 for further details.

2278. The संकल्प is औपवसेत्यग्नीषोर्मे दीर्घमासेष्टया वस्ये; on अस्मिन्पक्षे he employs the word दूर्जोष्टया for दीर्घमासेष्टया.

'I choose thee, so and so by name, as my adhvaryu, as my brahmā, as my hotṛ and as my āgnidhra.' The adhvaryu takes fire from the gārhapatya, carries it to the āhavanīya mound and also to the dakṣiṇāgni mound and places a fuel-stick with its end to the east on the āhavanīya with the verse 'mamāgne varco'<sup>2279</sup> (Rg. X. 128. 1, Tai. S. IV. 7. 14. 1). The adhvaryu and sacrificer perform *japa* by muttering three verses<sup>2280</sup> (from Tai. Br. III. 7. 4 set out in Śat. I. 2. p. 71). While he is between the two fires (āhavanīya and gārhapatya) he mutters standing a verse 'antarāgni...manṣayā' (Tai. Br. III. 7. 4). Then he offers a *samidh* into the gārhapatya fire with Rg. X. 128. 2 (=Tai. S. IV. 7. 14. 1, 'mama devā vihave'). The adhvaryu and sacrificer mutter two verses 'iha prajā &c.' and 'iha paśavo' (Tai. Br. III. 7. 4, Śat. I. 2. p. 71). The adhvaryu then places a *samidh* on the dakṣiṇa fire with 'mayi devā' (Rg. X. 128. 3, Tai. S. IV. 3. 14. 1). Then the two mutter a verse 'ayam pitṛāṃ' (Tai. Br. III. 7. 4). Those who maintained sabhya and āvasathya fires offered *samidhs* to them with mantras<sup>2281</sup> (from Tai. Br. III. 7. 4).

If the sacrificer is one who has already performed a soma sacrifice then he has to go through the ceremony called 'śākhā-harana'. Such a sacrificer had to offer *śānūḡya* (which is

2279. A mantra is ordinarily to be recited after saying 'om'. But this is not the rule in śrauta rites and so this has not been stated in the text everywhere. The fuel-stick may be offered either by the sacrificer or by the adhvaryu (Kṛt. II. 1. 2).

2280. The first verse is अग्निं वृद्धानि हवसे यो नवोदयं उद्यन्तमारोहति दूर्जनहो ! आदित्यं ज्योतिषां ज्योतिवत्तनं चो यज्ञाय वसता देवतायः ॥ This is repeated if the pūrṇamāsa *īṣṭi* extends over two days, but if performed in one day he has to say अद्य यज्ञाय for चो यज्ञाय. The third verse is इमावृन्ते वज्रदन्ती ये पश्चिदास्तान्देवाय परिवृद्धानि दूर्वा ! अग्निर्वज्रवद्विह तावद्वत्तु यौर्जनासं द्विचिरद्वनेषां नवि ॥ On the darśeṣṭi he repeats आनावायं द्विचि for यौर्जनासं द्विचि in the above.

2281. There is a great divergence of view as to the mantras, the order of the fires and the number of *samidhs*. Kṛt. (II. 1. 3-4) prescribes the offering of two *samidhs* in each fire (one with a mantra and the other silently). The hymn Rg. X. 128 or Tai. S. IV. 3. 14 is called 'Vihavya'. In the Rg. it has nine verses, in the Tai. S. it has ten. Some held that three verses of this hymn should be repeated for each fire (Āp. I. 1. 5). The order of fires was, according to some, first gārhapatya, then dakṣiṇāgni, then āhavanīya (Kṛt. II. 1. 6). Some said that only the *epūḍḍḥi* were to be uttered when offering fuel-sticks (Āp. I. 1. 7, Kṛt. II. 1. 6). Another view was that fuel-sticks were to be offered silently.



prepared by adding to fresh heated milk the sour milk or curds of the preceding night's milking).<sup>2282</sup> According to the Tai. S. II. 5. 4. 1 sānnāyya was offered only by a somayāji. Sānnāyya was offered to Indra or Mahendra (Śat. Br. I. 6. 4. 21 and Kāt. IV. 2. 10). The Tai. S. II. 5. 4. 4 says that only one who is *gataśrī* (explained above in note 2259) can offer sānnāyya to Mahendra, while Sat. (I. 4 p. 103) says that for a year or two after soma-yāga the sānnāyya should be offered to Indra and then to Mahendra. In the full moon *īṣṭi* the deities to whom puroḍāśa (cake) is offered are Agni and Agnisoma and in it ājya is offered to Prajāpati silently between the two puroḍāśas. In the new moon *īṣṭi* the deities of puroḍāśa are Agni and Indrāgni and sānnāyya is offered by a somayāji to Indra or Mahendra instead of the puroḍāśa to Indrāgni (Āśv. I. 3. 9-12).

Now *śākhāharana* (which applies only to him who has performed soma-yāga and only in darśeṣṭi) will be described. The adhvaryu fetches a fresh branch of the palāśa or śami tree, which (branch) is taken from the eastern, northern or north-east side of the tree, which has many leaves and which has not a dried up end. Vide Jai. IV. 2. 7 about the text 'he brings a branch turned to the east' &c. He cuts it off with the words 'iṣe tvā' (Tai. S. I. 1. 1. 1), then touches water, makes it straight or wipes it down with 'śrje tvā' (Tai. S. I. 1. 1. 1), brings it towards the sacrificial ground with a verse 'imām prācim' (Tai. Br. III. 7. 4 set out in Āp. I. 2. 1, Sat. I. 2, p. 76). With that branch he drives away (or separates) from their mothers six calves with the mantra 'vāyavas athopāyavas stha' (Tai. S. I. 1. 1. 1). The adhvaryu makes the cows (of the sacrificer) start for the pasture with the mantra 'devo vaḥ savitā prārpayatu...mā vaḥ stena īśata māgha-śarṇasah' (Tai. S. I. 1. 1), invokes them, when they have started, with a mantra 'śuddhā apaḥ suprapāpe pibantiḥ' (Rg. VI. 28. 7, Tai. Br. II. 8. 8 set out in Sat. I. 2, p. 79). Then he returns to the house of the sacrificer with 'dhruvā asmin.....bahviḥ' (Tai. S. I. 1. 1) and keeps the branch in a well-known place (so that it might not fall or be lost) on the sacred fire ground or on a wooden frame near the fires with 'protect the cattle of the sacrificer' (Tai. S. I. 1. 1). Jai. (III. 6. 28-29) states that *śākhāharana* is meant for both evening and morning milking.

<sup>2282</sup> Vide Hang's tr. of Ait. Br. p. 443 for the preparation of sānnāyya.

The sacrificer<sup>2283</sup> crosses by the west of the āhavanīya to its south and performs ācamana (sipping water). Then he contemplates on the sea and pays homage to the deities viz. Agni, Vāyu, Āditya and Vratapati in the manner set out below.<sup>2284</sup>

*Barhīrāharāṇa* (bringing in the bundles of sacred kuśa grass for use). There are various stages in this operation, each stage having its own mantra. The mantras are short prose formulæ which occur in the Tal. S. I. 1. 2. They are not set out in detail here. The various stages are: he (adhvaryu) takes up a sickle or the rib of a horse or ox kept to the north of the gārhapatya with the famous mantra 'devasya tvā savitūḥ prasave ..... ādade' (I take thee at the impulse of God savitṛ &c.). He pays homage to the gārhapatya with a mantra. The sickle (but not the rib) is heated on the gārhapatya fire. He then goes to the east or north of the sacrificial ground (vihāra) for some distance, finds out a spot where the desired grass grows, leaves aside one clump of darbhas from those growing there and marks as many clumps of darbha as he feels would be enough for his purpose, leaves one clump or one or two blades with the words, 'I leave you aside as the portion of beasts', touches those darbhas that he intends to cut with 'this is for the gods', holds them by his closed fingers (of the left hand), rubs them upwards with his right hand, brings the sickle in close contact with them, repeats a mantra over the grass and cuts off as much as can be held in his closed fingers the nails of which touch each other. This first handful of blades that are cut is called *prastava*. Then he further cuts an uneven number of handfuls of darbhas (3, 5, 7, 9, 11),<sup>2285</sup> repeating the same processes and mantras for each handful, touches the stumps from which blades are cut off with the mantra 'God Barhis! may you grow into a hundred shoots' and touches the region of his heart with 'may

2283. In the case of one who has not performed somayāga and who therefore offers no ākṣātya the actions from cutting off a twig to its being laid down are not done, but the first important matter that is begun in his case is fetching *barhis* (kuśa grass). Vide Band. I. 1 'यद्यु वे न सौमयगि षदिः वलिपदेव'.

2284. अग्ने ऋषये ऋतं वरिष्यामि सण्डदेवं वग्ने राधस्ताम् । वाचो ऋषये ऋतं ... राधस्ताम् । आदित्य ऋषये ... राधस्ताम् । वराहो ऋषये ... राधस्ताम् । Vide Tal. S. I. 5. 10. 3 for the first and Tal. Br. III. 7. 4 for all.

2285. Āp. I. 4. 3 and Band. I. 2 speak of an uneven number of *mupāḥ*, while Sat. I. 2, p. 84 says they may be even or uneven in number.



we grow into thousand branches'. He touches water and passes round a handful of darbhas a cord (*śulba*) from left to right, then puts thereon another handful of darbhas and passes a cord round it. In this way three or five handfuls are surrounded by a cord, which has its end stretched on the ground towards the east or north. Then heaps of blades are added on and over the last heap the *prastara* is placed. The whole is then firmly bound with the cord and a knot is made. He takes hold of the bundle thus tied, raises it up, places it on his head, returns with it by the way he went, keeps it inside the *vedi* on some grass (and not on the bare ground) near the spot where the middle *paridhi* would be. He pronounces over the *barhis* thus placed a mantra and keeps the *barhis* near the *gārhapatya* on a mat or the like. He also cuts off silently and brings along with *barhis* other darbhas called *paribhojanīya* and dried up kuśa grass also (*ulaparāji*).<sup>2296</sup>

*Idhmāharana* (bringing the wood-sticks). Twenty-one wood-sticks of *palāśa* or *khadira* are required, out of which 15 are meant for throwing into the fire at the time of repeating the *sāmidhanti* verses, three are *paridhis*,<sup>2297</sup> two *samidhs* are to be used at the two *ūghāras* and the 21st is the stick for *anūyājas*. A cord is made of darbhas and spread on the ground with its end to the north, the *idhma* is heaped on it with a mantra (*Āp. I. 6. 1, Sat. I. 2. p. 89*). The bundle is tied with the cord and a knot is made and the *idhma* is laid alongside of the *barhis*. The pieces of wood that are thrown off when cutting the *idhma* are called *idhmaṣṭrakāśana*. A bunch of darbhas called *veda* is made of the size of the knee of a calf by doubling and tying the darbhas with a cord and cutting the

2296. The *paribhojanīya* darbhas are meant for making seats for the priests, the sacrificer and his wife. Vide Haug's tr. of *Āt. Br.* p. 79 for a note on *barhis*, *paribhojanīya* and *veda*. *Āp. I. 6. 4* states that while making the *veda* bunch the mantra '*trayā vedih vividuh*' (*Tat. Br. III. 7. 4*) is recited.

2297. *परिधि* means an encircling stick of wood '*अग्नेः परितो धीयन्ते अग्निं दारुणि परिवरा*' com. on *Sat. I. 2, p. 88*. They are of some sacrificial tree such as *palāśa*, *kāśmārya*, *khadira*, *udumbara* &c. They may be undried or dried but must have the bark on. The middle one is the thickest, that to the south is the longest, that to the north is the thinnest and shortest. Vide *Āp. I. 6. 7-10* and *Kṣ. II. 8. 1* for *paridhis*. The *paridhis* are about three spans or one *śāṅu* long, while *samidhs* are two spans (*prāśeda*, distance between the thumb and index finger when both are stretched away from each other).



darbhas about one span above the tying cord and a mantra is repeated over it ('vedosi' &c. in Sat. I. 2. p. 90). This veda is employed in sweeping the vedi with a mantra. It is given to the wife when she has to repeat a mantra in any action (compare Āśv. I. 11. 1). The cut portions of darbhas of which veda is formed are called *veda-parivāsana*. These two, *idhma-pravraścana* and *veda-parivāsana*, are placed together. He takes up a branch, cuts off its leaves (but not all) inside the vedi, so chisels one end of it as to make of it a shovel. This is called *upaveśa*<sup>2288</sup>. He recites a mantra over it (*upaveśosi... bhavāsi naḥ*, Ap. I. 6. 7, Sat. I. 3. p. 91). In the Full moon sacrifice the *upaveśa* is made silently. He places on the *upaveśa* a triple (made of three darbhas) band of darbhas in such a way that the roots and end portions of both are in contact but they are not tied together into a knot over it. The sacrificer invokes this triple band called *pavitra* with a mantra '*trivṛt palāśe &c.*' (Tat. Br. III. 7. 4, Āp. I. 6. 10, Sat. I. 3. p. 92).

After this in the afternoon the *pinda-pitryajña* is performed in the *darśeṣṭi*, but not in the *pūṇamāsa iṣṭi*. *Pinda-pitryajña* is separately described below.

If the sacrificer has celebrated the soma sacrifice at some time then he has to perform *sāyam-doha*. When the householder has offered the evening *agnihotra*, he spreads darbhas to the north of the *gārhapatya*, washes the *sānnāyya* utensils (that are the same as are required for *sāyam-doha*) in twos and lays them on the darbhas with their mouths turned downwards. The utensils are stated in the note below.<sup>2289</sup> He then makes

2288. अङ्गुलमेव पार्श्वं काष्ठमुपवेद इति समाकवाचने । com. on Āp. I. 6. 7. It is one span long. Com. on कत्वा. II. 4. 26 says 'उपवेदोऽङ्गुलमपि दन्तमर्थं हस्तकृति काष्ठम्'. It is of *palāśa* and one end of it is made to resemble a shovel.

2289. अग्निहोत्रहवणीवृक्षाद्युपवेष्टं क्वावापविजमविधानी निदाने दोहजमपत्वाष्टं द्वावपार्श्वं वा विधानमर्थम् । सत्पावाह I. 3. p. 93. These are eight. Vide Āp. I. 11. 5 for these. For *agni-hotrahavaṇi* and *upaveśa* vide notes 2263 and 2288 above. *Ukha* is the same as the *kumbhi* of Āp. *Ukha* is an earthen vessel or pan. *Atidhāna* is a rope for tying the cow (or the calf according to com. on Āp.). The two *vidhānas* are ropes for tying the hind feet of the cow near her hoofs and knees. *Dohana* is the pot in which the cow is milked. There is a wooden or metal lid to cover the *dohana*. *Śakhūpavitra* is made from the branch out of which the *upaveśa* was prepared and consists in the top of that branch which is tied round with three darbhas like a braid (according to Śr. P. N.).



two pavitras (strainers, purifiers) of two darbhas that are alike in appearance and colour, a span in length, the tips of which are not cut, but which are cut from their stems with a knife or sickle by having a blade of grass or wood placed over them (but not with the nails) with a mantra 'pavitre stho' (Tai. Br. III. 7. 4) and are invoked with a mantra (prāpāpānu &c.). The adhvaryu wipes them with water upwards (from the bottom) with the mantra 'you two are holy by the mind of Viṣṇu'. Jai. III. 8. 32 (and also Śabara thereon) says that the two pavitras and the vidhṛtis (described later on) are not taken from the cut darbhas, but from the kuśa grass called paribhojaniya. The adhvaryu loudly announces 'purify the cow, the ropes and all the utensils'.<sup>2290</sup> The adhvaryu places the two pavitras inside the agnihotra-havanī, pours water therein, purifies the water by moving the pavitras eastward and then backwards and raising them up thrice with their tips to the north by repeating the mantra in the gāyatrī metre 'devo vaḥ savitot-punātu' (Tai. S. I. 1. 5. 1) once,<sup>2291</sup> there being a rest at the end of each pāda (and twice silently). He invokes the water with 'Apo devir-agrepuvā... (Tai. I. 1. 5. 1, Vaj. S. I. 12-13), then turns the mouths of the vessels upwards and sprinkles them thrice with the water (leaving no water in the agnihotrahavanī) and with 'may you purify for this divine rite, for the worship of gods' (Tai. S. I. 1. 3. 1). He keeps the two pavitras in a well-known place. He waits for the cows coming from the pasture with a mantra 'etā ācaranti' (Tai. Br. III. 7. 4).<sup>2292</sup> The adhvaryu takes the upaveśa with 'thou art dhṛṣṭi, impart brahma' (Tai. S. I. 1. 7. 1), takes out with the upaveśa burning coals from the gārhapatya to its north. He places the ukhā on those coals and kindles burning coals round it with 'may you become hot with the tapas of Bhṛgu and Aṅgīrases' (Tai. S. I. 1. 7. 2). Then he issues a direction to the milker of the cow "announce

2290. Most of the mantras in the sūyamdoha are taken from the Tai. S. I. 1. 5 and 5, 7 and Tai. Br. III. 7. 4 and they are not specified in each case. Some mantras are saṁtra. Each action is accompanied by a mantra which directly or indirectly refers to it. As the Ait. Br. I. 4 says एतौ पवित्रं सवृद्धं पशुपसवृद्धं यत् कर्म क्रियमाणमुपपशुवन्निपशुसीति ।

2291. According to Ap. I. 11.9 the three pādas of the mantra accompany each act of upasoma. इत्यवसवमुपसमायां पवित्राभ्यामुपसवने सोपवसमात् । पात्रेका इत्युपसवेन पवित्रे पुरीषोपशुवन्नि तन्मृदुमन्वेदयत् । com. on Sat. I. 3. p. 94.

2292. From Ap. I. 11. 10 it appears that the mantra 'etā ācaranti' is recited by the sacrificer.



to me when the calf joins the cow". He places the *śākhāpavitra* with its tip to the east (to the north in the morning milking) in the *ukhā* with a mantra, touches the *ukhā* and restrains his speech<sup>2292</sup> holding the *śākhāpavitra*. The person who is to milk the cow takes the *abhidhānt* (the rope) with 'adityai rānāsi' (Tai. S. I. 1. 2. 2) and the two *nidāna* ropes silently and makes the calf join the cow with 'thou art Pūṣan'. The *adhvaryu* issues a direction that no one is to pass between the cow that is being sucked by the calf and the sacrificial ground (*vihāra*) and all obey it. The *adhvaryu* invokes the cow with a mantra and the milker sits down near the cow to milk her with a mantra.<sup>2294</sup> The householder repeats a mantra when the cow is being milked and another when he hears the sound of the streams of milk falling into the vessel. The milker brings the milk to the *adhvaryu*, who asks him 'whom did you milk, declare to us, (this is) an offering to Indra, it is vigour'. The milker refers to the cow by her name (such as *Gaṅgā*) and adds 'in whom milk has been placed for gods and men'. The *adhvaryu* replies 'she (the cow named) is the life of all'. The *adhvaryu* places the *pavitra* in the *kumbhi* (or *ukhā*) and pours therein the milk across the *pavitra* with a mantra. The *adhvaryu* gets two more cows milked in the same manner (i. e. with the same mantras &c.) except the directions (such as no one should come &c.). The only difference is that the names of the cows will be different (such as *Yamunā*) and that the 2nd and 3rd cows are referred to by him respectively as 'viśva-vyacāh' and 'viśvakarmā' instead of 'viśvāyuh' (in his *pratīvaśana*). After three cows are milked he loudly utters thrice 'milk much for Indra, may the offering (*havya*) increase for the gods, for the calves, for men; be ready for milking again'. If there are more cows (generally six are referred to) they also are got milked with the same mantras as for the first cow or silently and the *adhvaryu* does not hold his tongue, nor does he

2293. The com. on Ap. I. 12. 5 explains that 'vāgyamāsa (holding one's tongue) means 'not uttering any word except a mantra'. 'मन्त्रा-व्यवहारमात्रमत्र वक्तव्यमत्र पक्षि पक्षो मन्त्रादेदिदि लिङ्गात्' com.

2294. The cow is to be made to yield milk by the sucking of the calf and not by manipulating the udders with the hand. 'इत्येन च दूधार्थं मन्त्रः सन्तः' com. on Sat. I. 3. p. 96. The Śr. Br. II. 1. 8 (न संदु-शति) forbids manipulation of the udders with fingers to induce the flow of milk. Ap. I. 12. 15 says that there is an option as to whether a *śūdra* can be the milker in this sacrifice.



touch the kumbhi while the other cows are being milked. Jal. (XI. 1. 47-53) concludes that the passage of Tai. Br. about milking the other three cows is a mere anuvāda and not a *vidhi* and Śabara quotes passages of the śruti that on that night no agnihotra is offered with milk and the children in the house do not get any milk (as all milk is used up for the sānnāyya). When all are milked, if any drops have fallen about (on the ground &c.) he repeats a mantra (Tai. S. I. 1. 3. 1) and invokes the pot in which sānnāyya is to be prepared with a mantra. He washes the inside of the milking vessel with water and then pours that water into the pot (in which sānnāyya is to be prepared). He heats the milk and pours over it (i. e. does *abhighāraṇa*) clarified butter silently. He draws the heated pot from the burning coals in such a way as to make a line on the ground and places it to the east, north or north-east with a mantra. When the bottom of the heated vessel cools, he adds curds to it in order to coagulate the fresh milk with 'I add soma (i. e. curds) to thee in order to turn thee into curds for Indra' (Tai. S. I. 1. 3).<sup>2295</sup> He adds to the vessel what remains sticking to the pot or sruc after agnihotra was offered with a mantra or silently. He pours water in the vessel that is meant as a lid or cover and places that cover or lid on the pot of heated milk. If the covering be of earthenware he throws thereon grass or a twig. He takes out the śākhāpavitra with a mantra (if a palāśa branch was used) or silently (if one of śamī was used) and keeps it in a secure place. He keeps the sānnāyya in the gārhapatya side of the vīhāra on a śikya or some such contrivance with 'O Viṣṇu, guard the offering'.

He brings another branch with which or with darbhas he separates the calves for the morning milking (on the principal day). The same procedure as for *śūyāmdoha* is followed in the

2295. There were several views here about adding curds. One, two or three cows are milked on the day previous to the upavaśtha day (i. e. on the 14th) and that milk is used to acidify the fresh heated milk of the evening of the upavaśtha day. Another method was to milk the cow or cows on the 12th, then to add the curds of that to the milk of the 13th day and add all the curds of those two days to the milk of the 14th day i. e. milking and adding of curds was to go on continuously from the 12th, 13th and 14th or from 13th or from 14th. Vide Āp. I. 13. 12 and Sat. I. 3, p. 99. If no curds be available he adds either rice or pieces of palāśa bark or wild or village badara fruit or pūṭika plant (the prettiest of soma) to the milk to make it sour. Vide Āp. I. 14. 1, Sat. I. 3, p. 100.

morning milking (of the principal day). There are a few differences as to mantras, as to not adding coagulating substance, which are passed over.

After the *sāyāhloha* (evening milking) the *adhvaryu* directs (*āgñidhra* or some other priest or himself) 'strew *kuśa* grass round the fires, first round *āhavanīya*, then *gārhapatya*, then *dakṣiṇāgni*' or the order may be first *gārhapatya*, then *dakṣiṇāgni* and lastly *āhavanīya*. The *darbhās* strewn on the south and north have tips turned to the east. The sacrificer mutters a mantra when *kuśas* are being strewn.

Having done so much he observes the *amāvāsya* as an *upavasatha*. Thus on the *amāvāsya* day he performs *agnyanvādhana* (offering fuel-sticks into fires), separating the calves with the branch, *sāyamdoha*, bringing *barhis* and *idhma*, preparing the *veda* and *vedī* and observing some vows. But two of these viz. separating calves from their mothers and *sāyamdoha* are performed only by him who has already performed a soma sacrifice. In the case of the *pūrnāmāsa* *īṣṭi* if spread over two days, on the Full moon day only *agnyanvādhana* and strewing *kuśas* round the fires are gone through and on the next day are performed the bringing of *barhis* and *idhma* and making of *veda* and all the other rites. If the *īṣṭi* is to be performed in one day only, then *kuśa* grass is strewn round the fires after the making of the *veda* bunch.

About *sānnāyya* Sat. states some divergent views. The *Kāpeyas* held that even one who has not performed soma-yāga may offer *sānnāyya* and the deity in his case will be *Indra* and after he offers Soma, the deity for *sānnāyya* will be *Mahendra*. According to *Śāhara* on *Jai. X.* 8. 44 the *Gopāyanas* held that one who has not performed a soma sacrifice may offer *sānnāyya*. According to Sat. himself, for a year or two after *Somayāga* the deity will be *Indra* and then *Mahendra* if the sacrificer so desires. Persons of the *Aurva* and *Gautama* gotras and those who are *gataśrī* (vide note 2259) may if they like offer *sānnāyya* to *Mahendra* even before performing *Somayāga*. Compare *Āp. I.* 14. 8-11 and vide *Jai. X.* 8. 35-46 (about the two *puroḥśāsas* and *sānnāyya*).

On the principal day (i. e. the first day of the dark half in the case of *pūrnāmāsa*) the sacrificer offers his daily *agnihotra* before sunrise and begins after sunrise the performance of the *pūrnāmāsa* *īṣṭi* (and in the case of the *darśeṣṭi* before sunrise).



He washes his hands with water with the mantra "May I be able to carry out this rite meant for you two and for gods" (Tal. S. I. 1. 4. 1). From the place of the gārhapatya fire to the āhavanīya he spreads a line of dry kusa grass continuously with their tips to the east (without leaving any space uncovered) with the mantra 'thou art the continuity of the sacrifice, I spread thee for the continuity of sacrifice, thee for the continuity of the sacrifice' (Tal. Br. III. 2.4) and then spreads another line of kusas to the south and another to the north of this first line silently. To the south of the āhavanīya, seats of kusa grass are made ready for the brahmā priest and the sacrificer, that of the brahmā being to the east of the seat of the sacrificer and directly to the south of the āhavanīya and of the sacrificer to the south of the south corner of the east side of the vedi. To the north of gārhapatya kusas are strewn with their tips to the east or north and on them the sacrificial implements (yajñapātras) are placed in twos after being washed with water and with their mouths turned down, viz., the sphyā and kapālas &c. (vide above note 2233 for the ten). This is called pātrāsādana (placing the utensils near).<sup>2296</sup>

Then follows *brahmanirṇaya*.

The sacrificer sitting on a seat with his face to the north then chooses his brahmā priest who faces the east near the utkara with the formula<sup>2297</sup> 'O! Lord of the earth! Lord of the worlds! Lord of great being (Heaven?)! I choose thee as brahmā' (Tal. Br. III. 7. 6). The brahmā priest when so chosen mutters a long formula (which is given in Āp. III. 18. 4 from the Tal. Br. III. 7. 6 and part of which is translated here) 'I am the Lord of the earth, Lord of the worlds, lord of the great being. Being impelled by god Savitṛ I shall perform the duties of a priest. God Savitṛ! Here they choose thee (who art) Lord of speech, as the divine

2296. Besides the above the following are also placed:—कुहं चोपसृतं च कुर्वं च ध्रुवं च मरिचिद्वरुणं वेदापार्थं च मेघवं च निरोद्धपतीं च वनीतामनयनं चाम्बराधारीं च वेदं च द्वापार्थीं च चोर्वं च वेदपरिवाहनं च पृष्टिं चैक्यमहवनं चाम्बाधारीधारीं च मृद्वतीं च वामि चाम्बानि दावाणि तान्वेकोऽहं हव्यं संसाद्य। सो. I. 4; vide also सत्यापाह 1. 4 which adds कुहव, explained as पापायः कुहवसापयव.

2297. The choosing of brahmā takes place on the north of the vedi near the utkara, and then the brahmā priest comes to the south of the āhavanīya either from the east side or the west side of the āhavanīya according to one's Śukla; vide (Kṣ. II. 1. 21 and com.).

brahmā priest; I proclaim this to mind, mind proclaims to Gāyatri ... the Viśve Devas to Bṛhaspati, Bṛhaspati to Brahṁā, Brahṁā is bhūh, bhuvah, suvah. Bṛhaspati is the priest of the Gods, I am the brahmā priest of human beings'. Then he loudly says 'O Bṛhaspati, protect the sacrifice' (*ibid.*) and crossing the altar by the west of the āhavanīya towards the south of the āhavanīya, stands to the south of his seat with his face to the north, takes a kuśa blade from the blades on the seat prepared for him, casts it to the south-west (the direction of Nir-ṛti, ill-luck) with the words 'avaunt,<sup>2298</sup> Daidhigavya (son of a re-married widow?), get up from this place, occupy the seat of another, who is more ignorant than me' (Tai. S. III. 2. 4. 4.), touches water and sits down on his seat with face to the east with a mantra and then faces the āhavanīya with a mantra 'Here do I, impelled by God Savitṛ, sit on the seat of Vasu (or prosperity) lower in level (than the āhavanīya mound), I occupy the seat of Bṛhaspati, this I declare to Agni, to Vāyu, to the Sun, to the Earth' (vide Āp. III. 18. 4, Kat. II. 1. 24). The brahmā is required to be the most learned in Vedic lore (brahmīṣṭha, as Āp. III. 18. 1 says) and he is to observe silence while mantras are being repeated and superintends all actions. His permission is asked by the adhvaryu at the time of doing most of the acts, such as leading forward the prañitā water, sprinkling the bundle of fuel-sticks and kuśa grass. There are four priests in darsapūṣṭamūsa (vide note 2228). The sacrificer also crosses by the west side of the āhavanīya to its south, throws away silently a blade of kuśa from his seat and then sits down on the seat prepared for him, with his face to the east. The adhvaryu takes two darbhas of equal thickness, the tops of which are not cut off and makes them a span in length by cutting off their roots (without using his nails).<sup>2299</sup>

The adhvaryu, sitting to the west (or north) of the gāṛhapatyā fire, takes a camasa (a rather flat vessel or pan) in which water is to be carried forward with 'to thee for Dakṣa' (Āp. I. 17. 1) and washes it thrice with water once with mantra and twice silently. The mantra is 'thou art made of plants, may

2298. अहो दैधिगव्योदसिह्नाम्बरं सद्यं सीदु पोऽस्त्याकर इति अह्नतद्वनमी-  
कते । अह्नतद्वनमीकं निरपयति निरस्तः पाप्माः क्व तेन च द्विज इति । कात्या.  
II. 1. 22-23.

2299. The two darbha blades are called *pañitā* (neuter noun) and the process described here is called *pañitakarana* and has been described above.







The principal purpose of the *prāṇīḍ* waters is that they are used for making the ground grains into a dough for *puroḍāśa* and their final disposal is to be poured into the *vedi* (Jai. IV. 2, 14-15). The *adhvaryu* comes back by the same way that he went, places down the *sphya* among the *yajñapātras* and touches the sacrificial utensils with his hand wearing a *pavitra* with the mantra 'may the divine groups enter into the sacrificial utensils'.

Then follows *nirvāpa*<sup>2301</sup> (taking out handfuls of grains or a portion of other sacrificial material). The *adhvaryu* takes in his hand the ladle called *agnihotra-havaṇi* with 'thou art made of a tree for *dakṣa*' (strength). Then he holds it in his left hand and takes the winnowing basket (*śūrpa*) in his right hand with 'to thee for the all-pervading (*yajña*)'. Then he heats it (ladle) on the *gārhapatya* fire with 'the *rakṣas* (evil spirit) is burnt, the enemies are burnt'. He then touches water.<sup>2302</sup> The *adhvaryu* asks the permission of the sacrificer in the words 'sacrificer! shall I take out sacrificial material' and the sacrificer replies 'yes, do take out'. The *adhvaryu* then utters the words 'I go towards the wide space' and approaches a cart or wooden frame (*śakata*) standing to the west of the *āhavanīya* or *gārhapatya* containing either rice or barley grains (in the husk), which has the shafts turned to the east or north, which has the yoke joined to it and is covered with mats. While touching the right side of the yoke he mutters 'thou art *dhūr* (destructive fire), injure the destructive (enemy), destroy him who seeks to destroy us and whom we seek to destroy'. He touches the left shaft and mutters the mantra 'thou art of the gods (i.e. belongest to them), thou art the purest (or the most generous), the fullest, the dearest, the best carrier, the best summoner of the gods'. He places (firmly touches with) his right foot on the left wheel (of the *śakata*) with 'Viṣṇu traversed thee'. He mounts the cart with his left foot with 'thou art an unbent receptacle of *havis*, mayst thou be strong and not

2301. The mantras required here occur in Tai. S. I. 1. 4 and Vaj. S. I. 7 ff and so are not indicated in each place. 'देवस्यार्थेन पुनश्चरन् निर्वापः' com. on Āp. I. 17, 10.

2302. Whenever any mantra referring to evil spirits and the like is uttered, one has to touch water thereafter before doing anything else. Vide 'देवैर् रक्षसमासुरमेभिश्चानिह्यै मन्त्रद्वयस्य विपगतानि चातृपेयस्येह' कात्या. I. 10, 14.



break (or bend)'. He makes an opening by removing the mats covering the śakata and looks at the corn to be used for making the puroḍāśa and at the mats while repeating twice the mantra 'I look at thee with the eye of Mitra, do not be afraid, do not tremble, I shall not injure thee'. He touches the corn (to be used for puroḍāśa) with 'may you sustain strength', then touches his own heart with 'put milk in me' and touches water. Then he throws aside a blade of grass or clod of earth with 'warded off is the evil spirit', touches water and repeats the Daśahotṛ mantras.<sup>2303</sup> He places the two pavītras in the winnowing basket (silently), takes one handful of the grain (from the cart) with 'may the five fingers give you for protection, and not to the enemy' (Maitrāyaṇīya S. I. 1. 5), puts (empties) the handful in the sruc (agnihotra-havanī) and puts in the winnowing basket (on which the two pavītras have been kept) four handfuls of grain by means of the agnihotra-havanī, three with the mantra (repeated thrice) 'at the command of god Savitr, with the arms of Aśvins, with the hand of Pūṣan I take out thee that art dear to Agni'<sup>2304</sup> and the fourth silently. Jai. (IX. 1. 36-37) concludes that this mantra is the same even in all modifications of the darśapūrṇamāsa and Śābara explains 'savituḥ prasave' as meaning 'urged by the yajamāna' (or when the sun rises), 'aśvins' as meaning the sacrificer and his wife (as they make a gift of the horse in agnyādhvaya) and pūṣan as meaning 'yajamāna' himself (who supports all). In Jai. XI. 4. 44-45 it is stated that the mantra for nirvāpa 'devasya tvā', the mantra for cutting off barhis (barhirdevasadanam dāmi) are to be repeated and not to be uttered only once. In Jai. V. 2. 4-5 it is established that all the saṁskāras are to be performed on all the grains after four handfuls are taken and not on each handful as it is taken out. The sacrificer invokes with a mantra while the adhvaryu is making the nirvāpa 'I call here Agni, the hotṛ and the gods that are well disposed to sacrifice; may the gods, pleased in mind, come and may they partake of this my offering.' Having finished the taking out of grains in

2303. The 'daśahotṛ' mantras are 'चितिः सुहृदित्तमर्च' &c. quoted in note 2247 above.

2304. If the puroḍāśa is meant for Agni and Soma (jointly) as in pūrṇamāsa, the words 'agnisomābhyām juṣṭam' will be substituted for 'agnaye juṣṭam' and the names of other deities in the cases of other puroḍāśas. Vide Kṛ. II. 3. 21, Āp. I. 18. 1, Jaimini IX. 1. 38-39.



four handfuls, (the *adhvaryu*) throws on them some more grains with his hand. If no cart is available, he keeps an earthen vessel on the *sphya* placed on the altar with its tip to the north or east and takes out the grains from that vessel (this is the modern practice) and then removes the wooden sword from underneath it. The same procedure is followed in the case of *puroḍāśas* for other deities. The *adhvaryu* touches the grains taken out with 'this of the gods' and touches the rest (remaining in the *śakata* or vessel) with 'this is ours together (with the gods).' He invokes the grains taken out with 'I take (or invoke) thee for increase and not for malevolence.' He moves out of the mats covering the cart (or from near the vessel) taking with him the *śūrpa* with 'thee I release from the fetters of Varuṇa' (compare *Maitrāyaṇi S. I. 1.5*). He looks at the sacrificial ground, the fires, the utensils, the priests with 'may I see heaven' and at the *śhavanīya* with 'the light of *Valśvānara* (Agni).' He gets down from the cart with 'may the posts (or mansions) of Heaven and Earth, stand firm' (if corn is taken from a vessel he only mutters these words). He invokes the grains that have fallen down (when four handfuls were taken out) with 'to Heaven and Earth, *svāhā*' and goes near the *gārhapatya* with 'follow wide space (or sky).' He puts down the *śūrpa* (containing the corn taken out) near the *gārhapatya* to its west (or near that fire on which in that particular rite he has to bake the cake) with 'I make you sit on the lap of *Aditi*'<sup>2305</sup> and consigns it to the protection of that deity (for which the cake is meant) with 'O fire! protect the sacrificial material.'<sup>2306</sup> The *adhvaryu* pours water in the (*agnihotra* *havanī*) ladle to which the awns of the rice or barley grains stick and purifies it thrice with the two *pavitras* (blades of *kuśa*) held in the hands and with the mantra 'may god *Savitṛ* &c.' (vide p. 1024 above) and invokes it with 'may the divine waters' &c. Then the *adhvaryu* seeks the permission of the *brahmā* priest with 'Brahman! shall I sprinkle' (with holy water the sacrificial material). The *brahmā* priest mutters 'sprinkle the sacrifice, sustain these deities &c.' and loudly says 'Yes, do sprinkle.' The *adhvaryu* then sprinkles water thrice, once with the mantra 'at the command of *Savitṛ* ..... I sprinkle

2305. *Aditi* in this passage means the earth, according to the *Tai. Br. III. 2.4*.

2306. If the cake is meant for *Agni* and *Soma* then the mantra would be अग्नीषोमी हवन्ते स्विष्यात्.



thee that are dear to Agni' (or Agni and Soma or other deity as the case may be) and twice silently. One should so sprinkle that drops of water may not fall on the fire. He then upturns the sacrificial utensils (i. e. instead of their mouths being down, their mouths are now upturned) and sprinkles them thrice with water with 'may you become pure for divine rite, for worship of gods'.<sup>2307</sup> The rest of the water taken for sprinkling is placed to the east of the gārhapatya (in a cruc). It is stated by Jaimini (IX. 1. 2-3) that the prokṣaṇa of the mortar and pestle or the mill-stones has an unseen spiritual result (apūrva).

The adhvaryu sits to the west of the gārhapatya, takes hold of the black antelope skin lying on the altar with 'thou art the whirl of the wind' and shakes it thrice on the utkara holding it in such a way that the neck portion is up and the hairy portion inside (towards himself) with 'destroyed is the evil spirit, destroyed are the enemies'. To the west of the utkara he spreads the antelope<sup>2308</sup> skin with its neck portion westwards (Śat. Br. I. 1. 4. 5) and its hairy portion upwards with "thou art the skin of Aditi". The portion<sup>2309</sup> of the skin near the anus (of the animal) is twisted below the hairless part and both parts are held together with 'may the earth know thee'. While still touching the skin he places the mortar on it with 'thou art the adhiṣṭavapa (the utensil for pressing or beating the grains) made of a tree, may the skin of Aditi know

2307. The com. on Kāt. II. 3. 40 चान्निरजिर्हविः पावानां च प्रोक्षणं कृते वाः प्रोक्षणः अग्निहोत्रवर्णनदिवाः।

2308. The black antelope skin has been throughout the ages a symbol of holiness and vedic culture. It is therefore that Aryāvarta was defined, as shown above (p. 13), as that territory where the black antelope wanders naturally. Vide Śat. Br. I. 1. 4. 1-2, where yajña is said to have escaped from the gods and wandered about as a black antelope and the white, black and yellow hairs of the antelope are said to represent respectively Ṛg, Sāman and Yajna. On account of its holiness, the antelope skin is employed for husking and bruising the grains (from which the cake is to be made).

2309. प्रति त्वा द्विपित्री देविमिदं दुरस्तात्पतीचीं यमद्विपुलमन्तरपतिः। तत्पावाह I. 5 ; अथ I. 19. 5 has दुरस्तात् ... स्वति. The com. on both give slightly different interpretations. यमद्विपुलमन्तरपतिः दुरस्तात्पतीचीं यमद्विपुलमन्तरपतिः स्य द्विपुलिं करोमिद्विपुलः। com. on Ap. The tail portion is twisted under the skin so as to make one portion a little higher than the rest and so as to make the mortar or mill-stone placed on the skin to incline in one direction.

thee'. Holding the mortar (ulūkhala) by the left hand he pours into its mouth the sacrificial materials (unhusked grains of rice or barley) thrice with 'thou art the body of Fire,<sup>2310</sup> thou art a prompter of speech, I take thee for the enjoyment of the gods' and a fourth time silently. He takes the pestle with 'thou art a stone (hard like a stone), though produced from a tree; mayst thou so strike this sacrificial material for the gods that it will be enjoyable to them!' and beats the grains in the mortar thrice with 'may I strike the evil spirit, the enemy of heaven, away!' (the mantra is recited only once according to Jai. XI. 4. 42). After striking thrice the adhvaryu utters a summons to haviṣkṛt, with 'come, O Haviṣkṛt' (repeated thrice)<sup>2311</sup>. When the grains begin to be husked the adhvaryu utters a call to Āgnidhra 'strike loudly'. The Āgnidhra takes *kufaru* (āsman, a stone) with 'thou art a stone, thou art one that makest a hymn of praise (or glory)' and he strikes therewith the large mill-stone (dṛṣad) that is placed on the altar (twice, once with mantra and once silently) and the smaller one (upala) once with 'proclaim food (to the gods), proclaim strength; may you (all sacrificial utensils) proclaim that (the food) is full of excellent flavour; may we conquer the hordes (of enemies) by this noise'. The Āgnidhra may

2310. As fire blazes forth when oblations are thrown on it, the grains (from which a cake is to be prepared) are said to be the body of fire. One can speak loudly only if one is well-fed and so the grains are said to be prompters of speech.

2311. The praṇa (summons) is हविष्कृदेति हविष्कृदेति हविष्कृदेति. The figure 3 is used to show that the preceding letter is *pluta* (of three morae). Haviṣkṛt literally means 'one who separates the grains from the husks.' According to Sat. Br. III. 2. 5 the summons is addressed to many divine haviṣkṛts 'हविष्कृदेतीत्याह न एव देवानां हविष्कृतः तान् हवति विहृषति विवरायति देवम्.' In the case of the brāhmana sacrificer the call for the person who separates is हविष्कृदेति, for a kṣatriya sacrificer हविष्कृदायति, for a vaiśya हविष्कृदाह्वय and for the śūdra हविष्कृदाचारय. Or the first call may be employed for all. Vide Satapatha I. 1. 4. 12, Āp. I. 19. 9-10, Sat. I. 5. According to some हविष्कृत is वर्जय. The com. on Āp. explains that 'śūdra' here stands for विवरायत्ययति. हविष्कृत means 'the person who prepares the havis' as also the formula used to call him. On the Vedic text 'हविष्कृदेतीति विवरायत्याहवति' Jaimini concludes that this sentence contains an injunction to summon thrice the wife or other separator of grains (III. 2. 5-9). Jai. (XII. 2. 11) establishes that there is no haviṣkṛt call in savantya puroṣṭhas. According to Sat. Br. I. 1. 4. 13 the wife formerly rose to the haviṣkṛt call but in its time either the wife or the Āgnidhra priest rose.



strike silently with the yoke-pin (*śamyā*) instead of using a stone (*Āp.* I. 20. 4). He repeats this thrice (i. e. striking with a stone or yoke-pin is done nine times in all). After this the sacrificer's wife or some one else (such as the *śāṇḍhra*) threshes the grains in the mortar (*Kāt.* II. 4. 14). *Jai.* (XI. 1. 27) states that the beating has a seen purpose (viz. removal of husk) and so it is to be continued as long as required for effecting that purpose. *Jai.* (IV. 2. 26) further lays down that the Vedic sentence '*vrihin-avahanti*' is a restrictive injunction (*niyamavidhi*) in that, when unhusking can be effected either by using the mortar and pestle or by some other method (such by using the nails) it restricts one to the former method. The *adhvaryu* then holds the winnowing basket near the mouth of the mortar to its east or north with the words 'thou art grown by rain' <sup>2312</sup> (as it is made of bamboo) and touches the beaten grains (to be used for *puroḍāśa*) with 'you are grown by rain'. He then puts with his hand the beaten grains into the winnowing basket with 'may (the *śūrpa*) know thee' (the grains as its own). Holding the *śūrpa* over the *utkara* he thrice winnows the grains and frees them from the husk (which falls on the *utkara*) with 'thrown away is the evil spirit, thrown away are the enemies' (i. e. the husks are meant to be the portion of evil spirits). He makes the husks sticking to the *śūrpa* fall on the *utkara* with 'blown away are the enemies'. He puts the husks from the place of the *utkara* over the (middle) potsherd (on which the oaks is to be baked) and places them (the husks) underneath the black antelope skin in its north-west corner with 'thou art the portion of evil spirits'. He does not look at these husks. He presses down with his hand the spot where the husks are kept with 'pressed down is the evil spirit'. He touches water, sprinkles the potsherd (on which the husks were) with water and keeps the potsherd in its place. He separates the husked and unhusked grains with 'may the wind separate you.' He then pours out the grains of rice from the *śūrpa* in the pot with the words 'may the god Savitṛ with his golden hands (rays) accept you'. He then takes them and pours them in the mortar and issues a direction (praise) to the sacrificer's

2312. The word वृष्टि is employed in all these mantras for attaining prosperity. Vide *Tai. Br.* III. 2. 5 'वर्षं वृष्ट्या वा ओषधयः । वर्षं वृष्ट्या दृष्टीका-सवृष्टये.' *Jaimini* IV. 1. 26 has a discussion on the placing of husks or the potsherd on which the *puroḍāśa* is to be baked.

wife to make the rice free from the thin coating of husk.<sup>2313</sup> The wife or some one else or a *dāsī* (a maid-servant) does the threshing several times, then she hands over the pestle to the *āgnidhra* who beats with the pestle the grains and then the wife does the final beating with 'may you become pure for the gods, shine for the gods, purify for the gods'. The *adhvaryu* puts the *kanas* (little particles of rice grains) separated from the polished grains of rice in a vessel, cleanses the polished grains that are in the *śūrpa* with water. That portion which remains after the grains are beaten thrice is made to flow towards the *utkara* with the water (collected in another vessel) that is used in washing the polished grains with 'this is the portion of evil spirits. May the waters carry it forward from this place, *svāhā*', the water being also poured inside the *vedī*. Then he repeats the whole procedure about the black antelope skin from its being taken up to its being spread already described. Then the *adhvaryu* places the yoke-pin (*śamyā*) with its head (*kumba*, thick part) to the north on the antelope skin with 'thou art the support of the heavenly world'; he establishes<sup>2314</sup> the larger mill-stone (*drśad*) with its face to the east on the *śamyā* in such a way as to cover the *śamyā* with its western half with 'thou art intelligence (though) made of a stone; may the support of heaven know thee'; then he places the smaller mill-stone on the larger one with 'thou art intelligence (though) a child of the mountain; may the *drśad* know thee'. The *adhvaryu* then bends and looks at the polished grains that are in the *śūrpa* with 'you are honeyed rays'. He spreads the polished grains on the larger mill-stone thrice with 'at the command of god Savitr.....hands of Pūṣan' (vide p. 1024 for the omitted words). I spread you, you are corn, satiate the gods' and once silently. He draws the smaller mill-stone over the grains to the east with 'to thee for *prāṇa*'<sup>2315</sup>, to the west with 'to thee for *apāna*',

2313. The *वेद* is 'द्विपल्लीकर्तवे' (*Āp.* I. 20. 11 and *सप्तपथाद्* I. 5); कर्तुं कर्तुं द्वेभ्यः कर्तव्यं (विद्येयकरणम् : com. on *सप्तपथाद्* I. 5). This is to be done thrice, once by the wife, then by the *āgnidhra*, and then again by the wife. If the wife is not available, then the third is done by the *adhvaryu* himself. The mantra is recited only once. Vide 'यो वा कश्चिद्विद्यमानायाम्' *अप.* I. 20. 13 and com. 'अविद्यमानायामनालम्बुकायादिना निमित्तेनासंनिहितायामनाये च तस्या इत्यर्थोऽविवेच्यते.'

2314. The skin 's the earth. He holds with his left hand the skin, the yoke-pin, the larger mill-stone successively as he proceeds.

2315. *पञ्चमनासिन्वाससत्संभिन्ना इत्यर्थः प्राणायामस्यानाः । प्राणः on ई. सं. I. 1. 8 'प्राणाय स्वाप्नाय स्वाप्नाय स्वा.''*



and holds it firmly in the middle of the lower mill-stone with 'to thee for vyāna'. Ultimately he grinds towards the east with 'I hold this (smaller mill-stone) for the life (of the sacrificer) in a long and continuous series<sup>2316</sup> of actions (here grinding)'. Thereafter he continuously grinds the grains at his pleasure. He throws the ground grains from the larger mill-stone with the smaller mill-stone on to the antelope skin with 'May God Savitr with his golden hands (rays) accept you' and bends down to look at the ground grains with 'I look at you with an unimpaired eye.' He then issues a direction to the wife 'grind (or pound) without scattering (the grains away from the larger mill-stone or from the antelope skin) and make them into fine flour.' Either the wife grinds or a maid-servant (dāsi) may do so (Āp. I. 21. 8-9); and then keeps aside the well-ground flour in a well-known place. The adhvaryu beats on the gārhapatya water called *madanti*<sup>2317</sup> brought from the prapitā water. The offerings (of cooked vegetable food) are cooked either on the gārhapatya or on the āhavanīya fire.

The adhvaryu, after sitting to the west of the gārhapatya, takes the upaveśa with 'thou art dhr̥ṣṭi (bold one), give brahma (holy food?)'. He separates two burning coals from the western portion of the gārhapatya fire with the upaveśa and keeps them on the eastern side of the gārhapatya mound itself. He casts outside one of the two coals to the north-west of the gārhapatya with 'O Fire! Dash aside the fire that eats (cooks) raw food (not cooked in accordance with śāstra); and forbid that fire that eats flesh (cooks ordinary meat food)'. He then touches water, places the remaining coal on that spot on the west (of the gārhapatya mound where he has to place the potsherds) with 'bring that fire that worships the gods.' He then places the middle one<sup>2318</sup> (of the eight potsherds) thereon with 'thou art firm, make the earth firm, strengthen life, progeny and surround the sacrificer with his kinsmen.' He lays a

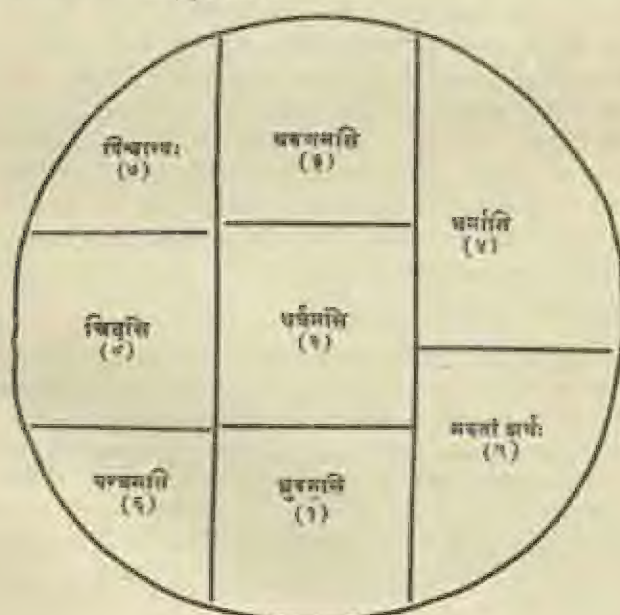
2316. Or *vyāna* may refer to the skin (vide Uvaśa on Vaj. 8. 1. 20 where this mantra occurs).

2317. According to Āp. I. 23. 24 the kapilas are first arranged (kapilopadhāna) and then the madanti water is heated, while Satyāṅgha (I. 5-6) reverses these processes.

2318. According to Vaikhāṇasa the southern of the two burning coals is cast aside. Vide com. on Satyāṅgha I. 6, p. 133. According to Āp. I. 22. 2 the coal that is not cast away is placed to the south on the gārhapatya mound and thereon the first potsherd is laid.

burning coal on that potsherd with 'burnt is the evil spirit, burnt are the enemies.' The potsherds, whether eight, eleven or more or less, are arranged on the gārhapatya mound. To the east of the central one he places a kapāla with 'thou art the supporter, make the aerial space firm, strengthen prāna and apāna, surround the sacrificer with his kinsmen.' Then a third is placed to the east of the 2nd with 'thou art dharuṇa (supporter), support heaven, the eye, the ear and surround &c.' He places the 4th kapāla to the south-east with 'thou art dharma (supporter), support the directions, the home, progeny, surround &c.'; he places the fifth to the south-west with 'thou art the strength (or host) of maruṭa'; he places the 6th in the north-west with 'thou art a restrainer, support the directions, wealth, prosperity, surround &c.'; he places the 7th to the north-east with 'I place thee that art uninjured from all the directions for the reconciliation (or love) of all kinsmen'; and lastly the remaining one to the north with 'thou art cit<sup>231</sup> (intelligence).'

2319. The arrangement of eight potsherds according to Sat. I. 6 is shown in the diagram. The arrangement according to Āp. I. 22-23 and Kṣt. II. 4. 27-34 somewhat differs. The com. on Kṣt. II. 4. 37 explains how eleven potsherds are to be arranged and how less or more are to be arranged. Eggeling summarises the com. in S. B. E. vol. 12 p. 34a. Vide Tai. S. I. 1. 7 for सुवसति &c.





In modern times many agnihotrina do not generally employ eight or eleven potsherds but employ one earthen brick (that would have the shape of the kapālas when placed together), on which lines are scratched to indicate the number of kapālas. Then taking coals from the gārhapatya he spreads the coals on the potsherds (whether 8, 11 or more or less) with the veda bunch repeating for each potsherd 'may you be heated by the tapas of Bhṛgu and Aṅgīrasas.'

The adhvaryu heats the pātri (the purodāsa pātri, according to Kāṭ. II. 6. 49) that is washed with water on the fire on which the cake is to be baked and when it is heated and slightly cooled he places the pavitras on it and pours on to it across the pavitras the flour (of ground and bruised grains) from the black antelope skin with the *yajus mantra* <sup>2320</sup> 'devasya tvā ... agnaye juṣtam sarhvaṇāmi' thrice and once silently. While pouring the ground grains he restrains his speech and gives up the restraint only when he spreads holy ashes over the purodāsa (vide below). He purifies the flour by moving forwards and backwards and raising up the two pavitras (darbhā blades) the tips of which are turned northwards thrice (i. e. he performs *utpavana*) once with the mantra 'haryas-tvā vārā-bhīṣm-ut-punāmi' or with the mantra 'devo vaḥ' (vide note 2321 above). He takes in the aruṇa ladle water from the pranīta water, and supporting it on the veda bunch pours that water on the flour with a mantra 'waters have joined with waters &c.' (Tai. S. I. 1. 8. 1) and also pours thereon the hot water from the madanti vessel with the mantra <sup>2321</sup> 'you are generated from waters' and mixes the flour through and through on all sides with the water from left to right with 'may you be well mixed up with water' (Tai. S. I. 1. 8. 1). He stirs and mixes the flour and water with the *mekṣaṇa* <sup>2322</sup> with 'I mix thee together for generation', and makes a ball (of the flour) with 'thou art the head of the sacrifice'. He then

2320. Appropriate changes will have to be made according to the deity for whom the cake is meant (i. e. either अग्ने or अग्निदेवतायै &c.). Vide Ap. I. 24. 1. and वसु देवतैर्देवतानि संस्पृष्टि in Tai. Br. III. 2. 8.

2321. Flour becomes well mixed up when it is wetted with hot water. 'You are &c.'—these words are addressed to the flour. Vide Haug's translation of Ait. Br. p. 3 n. 3 as to how the cake is baked.

2322. The mekṣaṇa is a rod of aśvattha wood one aratni long having at one end a square board four angulas in length (to be used like a mixing spoon).



divides the ball into two parts with 'may you (two) become separate according to the respective shares (of the deities)'. He makes two balls of equal size from the dough and touches the two separately with 'this for Agni' and 'this for Agni and Soma'.<sup>2323</sup> From the group of pots herds to the south he removes the burning coals with the *veda* bunch with 'Here do I remove the face from the approaching (or attacking) army' and then removes the coals also from the group of pots herds that are to the north. Taking the ball of flour that is to be placed on the southern pots herds with 'thou art the head of the sacrifice' he bakes the ball with 'thou art heat and bestower of all life' and similarly bakes the other ball on the northern group of pots herds in the same way.<sup>2324</sup> He makes the cake assume the shape of a tortoise, but its back should be neither too high nor too low like an *apūpa* and the cake should be as large as the hoof of a horse.<sup>2325</sup> He spreads the cake so that it covers all the pots herds with 'may thou spread wide' (i.e. have progeny &c.). He puts water in the vessel (with the water from which the flour was mixed up) and sweeps the surface of the cake from left to right with his wet hand in such a way that the cake will have a skin-like continuous surface with 'mayst thou take on a skin'. He passes a burning firebrand thrice round each cake with 'vanished is the evil spirit, vanished are the enemies'. He applies over the cakes the flames of burning darbhas with 'may the god Savitr bake thee in the kindled (fire) called *nāka*'. He applies heat by passing round the cakes burning fire-brands with 'may fire not burn thy body! O Fire, protect the offering'. He spreads over the cake ashes in which there are also burning coals with 'mayst thou be connected with prayer'. The *adhvaryu* issues a direction (to the *agnidhra*) 'bake the cakes without burning them' and here he gives up the restraint of speech (that was imposed as stated above).

He hants with a burning firebrand the water used for wiping the fingers and for scouring the vessels and draws with the *aphya* to the west of the *śhavanīya* (or *gārhapatya*) three lines

2323. In *हर्मनासोति* the two balls are for Agni and Agni-Soman and in *darsā* for Agni and IndrAgni.

2324. *Āp.* (I. 24. 6-7) says that the first ball is baked on all the eight pots herds for Agni and then the other ball is baked.

2325. *अनुष्टुभमपराकृतिमन्त्रकसाहं कूर्मस्त्वेव वलिङ्गति करोति* । *आप.* I. 25. 4, *सर्वा.* I. 6. p. 141. 'सर्वाणि कश्चिन्मूर्मस्तुष्टुः कश्चिद्वृषाकृतिरूपमजिन्नस्तुष्टुप-विलङ्घयो नास्तुष्टो नातिनीच इत्यर्थः' *com. on सर्वा.*



(on the vedi) running from south to north (or optionally from west to east, according to Āp. I. 25. 14); he pours that water on each of the three lines thrice in such a way that the water let fall on one line does not become mixed with that poured on the next line and that in pouring water he proceeds from east to west with 'to Ekata, svāhā! to Dvita, svāhā! to Trita, svāhā!' (Tai. S. I. 1. 3. 1).<sup>2326</sup>

To the west of the āhavanīya he constructs a vedi, which is in length as much as the height of the sacrificer or which is as long as required for one's purpose and which has curved sides.<sup>2327</sup> The sacrificer repeats a verse 'I make a mansion for him &c.' (Tai. Br. III. 7. 6) and touches the spot where the vedi is to be made. The adhvaryu sweeps the spot of the vedi with the veda bunch once with the mantra 'they knew the vedi by means of the veda bunch &c.' (Tai. Br. III. 3. 9) and twice silently before the dust and weeds are removed.<sup>2328</sup> The yajamāna invokes the vedi when it is being swept by repeating certain verses viz. 'you, a young lady, with four tufts of hair &c.' (Tai. Br. III. 7. 6). The adhvaryu takes the sphyā

2326. The story of Ekata, Dvita and Trita who are called *śpya* occurs in Tai. Br. III. 2. 8. In the Rg. we frequently come across Trita, a devotee of Indra, who is there sometimes called *Āptya*. Vide Rg. I. 105. 9, VIII. 12. 15, VIII. 47. 15. Trita is said to be the scar of Rg. IX. 102 and X. 1-7.

2327. According to the com. on Sat. I. 6, p. 145 the vedi should be 4 aratnis or 96 āṅgulas in length. According to Kā. II. 5. 2-10 the vedi should be 4 aratnis on the west side and 3 on the east, three finger breadths deep, should slope towards the east or north, should be contracted in the middle, the corners of its eastern side (called *amśas*, shoulders) should envelope the āhavanīya mound and all the herbs growing thereon and the roots should be uprooted. The vedi is deemed to have the shape of a young woman with broad hips (the two corners of the west side are called *fronī*) and a slender waist and verses are repeated which describe it in terms of a well-decked young lady. 'पुरस्ताद्वर्णीयसी दक्षिणावर्णीयसी मध्ये सौमन्तरा भवति' *आप.* II. 3. 2. In the figure here the vedi is away from the *gṛhapatyā*. This is so for those who follow the sūtra of Āpastamba. For those who follow Satyāśraddha the vedi begins much nearer to the *gṛhapatyā* than is seen in the figure here and the *dakṣiṇāgni* is also nearer the *gṛhapatyā*.

2328. वेदेन वेदिं..... निश्चयानिरिति पुरस्तात्सम्पन्नयो वेदेन वेदिं विः संनाथिः पूर्वाधीवेदिर्विद्वर्णीयसी सम्पन्नवर्णीयसी (सत्पा. I. 6. pp. 145-146, आप. II. 1. 3-4. The com. on आप. II. 1. 4 says सम्पन्नवर्णीयसी सत्पन्नः पंसिषोऽनिधीयन्ते तस्योपात्तम्यं च कथितम्. It is called सम्पन्नवर्णीयः because the stalk of darbha is cut after reciting a yajus formula.

( wooden sword ) along with two darbhas with ' I take you at the impulse of Savitr ... with the hands of Pūsan ', invokes it with ' thou art the arm of Indra ', cleanses upwards the tip of the sphyra with a darbha with ' thou art wind with a thousand tips ( or edges ) and a hundred sharp brilliances ' and places a darbha with its tip to the north or east on the eastern portion of the vedi at a spot which is 32 aṅgulas from the eastern side of the vedi ( i. e.  $\frac{1}{2}$  of the length of the vedi ) with ' thou art armour for the earth.'<sup>2329</sup> He strikes the darbha with the sphyra saying ' O Earth, meant as the place for worshipping gods, may I not injure the root of thy herb '. He moves aside with the sphyra the dust together with the cut blade of darbha with ' struck aside is the demon Araru from the earth '. He removes the dust and the blade with the sphyra outside the vedi towards the utkara<sup>2330</sup> with ' go to the cowpen, the place of the cows. ' While this is being done the sacrificer recites by way of invocation ' O gods ! I cut off with the bolt of Indra the head of him who hates me &c. ' ( Tai. Br. III. 7. 6 ). The adhvaryu looks at the vedi with ' may Heaven rain on thee ' and at the sacrificer with ' may rain shower on thee '. The āgnidhra sits down with the palms of his hands turned upwards to the north of the vedi and outside it on a spot at the distance of two padas ( footsteps ) from the north side of the vedi with ' salutation to heaven and to the earth. ' The adhvaryu spreads near the āgnidhra the dust together with the cut blade of grass at the distance of one prakrama to the north of the vedi from a spot which is 32 aṅgulas ( or  $\frac{1}{2}$  of the vedi ) from the eastern side of the vedi<sup>2331</sup> with ' O God Savitr ! bind with a hundred fetters in the most distant region him who hates us and him whom we hate ; do not free them from the fetters '. The āgnidhra covers with both his

2329. Vide Tai. S. II. 6. 4, Tai. Br. III. 2. 9, Sat. Br. I. 2. 5, 7-20 for details about the construction of the vedi. According to Sat. ( II. 6, p. 152 ) following Vedic texts, the vedi is prepared on the Paurpamāsa day in the Pūrnamāsa tithi and on the previous day in the darśatīti. Jaimini V. 1. 29 explains the consequences of this on the order in which the various actions are performed.

2330. The उत्कर is called शीघ्रान्न, as शी means speech and as the āgnidhra sits near the utkara and makes the pratyākṛvāṇa formula अस्तु शीघ्रान्न from near it.

2331. This defines the position of the utkara. अथान्तेन सवितादिभ्यः चतुर्दिशोऽग्निं पदेन उद्विष्टं पदेऽपरिमिते वा वेदेर्निर्गच्छति स उत्करः । आप. II. 1. 6-7. उत्कर इति अस्मिन् सद्यन्ते पाण्डुमिश्रोत्करः । com. on Sat. I. 6, p. 148.



hands<sup>2322</sup> joined together the place of the utkara with 'the restless one is held down' and remains so. The adhvaryu strikes the vedi with the sphya a second time and a third time and the same procedure is followed by him and by the āgnidhra as at the first striking except that one *mantra* is different for each priest at each of the two striking. The adhvaryu strikes with the sphya a fourth time but silently and all actions of the first striking are repeated but without mantras. The adhvaryu removes all the remnants of the darbhas from the vedi, the yajamāna recites the invocatory verse 'I cut off the head' &c. and the āgnidhra covers a fourth time with his hands with 'may Araru not spring upwards to thy heaven'. The adhvaryu then draws with the sphya on the vedi a line from the south corner of the west side of the vedi towards the east up to the southern shoulder (on the east side of the vedi) with<sup>2323</sup> 'may the Vasus enfold you with the Gāyatri metre'. He draws a line on the western side of the vedi towards the north with 'may the Rudras enfold thee with the Tristubh metre' and draws a line from the northern corner of the west side towards the east with 'may the Ādityas enfold thee with the Jagati metre'. While this is being done the yajamāna mutters a verse 'O Bṛhaspati, envelope the vedi &c.'. He makes the shoulders of the vedi raised up and envelope the āhavanīya mound and the two corners on the western side turned towards the gārhapatya and the vedi is contracted in the middle. The adhvaryu issues a direction<sup>2324</sup> (to himself

2322. The action of covering with the hands symbolizes the consequence desired viz., that the enemy is confined to the spot to which he is consigned and cannot escape therefrom. Vide Tai. Br. III. 2. 9 for exposition.

2323. परिग्रहण means 'drawing lines with the sphya round the vedi in order to indicate the extent of the vedi.' 'परिग्रहणं परि समन्ताल्लयेन रेखाकरणादिना इत्येति त्रिविधं व्याख्याय परिग्रहणं' com. on Kāt. II. 5. 25. The enveloping with lines may be done up to the middle of the vedi or up to the shoulders (the corners of the east side of the vedi) or up to the āhavanīya mound. पूर्वपरिग्रह (or-परिग्रह) and उत्तरपरिग्रह or-परिग्रह are technical expressions, the first refers to the actions done from enveloping with the mantra to Vasus up to the Āgnidhra digging the vedi and levelling it. 'पूर्व परिग्रहमिदं कर्मणः संज्ञा संशयद्वारात् : ... जायते-ऽनुपगतः उत्तरपरिग्रहस्य उत्तरपार्श्वे दृष्टाद्विदग्धे चापत् अक्षरपर्यन्तमाहवनीयान्तं वा परिग्रहणं कार्यम्.' com. on Kāt. II. 6. 25. पूर्वपरिग्रह is somewhat like the first rough plan and उत्तरपरिग्रह conveys the idea of final completion.

2324. Really this is a mere mantra for *japa*.

or to the āgnidhra or to the attendants if any) 'O men! make this vedī and make it occupied by the Vasus, Rudras, Ādityas &c.' (Kāthaka Sām. I. 9). The āgnidhra digs up with the sphya the upper layer of dust with 'Araru has been struck off from the earth, bring here him who worships the gods' and carries the dust so dug towards the utkara. When this is being done the sacrificer recites two texts. The āgnidhra digs the ground from west to east for making the vedī with 'at the prompting of God Savitr, the worshippers do their work'. Whatever roots remain in the ground he removes with the sphya, and all dust that remains he removes to the utkara. The adhvaryu addresses the brahmā priest 'O brahman! shall I undertake the further unfolding of the vedī'. The brahmā priest mutters a mantra 'O Bṛhaspati, unfold the vedī &c.' and loudly replies, 'Yes (om), do unfold'. He unfolds the vedī from the south, west, and north respectively<sup>2335</sup> with 'thou art rta (right), thou art the abode of rta, thou art the glory of rta'. The yajamāna mutters while this is being done a verse 'O Bṛhaspati! unfold the vedī' (same as the one recited by the brahmā above). The adhvaryu says 'thou art dhā (support of the *hanis*), thou art svadhā (the source of pīṇḍas offered to Manes), thou art the wide earth, thou art rich' and makes the surface of the vedī level by means of the sphya from east to west. The yajamāna invokes the vedī with a mantra 'Having become the earth, it nourished greatness &c.' (Tai. Br. III. 7. 6). The adhvaryu addresses a mantra<sup>2336</sup> (Tai. S. I. 1. 9) to the vedī 'O virapśin! Before the cruel (Araru) creeps out &c.', holds the sphya in a slanting position in a spot which is beyond  $\frac{1}{2}$  of the length of the vedī from its western side and issues a direction<sup>2337</sup> 'obtain or set down the

2335. The words कृतमग्नि, अजसदुग्ममग्नि, अतभीरसि are addressed to the vedī. They are from Tai. S. I. 1. 9.

2336. According to Śāyana, चिरद्विज् is irregular for चिरद्विजि addressed to the vedī and means 'having priests.'

2337. The वेद is ओषधीरासाद्वेध्यावर्द्धिरपसाद्वयं कुर्वे च सुखं संपुष्टिं पत्नीं संनद्यान्नेनोदेदीति १. Vide Tai. Br. III. 2. 9 and Sat. I. 6. p. 153. According to Sat. this is addressed to himself by the adhvaryu who does all these actions in order. According to Kṛt. II. 8. 38-37 the direction is addressed to āgnidhra and according to the com. on Āp. II, 3. 11 there is an option. Even if the yajamāna has two or more wives the direction is still पत्नीं संनद्या, since the rule is that there is no



water for sprinkling, put down the *idhma* (fuel-sticks) and *barhis* (kuśa grass), clean the *śruva* and the *śruc* ladles, gird up the wife (of the sacrificer), and come out with clarified butter.' Then the *āgnidhra* (or *adhvaryu*) places two *pavitrās* inside the *agnihotrahavani* (*śruc*), pours water into it, draws the *sphya* in a slanting position (from the spot where it had been held fixed) a short distance to the north thereby causing a furrowed line on the *vedi*, holds the *sphya* in the left hand inside the *vedi* and the *agnihotrahavani* in the right hand, drops a little water from the *agnihotrahavani* on to the furrowed line made by the *sphya* and places the *agnihotrahavani* (containing the water) on the spot where the *sphya* had been originally held fixed slantingly with 'O abode of ṛta.' The *adhvaryu* brings to his mind him whom the *yajamāna* hates. When the *prokṣaṇi* waters are being placed the *yajamāna* mutters a mantra. The *adhvaryu* throws the *sphya* in such a way that it falls on the *utkara* with 'thou art produced from a tree, thou hast a hundred points, thou art the death of the enemy.' Then seizing the *sphya* with his fist by the bulging part thereof he draws it towards the east from the *utkara*. He washes his hands on the *utkara* and also the *sphya* with water but does not touch with his bare hand the point of the *sphya* (i.e. he cleans the other parts of the *sphya* with his hand by pouring the water thereon and cleans the point by only pouring water thereon). To the north of the *āhavaniya* he places with both hands the *idhma* and *barhis*, the latter to the north of the former. The *sphya* is placed near the *pranītā* waters to their west (Kāt. II. 6. 43).

With the ends of the blades cut off in making the *veda* bunch he (the *āgnidhra* or *adhvaryu* himself) wipes the *śruva* and the three ladles viz. *juhū*, *upabhr̥t* and *dhruvā*, invokes them with 'you are not sharpened (and yet) you destroy our enemies.' He takes up the *śruva* and the *śruc* ladles with 'Agni summons you, who are filled with butter, for the worship

(Continued from last page)

*śūla* in the model sacrifice. Vide Jaimini IX. 3. 20. The next *sūtra* extends the same rule to *vikṣi* sacrificers also. In XII. 1. 29 Jaimini establishes that at the time of *dīkṣā* in a *Soma* sacrifice the wife is gird up with the *yokira*, a fresh girdling up is hence not necessary in the *prāyasya* and other *ṛtā* that are constituent elements in *somayāga*. Jaimini I. 4. 11 explains that the word *prokṣaṇi* is used here in its etymological sense.

of the gods,' heats them on the āhavānya or gārhapatya with 'burnt is the evil spirit, burnt are the enemies, I heat you with the very dazzling light of Agni.' He cleans the sruva, the bowl by rubbing its inside several times and its outside on all sides once with the tips<sup>2338</sup> (of the vedaparivāsanāni) and its rod with the roots (of the portions of the cut blades) with 'May I not brush the place of cows! I clean thee that art strong (or possessed of food) and that subduest enemies' (Tai. S. I. 1. 10. 1). He cleans the juhū ladle, the bowl by rubbing its inside several times from west to east with the tips (of the cut portions), its outside from east to west with the middle portions and its rod with the roots with 'may I not brush out speech and life-breath, I clean thee &c.' He cleans the upabhrī, the inside from east to west (as for sruva), the outside from west to east with the middle portions and the rod with the roots with 'may I not rub out the eye and the ear, I clean thee &c.' He cleans the dhruvā ladle as he did the sruva, with the difference that the mantra is 'may I not rub out progeny and home &c.' He does not allow a cleaned vessel to come in contact with one that is not cleaned, but if they are brought in contact he again heats the vessel (already cleaned) and cleans it again. He takes up the vessel called prāṣitraharaga,<sup>2339</sup> heats it on the fire (but without mantras) and cleans it, the bowl with the tips (of cut blades) on all sides from the outside to the inside and the rod with the roots 'with may I not brush out food, progeny and prosperity, I clean thee that art strong and subduest enemies'. According to Āp. II. 4. 10 and com. on Sat. I. 7 p. 158 the sruv ladles and the prāṣitraharaga are laid on darbhas in front of the utkara or to its west on the north side of the vedi. He sprinkles with water the cut portions of the veda bunch with

2338. The portions cut off in making the veda bunch (called vedaparivāsanāni) have three parts, अग्र (tips), मध्य and मूल. The first and last are employed in cleaning the जुहू. The mantra in Tai. S. I. 1. 10 is वोढे मा निर्वृक्षं वाजिनीं त्वा सपत्नसाही संमार्जिन्, वाचं प्राणे चक्षुः श्रोत्रं वज्रो वोहि मा निर्वृक्षं वाजिनीं त्वा सपत्नसाही संमार्जिन्. वोढे ... साही संमार्जिन् (is uttered when cleaning जुहू, वाचं प्राणे मा निर्वृक्षं वाजिनीं त्वा सपत्नसाही संमार्जिन् for जुहू, चक्षुः श्रोत्रं मा निर्वृक्षं वाजिनीं त्वा सपत्नसाही संमार्जिन् with उपबृहू, वज्रो वोहि मा निर्वृक्षं वाजिनीं.....संमार्जिन् with ध्रुवा. 'मतीकीनद्राद्वारण्य पावद्वन्द्वमेषिर्वन्तं, संधिमारण्याद्यपर्वन्तं वाचोद्' com. on Sat. I. 7 p. 158.

2339. Prāṣitra is a portion of the ħavis left over after offering into the fire, that is to be given to the brahmā priest and prāṣitraharaga is the vessel that holds it and that is made of khadira wood, is shaped like a cow's ear, is one span long and has a rod four āṅgulas in length.



which the vessels were cleaned and offers them into that fire <sup>2340</sup> (gārhapatya or āhavanīya) on which the vessels were heated with 'this artistic thing (the darbha that springs from water) spread down from heaven, it resorts to the spaces of the earth; we destroy our enemy with it that has a thousand shoots, evāha!' (Tai. Br. III. 3. 2).

Then comes *patnisamvahanā* (girding up of the sacrificer's wife).

The Agnidhra takes up the veda bunch, the *āyasthālī*, <sup>2341</sup> *yoktra*, and the two darbha blades used as *pavitra*. The wife (of the sacrificer), while sitting to the south-west of the gārhapatya with knee raised up or standing is girt up by the Agnidhra (by the adhvaryu, according to com. on Āp. II. 5. 6) with the yoktra (cord of muñja grass) with the mantra, 'I hoping for a favourably disposed mind, progeny, good luck, beautiful body and observing the vrata of Agni, gird up myself for meritorious actions' (Tai. S. I. 1. 10. 1). In modern practice the wife girds up her waist with the yoktra herself. He does not gird her up over the garment worn round the waist but inside it (Āp. II. 5. 5 says there is an option). The yoktra has a loop at one end in which the other end is inserted and the cord is passed round the waist of the wife twice, a knot like that of the top-knot (śikha of a man) is made to the north of the navel with 'may Pūṣan tie a knot for you' and it is drawn to the south of the navel from left to right. She waits upon (does adoration to) the gārhapatya by standing and saying 'O fire, Lord of the house, call me near'. Standing to the west of the gārhapatya she pays

2340. According to Kṣt. II. 6. 50 the cut blades used in scouring the vessels are thrown on the utkara. Āp. II. 5. 1 gives an option.

2341. The *āyasthālī* is a pot in which clarified butter is taken with a mantra after the pavitra blades are placed therein and from which the sacrificial ladles are filled. The yoktra is a triple (having three strands) cord of muñja grass with which the waist of the sacrificer's wife is girt with a mantra by the Agnidhra at the direction of the adhvaryu in sacrificial rites. The wife is made fit for participation in the sacrifice by being girt up. Vide Tai. Br. III. 3. 3 'अनासासा सौमनसमिरपादः मेघानेवेनां केपटी कुला अशिवा समर्पयति । अग्नेरह्वना ... कमिरपादः एतद्वै पतिर्वै प्रतोपययन् । तेनेवेनां प्रसङ्गययति ।'. According to some (Āp. II. 5. 3) the mantra 'अनासासा' is recited by the wife. The words in Sat. 1. 7 p. 160 are 'उत्सर्गो बनिमिदवर्षे अग्निं कुला'. निमिदवर्षः अग्निः means दिवाकृतिः अग्निः (com. on Āp. II. 5. 6) i.e. a knot that can be unloosened by untwisting. Girding her up represents making her undergo a vrata for the sacrifice, as stated by the Tai. Br. quoted above.

adoration to the wives of the gods<sup>2342</sup> with 'May you wives of the gods summon me near you' and she looks at the same spot (west of gārhapatya and not east) with 'O wife, O wife (of the god)! this is thy world, salutation to thee, do not injure me'. She sits facing the north at a place which is south-west of the gārhapatya with 'May I have no widowed state just as Indrānt has none.'<sup>2343</sup> May I have good sons like Aditi! O gārhapatya endowed with all means, I sit down near thee for good progeny' (Tai. Br. III. 7. 5). On sitting down she mutters (japati<sup>2344</sup>) 'O fire! we, who have virtuous husbands and who have good progeny, who are not treated with contempt, have sat down near thee, that destroyest enemies and that cannot be destroyed (Tai. S. I. 1. 10. 1-2); may my sons be destroyers of enemies and my daughter be ruling (a queen); I also am victorious (over my co-wives) and my glory with my husband is highest (Rg. X. 159. 3).' The Āgñidhra opens the mouth of the big jar (covered with a piece of cloth or the like) in which ghee has been stored with 'may Pūṣan open thy mouth' and takes from it into another vessel ghee that should be a little more than what would be required in the rite, beats it on the dakṣiṇa fire with 'Viṣṇu traversed this' (Rg. I. 22. 17). He takes up from the spot where all utensils have been placed the ājyasthālī (pot for clarified butter) with 'thou art Aditi, whose pavitra is not cut off' and pours into that pot in which two pavitras are placed plenty of clarified butter<sup>2345</sup> 'thou art the milk of the great ones (the cows), the fluid of herbs, I take out from thee that art inexhaustible a portion for the worship of gods (this is the nirvāpa of clarified butter). He melts the butter in the ājyasthālī on the burning coals of the southern portion of the gārhapatya

2342. The region of the wives of the gods is to the west of the gārhapatya.

2343. In Rg. X. 96. 11 (and Tai. S. I. 7. 13. 1) we read *सुवर्णाजिनात् नरिषु सुवर्णाजिनमवपुः । न इत्येवा अपरं च न जरसा मरते पतिर्निषणादिन्नु वरः ॥*

2344. The com. on Sat. I. 7. p. 181 significantly remarks that the mantras to be repeated by the wife should be learnt by her from her father or husband before *agnyādhāna* 'एते नन्वा आवागतायुर्वा पितुः पत्युर्वा सुवर्णाज्युर्वाय वयोवया'.

2345. The com. on Āp. II. 6. I notices that in the absence of ghee made from cow's milk, ghee made from the milk of a she-buffalo or a she-goat may be used as a substitute or even sesame oil. But the mantra is the same (there is no use of the words referring to cows that occur in the mantra).





the largest quantity. When the juhū is being filled the mantras are four 'śukraṃ tvā...grhṇāmi pañcānām tvā...dhartrāya grhṇāmi' (Tai. S. I. 1. 10. 3 and I. 6. 1. 2-3); in the case of the upabhiṣṭ the mantras are eight 'pañcānām tvartūnām...suviryāya tvā...grhṇāmi'; in the case of the dhruvā the mantras are 'suprajātvāya tvā grhṇāmi.....devatābhyo grhṇāmi' (Tai. S. I. 6. 1. 3). The yajamāna also invokes with the same mantras when the ladling is going on. The adhvaryu removes the śyasthālī together with the veda and aruṇa from the vedi, keeps the śyā in some place other than the utkara, invokes the prokṣaṇī waters with 'the divine waters (āpo devīr &c., Tai. S. I. 1. 5. 1) and seeks the permission of the brahmā priest with 'brahman, shall I sprinkle.' When the brahmā says 'yes' he sprinkles thrice the idhma (fire-wood brought, vide p. 1014 above), the veda bunch and the vedi, each with a separate mantra (from Tai. S. I. 1. 11. 1). He places the whole bundle of *barhis* with the knot to the east inside the vedi with a (*antra*) mantra 'we had recourse to *barhis* &c.' and sprinkles the tips, the middle portions and the roots of the *barhis* respectively with 'to thee for heaven', 'to thee for the aerial region', 'to thee for the earth.' While the sprinkling proceeds the yajamāna repeats a verse 'may the waters and herbs be well disposed to the yajamāna &c.' (Āp. IV. 6. 1). He dips the tips of the *barhis* in the water contained in the agnihotra-havaṇī and then the roots also. He sprinkles over the knot of the *barhis* from east to west water from the aruṇa over which he places his hand (so that water oozes over it from his finger tips) with 'to you for nourishment' (Tai. S. VII. 1. 11). He pours down the remaining prokṣaṇī water from the southern corner (*śronī*) of the west side of the vedi to its north corner with 'avadhā to the pits, mayst thou be strength for the *barhiṣad* pits, may you (the particles of water) go to the earth with strength' and the yajamāna says 'this is for the *Barhiṣad* pits.'

Now comes *barhirāstarāṇa* (strewing the vedi with kuśa grass). He loosens the knot of the bundle of *barhis* with 'may Pūṣan loosen thy knot'. He takes in his hand the prastara bunch drawing it towards the east slowly from the bundle of *barhis* (as if towards the āhavanīya) with 'thou art the crest (*stūpa*) of viṣṇu i. e. yajña (Tai. S. I. 1. 11). With 'I implant prāṇa and apāna in the yajamāna' he places the two pavitra blades (used in utpavāna above) on the prastara, hands it over to the brahmā priest, who passes it on to the



yajamāna who holds it in his hand. He strews darbhas <sup>2347a</sup> grass on the vedi and places the cord that tied the barhis thereon with 'God Barhis! I strew thee that art soft like wool, as a good seat for the gods'. The darbhas are spread in three or five series (or divisions) beginning from the west side of the vedi towards the east (or the reverse according to some) in such a way that the tips of one set that is already spread cover the roots of the next and the grass is so thickly strewn that the ground below cannot be easily seen. When the kuśa grass is being strewn the yajamāna recites a mantra 'O barhis, that are soft like wool, being spread ... place me in heaven &c.' (Tai. Br. III. 7. 6), when the vedi is covered with the middle division of the barhis he recites the mantra 'this young lady with four tufts of hair &c.' (Tai. Br. III. 7. 6) and when the vedi is completely covered he recites a long passage 'May you be auspicious to me ..... increase food, strength, spiritual lustre, martial brilliance, prosperity, progeny, cattle for me &c.' (Tai. Br. III. 7. 6).

He takes out two blades (to be used later) for the anūyājas and keeps them separately to the east, feeds the āhavanīya with fire-wood, takes back the prastara from the hand of the yajamāna, and while holding the prastara himself places the three encircling fuel-sticks (*paridhi*) round the āhavanīya fire. The middle *paridhi* is placed on darbhas to the west of the āhavanīya with the tip towards the north with <sup>2348</sup> 'thou art gandharva &c.'. While the middle *paridhi* is being placed the yajamāna recites a mantra (Tai. Br. III. 7. 6). The other two *paridhis* are laid to the south and north of the āhavanīya place with their tips to the east, the southern one extending a little beyond the āhavanīya place and touching the middle *paridhi* and the northern one also touches the middle *paridhi*. The yajamāna repeats two long passages when the southern and northern *paridhis* are being laid (portions of which are identical

2347a. According to the Tai. Br. III. 5. 6 barhis represents human beings and the vedi represents the earth. 'बहिः सृणुति । यजा ते बहिः । इषिषी देविः । यजा एव इषिषीं यमिष्ठाययति ।'. In Tai. Br. III. 5. 6 we have यजमानो वै यस्तस्य which Jal. I. 4. 23 says is a mere arthavāda.

2348. The mantra for the middle *paridhi* is यन्मधोमि निन्वायसुनिन्वा-स्मादीयतो यजमानस्य परिधिरेव ईक्षितः, that for the southern *paridhi* is इन्द्रस्य वाहुरसि इषिषीं यजमानस्य ... ईक्षितः, that for the northern one is मित्रास्यजी शोभताः परिधयो इमेव यमिष्ठा ... ईक्षितः. These occur in Tai. S. 1. 1. 11 and Vaj. S. II. 2.

with that repeated by the yajamāna for the middle paridhi). The adhvaryu invokes the āhavanīya 'may the sun guard you against all injuries whatever' (Tal. S. I. 1. 11). He places (in the midst of the āhavanīya fire) two samidhas with their ends turned upwards on which the āghāras (will be offered later on), one to the south with the mantra 'O Fire, the wise one, may we kindle thee &c.' (vitihotram tvā kava &c. Rg. V. 26. 3 or Tal. S. I. 1. 11) and the other to the north of it silently. From the midst of the barhis he takes two darbhas of equal length, that have no blade hooting from inside of them; these are called vidhṛti and are laid down on the barhis strewn on the vadi in the middle portion of the latter with their tips turned northwards with 'you two are the regulators of people'. When the vidhṛtis are being laid down the yajamāna repeats a long passage 'I cut off my enemies with the vidhṛtis.....may you support life, progeny and cattle in me' (Tal. Br. III. 7. 6). The adhvaryu keeps the prastara bunch on these two vidhṛtis with 'sit in this abode of Vasus, Rudras and Ādityas' (Tal. S. I. 1. 11) and the yajamāna repeats a mantra 'this prastara is the support of both Prayājas and Anūyājas &c.' (Tal. Br. III. 7. 6). The adhvaryu places the juhū on the prastara in such a way that its rod will be alongside of the roots of the prastara bunch with a mantra.<sup>2349</sup> The upabṛt is placed to the north of the juhū in such a way that its root is very much to the west of the root of the juhū and it is underneath the vidhṛtis, and the dhruvā is placed to the north of the upabṛt over the vidhṛtis and its root is very much to the west of that of the upabṛt. The three should not be so placed as to touch each other. The yajamāna repeats three passages (all from Tal. Br. III. 7. 6) addressed to the three ladles when they are being placed. The adhvaryu lays down the sruva to the south of the juhū (or to the north of the dhruvā but a little behind its bowl) with 'thou art a bull possessed of strength, I seat thee in the extent of vaṣaṭkāra'. He places the ājyasthālī also in such a spot as space would permit. The yajamāna repeats a mantra for sruva and another for ājyasthālī (Tal. Br. III. 7. 6). The adhvaryu invokes the ladles (sruvas) with 'these sat in the world of good deeds; O Viṣṇu! protect them, protect the sacrifice

2349. The same mantra is repeated for all three, only the name of the particular sruva being inserted 'उद्धरसि द्वाची नाम्ना विदेज नाम्ना विदे सद्भि सीद् । उपद्धसि द्वाची ... सीद् । भुवसि द्वाची ... सीद् । Vide Tal. S. I. 1. 11 and compare Vāj. S. II. 6.



and the lord of sacrifice and me who bring sacrifice' (Tai. S. I. 1. 11, Vāj. S. II. 6). He invokes the clarified butter with 'you are all-pervading, belong to Viṣṇu and are the abodes of Prajāpati'. He takes in his hand the ājyasthāli together with the aruṣa and the veda bunch, removes with the veda bunch the burning coals from the southern puroḍāśa with 'Here do I remove the mouth from the attacking army' and then removes them also from the northern puroḍāśa. He invokes the puroḍāśa with 'O Sun, O Light, shine forth for great vigour.' He spreads a little clarified butter in the puroḍāśapātri for each of the two cakes with 'I make a happy seat for you, I arrange for a seat full of pleasure with a stream of butter' (Tai. Br. III. 7. 5) and drops clarified butter over (i. e. performs abhigṛāṇa) the southern puroḍāśa which is intended for Agni with 'May Agni whose source is ghee increase (or be pleased), may he accept the offerings, anoint the holes, anoint the skin; I sprinkle thee that art good looking, that art dear to Agni and that securest wealth with the lustre of cattle (i. e. ghee) for Agni' (Tai. Br. III. 7. 5) and drops butter silently on the northern puroḍāśa. If the second offering be sānnāyya (instead of a puroḍāśa) he drops clarified butter over the boiled milk with a mantra 'May that self of yours that has entered cattle...go to the gods and secure heaven for me who am a sacrificer' (Tai. Br. III. 7. 5). He removes the puroḍāśa into the pātri (vessel) from the potsherds without allowing it to break up into pieces and without making it roll about with 'this baked (puroḍāśa) that is moist and has broad prominences, that is the protector of the world, that is the generator of thoughts (or prayers) comes out for a bath' (Tai. Br. III. 7. 5). He brushes away the ashes (sticking on the back of the puroḍāśa) with the veda bunch and lays it down in the puroḍāśapātri on the butter that has already been sprinkled over it with 'Sit on that, be firmly placed in nectar, O offering, that art the essence of rice grains,<sup>2850</sup> with a favourable mind' (Tai. Br. III. 7. 5). He sprinkles clarified butter over it a second time and keeps it aside with 'mayst thou be strong.'

He sprinkles clarified butter over each of the potsherds (on which the puroḍāśa was baked), counts them and keeps them aside with 'may not prosperity in the form of food and the flavour of earth pass away' (Tai. Br. III. 7. 5). He anoints

<sup>2850</sup> Ap. II. 11. 2 says that if the puroḍāśa is made of barley flour he does not repeat the mantra as the word 'rice' occurs there in.



both the puroḍāśas with butter with 'may god Savitr anoint thee with honey' (the mantra is repeated twice), the upper part being anointed by the *aruva* ladle with plenty of ghee in such a way that there are no mere drops of ghee on it as there are specks on the back of the tortoise (but the ghee is well spread over the whole surface) and that the lower skin of the puroḍāśa is anointed with ghee by the right hand. He lays down the two puroḍāśas to the west of the *aruc*, that for Agni being to the south and the other being to the north with 'may you occupy this loved [seat by your lovable lustration.] If sānnāyya is to be offered, he brings together (makes them touch each other) in the middle of the vedi the two jars of it and then keeps them separate, the one containing the boiled milk on the southern corner of the west side of the vedi and that containing curds on the northern corner thereof. When the sānnāyya is being thus placed the *yajamāna* repeats a verse 'yasta ātmā' &c.' (Tal. Br. III. 7. 5) and repeats a mantra (from Tal. Br. III. 7. 6) invoking the puroḍāśa for Agni, that for Agnisoma (or Indra and Agni), the hot milk, the curds (the sānnāyya in cases where it is offered).

The *adhvaryu* lays down the *veda* bunch in front of the *dhruvā* ladle with 'this *veda* sought the earth that was concealed &c.' (Tal. Br. III. 7. 6), strews *darbhās* round the corners of the vedi,<sup>2351</sup> and prepares the seat for the *hotṛ* which is to the north of the northern 'śroni' of the vedi and the *darbhās* spread on the seat have their points turned eastwards or northwards. The *adhvaryu* invites the *hotṛ* in the words 'O *Hotṛ*! come'. The *hotṛ* priest sits down to the north-east of the *āhavanīya* with face to the east, performs *ācamana* with the sacred cord in the *upavīta* form, enters the sacrificial ground (*vihāra*) by the way called *tīrtha* (vide p. 984 above). He enters with his right foot first, plants his heel alongside of the northern śroni and steps upon the *barhis* (spread on the vedi) with his toes, spreads out the fingers of both hands which he joins together and holds them on a level with his heart, looks straight at the horizon (and neither upwards nor downwards) and stands facing the east. This is always the position of the limbs of the body in the case of the *hotṛ* unless there be any express direction to the contrary. The *adhvaryu* takes a *samīdh* from the *idhma* and issues a direction to the *hotṛ* 'recite

2351. On वेद्यन्तान्परितोषे the com. on Āp. II. 11. 10 says 'वेदिं परितोषेति वाशान्परितोषादेव वेद्यन्तान्परितोषेति'.



for Agni that is being kindled'. The hotṛ recites 'salutation to the expounder, salutation to the supervisor, salutation to him who reports, who will repeat (or respond to) this? He will repeat this. May the six broad (or great) ones, viz. heaven and earth, day and night, waters and plants save me from sin. Speech has stood firm (and so has) yajña. I shall deal with (i. e. recite) the metres well. I resort to myself so and so (here the hotṛ utters his name in the objective case). In the past and in future, as to things born and to be born I have recourse to (Agni) who is apāvya (?). Bring me the non-cessation of speech'. So saying he contracts his fingers towards himself and then extends them as before by saying 'O fire! make the cattle take delight in me'. (Then he should proceed) 'Heaven and earth are my armour. Fire is my armour, the Sun is my armour and may the intermediate quarters be my armour! O gods! I shall to-day reflect over that highest part of speech, whereby we may vanquish the asuras; O five people, who deserve sacrifices and food accept my offering.'<sup>2352</sup> Having finished this *japa*, the hotṛ sets about repeating the Sāmīdhenī verses.<sup>2353</sup> The yajamāna repeats the *data-hotṛ* mantras before the sāmīdhenīs (vide note 2247 for *daśahotṛs*). First he utters the syllable 'him' thrice (or once) and the mystic words 'bhūr bhuvaḥ svarom' are muttered inaudibly by him.<sup>2354</sup> Then come the sāmīdhenī verses. The sāmīdhenī verses are (vide *Āśv.* I. 2. 7) eleven viz. Rg. III. 27. 1, VI. 16. 10-12, III. 27. 13-15, I. 12. 1, III. 27. 4, V. 28. 5-6. But fifteen sāmīdhenī verses are to be repeated in *Darśa-pūrṇamāsa* and the number fifteen of the verses is obtained by repeating each of the first (*pra vo vāṣa*, Rg. III. 27. 1) and the last verse (*a juhota*

2352. The passages नमः पवत्ये नम उपद्रष्टे ..... सुवचस्य constitute the entire *japa* which the hotṛ mutters, the last clause being Rg. X. 53. 4. This last is explained in Nirukta III. 8. The words नमः पवत्ये &c., are a *sūtra* passage (*Āśv.* I. 2. 1) and have a parallel in Śān. I. 4 'नमोऽग्रे उपद्रष्टे नमो वाच उपद्रष्टे नम आदित्यात्मकवाते &c.'

2353. The verses are called Sāmīdhenī because they are repeated when Agni is being kindled or fed with fuel. अग्नेः सानिधेयार्थं सचः सानिधेयः—com. on *Āśv.* I. 2. 3. Vide Śat. Br. I. 3. 5. 1 इत्ये ह वा एतद्भवदुर्लभेनाग्निं वसतादित्यो नमः, सानिधे सानिधेनाग्निर्दत्ता वसतासानिधेयो नमः a. सानिधेयी means सानिधानायायी and is derived from सानिध्.

2354. According to *Āśv.* I. 2. 3-4 the repetition of 'him' thrice and of 'bhūrbhuvasvarom' are technically called अनिदिङ्कार. Vide *Tai.* 8. II. 5. 7-8, *Tai. Br.* III. 5. 2, *Sat. Br.* I. 3. 5-1. 4. I. *Sat. Br.* I. 4. 1. 2 states that the word 'him' is uttered inaudibly.

Rg. V. 28. 6) thrice. They are all to be repeated in the same pitch<sup>2355</sup> (not minding udātta, anudātta or svarita accents) i. e. *ekāśruti*. Jaimini IX. 1. 33 states that whatever ṛk is the first or last (whether 'pra vo vājā' &c. or any other) is to be repeated thrice (i. e. repetition three times is an attribute due to the place of a verse and it is not an attribute of any particular verse). The syllable 'om' is to be added at the end of each verse and the adhvaryu sitting down near the āhavanīya throws into the āhavanīya fire a *samīdh* the moment 'om' is uttered by the hotṛ at the end of a verse. The sacrificer then utters at each *samīdh* 'agnaya idam na mama'. In this way when eleven *samīdhs* have been offered, all the remaining *samīdhs* (except one kept aside for the *anuyājas*) are offered into the fire the moment the last verse but one (viz. *samīddho agna*, Rg. V. 28. 5) or the last verse (4 *juhotā*, Rg. V. 29. 6) is recited. Āśv. (I. 2. 8-22) gives detailed rules about how these *sāmīdheni* verses are to be recited. The note below would illustrate the method of their recital.<sup>2356</sup> The hotṛ repeats the *niṣāda* 'O fire, you are great, you are brāhmaṇa (the impulse to prayers), you are Bhārata (the sustainer)' in such a way as to join it with the last 'om' repeated after the last *sāmīdheni* verse and then makes a stop. Then the

2355. Āśv. I. 2. 9 defines 'उदात्तानुदात्तस्वरितानां परः संनिवर्ष ऐकश्राव्यः' and the com. explains 'उदात्ता ... रितानामनियञ्जका ये प्रवत्ता आवागधिक-  
श्वाक्षेपालेपामन्वतयश्चैकस्वैकारपञ्चसंनिवर्षानामजातीयप्रवत्ताप्रवधानेन बहुवार्ये तदेक-  
श्राव्यमित्यर्थः.'

2356. The verses are repeated as follows: *ॐ वो वाजा ... सुमनो३ ॐ वो वाजा ... सुमनो३ ॐ अयाहि रीतये ... ससि बहिषो३न्त्वा ... बहिषो३न्त्वा नः ... हुवीर्षो३न्मिष्टेष्वा ... समहिरिषये हुवीर्षो३ हुवीर्षिः ... ईष्टो३ हुषन्त्वा ... हुवीर्षो३न्मिष्टि दूर्त ... सुक्तो३ समिष्टमनो ... नीमिष्टो३ समिष्टो ... वादसो३न्मा जुहोता ... हव्यवादनो३न्मा जुहोता ... वादनो३न्मा जुहोता ... वादनो३न्मन्महानसि &c.*

'Om' being added at the end of *सुमनदुः* it is to be recited as *सुमनो३न्* and then it is to be continuously joined on to the next verse viz. the same verse repeated twice again, the 3rd *सुमनो३न्* being joined to the verse *अया वागहि रीतये* Rg. VI. 16. 10. As *संत्वा* follows *बहिषो३न्* it is to be pronounced like *बहिषो३न् संत्वा* and *हुवीर्षो३न्* followed by *हुवीर्षिः* makes that *र्ष* be pronounced like a nasal *ई*. The hotṛ is not to stop (*avaśṭha*) or take breath at the end of verses but at the end of the half verses. At the end of the last 'om' of the last verse the *niṣāda* *अग्ने भूर्गो अग्नि जाद्वान भारत* is to be joined on to it and then the hotṛ stops at the word 'Bhārata'. The Tai. Br. III. 5. 3 has *अग्ने भूर्गो अग्नि जाद्वान भारत । अग्नी अग्नी । देवेदो गमिष्वः &c.*



hotṛ invokes the names of the pravara sages<sup>2357</sup> of the sacrificer as many as he may have (1, 2, 3 or 5), the most remote one being first uttered, then the more remote and so on. In the case of a kṣatriya or a vaiśya sacrificer, the invocation is made of the pravara sages of the purohita of the sacrificer or of the names 'Mānava, Aila, Paurūcavaśa' or of 'Mānava' for all in case of doubt (Āśv. I. 3. 3-5). He then proceeds '(Agni) that was kindled by the Gods and by Manu, that was sung by the sages, whom wise men gladdened, that was praised by the sages, that was aroused by prayers, that is offered ghee, the bringer (or leader) of sacrifices, the charioteer of sacrifices, the unobstructed hotṛ, the swift carrier of offerings'. He takes breath here and proceeds 'thou art the mouth and the vessel of the gods, the juhū of the gods, a *camasa* (cup) with which the gods drink; O fire! as the spokes are centered in the felly, so thou encompassest the gods, bring the gods to this sacrificer'.<sup>2358</sup> Then he calls upon Agni to bring the several deities, viz. Agni, Soma, Agni, Prajāpati, Agni-ṣomau, the ghee-drinking gods and adds 'bring Agni for the *hotra* (the function or office of hotṛ), bring thy own greatness, O Jātavedas (fire), bring and sacrifice with a

2357. Vide notes 1139-1140 about reciting the names of the pravara sages. For example, if the gotra of the sacrificer is Śāpṛṣṭya the hotṛ repeats Śāpṛṣṭā, Aśita, Devaśa; if it be Vaiśa, he repeats Bhūrgava, Cyavana, Āgnarāna, Aurva, Jāmadagnya. Agni is here invoked to help the sacrificer as the summoner of the gods on this occasion, as he did help the illustrious ancestors of the sacrificer. Vide Haug's tr. of Ait. Br. pp. 479-480 (note) and S. B. E. vol. 12 p. 115 (note) for pravara. It should be remembered that this pravara repetition is part of the *upada*. He takes breath at the end of the pravara words. Then follow the words देवेज्यो ... तृगिर्हव्यवाह (Āśv. I. 3. 6). Here he again takes breath. Then come fourteen words आस्ताव ... परिपूरति. Then the words आवह देवान् ... यज form the *आवाहनाभिगद*.

2358. The Āśv. śr. I. 3. 6 contains the whole formula 'देवेज्यो नमिद्ध जविह्वो विषाद्यमदिकः कविजसो बह्वसंसितो दत्ताहवनाः पथीर्यज्ञानां रथीरध्वानामानुतां होता तृगिर्हव्यवाहित्वसावास्ताव तृहव्यवानां यमसो देवानामोऽसौ हवत्यो नेमिर्हव्यवाह परिपूरस्वाह देवान् यजमानायेति परिपद्य देवता द्वितीयया विभक्त्यादेक्षमादेक्षमावहेत्यावाहनेत्यादि इत्ययम्'. This passage from देवेज्यो to यजमानाव and the one in the next note occur in Śāṅ. I. 4-5. The words आस्ताव ... यजमानाव are called *परिपति* and constitute the words of a *śloka*. Vide Śat. Br. I. 4. 3. 5-16 for the words देवेज्यो ... यजमानाव and their brief explanations.

good offering'. This part of the formula is given below.<sup>2359</sup> These are the deities in this invocation in pūrnamāsa but in the darśeṣṭi, Indrāgni are to be substituted in place of Agnisoma for him who does not offer sānnāyya and Indra or Mahendra for him who offers sānnāyya and Prajāpati is omitted.

Having thus invoked the deities (i. e. the whole of the invocation up to this is done standing), the hotṛ sits down with knees raised up, removes the kuśa (on the vedi) to its north and measures the space of a span on the vedi with 'Aditi is his mother, do not cut him off from the air,.....with yajña, with vaṣatkāra as the thunderbolt I kill him who hates us and whom we hate' (Āśv. I. 3. 22). The yajamāna repeats a verse 'fire in whom offerings have been thrown is kindled &c.' (Kāṭhaka Sam. IV. 14), when the fire flames up with the fuel-sticks that are offered and another mantra 'Gods and pitrs, whatever I may be I sacrifice &c.' (Tai. Br. III. 7. 5) is repeated. He fans after the deities are summoned as above the āhavanīya fire thrice with the veda bunch. He while sitting takes clarified butter from the dhruvā ladle with the sruva, holds it on the veda, passing the sruva over the north-west corner (of the āhavanīya) where the two pari-dhis meet he pours,<sup>2360</sup> while revolving in his mind the mantra 'to Prajāpati Manu, svāhā', a continuous, long and straight stream

2359. अग्निमन् आरेवह सोममारेवह अग्निमारेवह प्रजापतिमारेवह अग्निविमारेवह देवी आरुपति आरेवह अग्नि होवापावह एवं मदिनाममारेवह अपवह जालवेदः सुपजा पज. Vide Āśv. I. 3. 6-14 and 22 (and com. on I. 3. 5) and Sat. Br. I. 4. 2. 18-19. The ar in अपवह is to be drawn to three moras (i. e. it is ह्रस्व) and this is indicated by the figure 3. Vide 'महिदेवमौषधुवैवदाव-दानामादेः' अ. VIII. 2. 21. The god Prajāpati is mentioned inaudibly. The ājyaṣas are the devatās of prayśjas and anuśśjas. Vide Sat. Br. I. 4. 2. 17. The words अग्नि ... मदिनाममारेवह are for calling Sviṣṭakṛt. In the Tai. S. II. 5. 9. 4. and Tai. Br. III. 5. 2 the last part of the formula is slightly different 'अर जाले देवान्मह सुपजा च पज. जालवेदः'.

2360. This pouring of ājya is called āghāra. There are two āghāras, the one described here being the first. In the first Prajāpati is the devatā, in the 2nd Indra. In the first ājya is poured from north-west to south-east and in the 2nd from the south-west to north-east. Both are done by the adhvaryu. Jaimini I. 4. 4 establishes that the word 'āghāra' is the name of a rite (karmamādhya) and not a guṇavidhi. Vide also Jaimini II. 2. 13-15 on the passages अपारमाचारपति, सेतमाचारपति, अजुमाचारपति &c. In XI. 1. 34-37 Jal. establishes after a lengthy discussion that the āghāras are performed only once in the darśapūrṇamāsa and are not repeated at each of the principal offerings.



of clarified butter on the fire bursting into flames in the āhavanīya place towards the south-east and makes all the fuel-sticks (already thrown over the fire) come in contact with (the butter so poured). The yajamāna says 'this is for Prajāpati' and invokes the butter poured as āghāra with 'thou art the mind of Prajāpati, enter into me with mind.' Taking ājya from the ājyasthālī in the aruṇa he strengthens (or increases or adds to) the dhruvā with 'let the dhruvā be strengthened with ghee &c.' (Tat. S. I. 6. 5. 1). He then issues a direction to the āgnidhṛa 'O Āgnidhṛa, clean thrice each of the *paridhīs* and the fire.' The āgnidhṛa holds the tying cords of the idhma on the sphyra and silently cleans (or wipes) the *paridhīs* with them in the order in which they were placed (round the fire) from their roots to the tips i. e. he cleans the middle one first, moving with his right towards the *paridhī* from the north with his face towards the east; then he cleans the southern one by going to the south in front of the āhavanīya; then he cleans the northern *paridhī* by going from behind (the west of) the āhavanīya towards the north; then he returns by the way he went to his usual place and wipes the fire thrice, once with the mantra, 'O fire, that securest strength (or food)! I wipe thee.....that eatest food for the sake of food' (Tat. Br. III. 7. 6) and twice silently. When about to make the āghāra he folds his hands in adoration to the gods with his fingers to the east in front (i. e. to the east of) the juhū and upabhr̥t with<sup>2361</sup> 'O fire! thou art the world, spread in all directions; O sacrificer (Agni), adoration to thee' (Tat. S. I. 1. 12. 1). He folds his hands towards the south in adoration with 'to the pitṛs, svadhā.' He then touches water and takes up the juhū in the right hand with 'O juhū! come, Agni summons thee for the worship of the gods' and takes the upabhr̥t in the left hand with 'O upabhr̥t! come, god Savitr calls thee for the worship of gods' (Tat. S. I. 1. 12. 1). He places the upabhr̥t on juhū with 'O well-controlling ones, may you two abound in ghee to-day for me, may you be well covered and well surrounded' (compare Vaj. S. II. 7). He takes the juhū from under the upabhr̥t to the east completely and holds it on the upabhr̥t in such a way that their bowls are placed on each other and when he is about to throw the ājya into fire he merely holds the upabhr̥t in his left and holding the juhū in his right

<sup>2361</sup> Though the mantra is addressed to Agni alone, as Agni comprehends in himself all gods, it may be said to be meant for all gods.

makes the offering with it.<sup>2362</sup> He crosses over to the south of the āhavanīya with the right foot but without treading upon the prastara and after repeating the mantra 'O Agni and Visnu ! May I not step down on you ! May you become apart from me ! May you not cause trouble ( or heat ) to me ; may you, who are the makers of worlds, make a place ( or world ) for me ' ( Tai. S. I. 1. 12 and Tai. Br. III. 3. 7 ). He stands to the south of the āhavanīya with ' thou art the seat of Visnu ; from here Indra performed his exploits ' ( Tai. S. I. 1. 12 ). He places his right foot inside the vedi and makes the toes of the left foot touch the heel of the right. Then inserting the juhū by the point where the southern paridhi joins the middle one ( i. e. from the south-west ) he, while standing, pours from it towards the north-east ( as in the first ) a continuous stream of ājya with ' having well begun, the sacrifice of the sacrificer, which is to rise ( i. e. to bring prosperity ), which is uninjured and which is offered to Indra, touches heaven ; svāhā ' ( Tai. S. I. 1. 12 ) and makes the ghee come in contact with all the fuel-sticks ( idhma ) thrown into the fire. The yajamāna says ' this is for Indra. ' The adhvaryu, after making this offering ( the 2nd āghāra ), lets out his breath which he had held up at the time of making the offering. After pouring ājya over the fire he raises up the juhū over the āhavanīya with ' ( fire ) is kindled pre-eminently. ' He crosses over to the north separating the juhū and upabhr̥t with ' save me, O fire, from evil ( or sin ) and establish me in good deeds ' ( Tai. S. I. 1. 12 ). With the ājya in the juhū he anoints the dhruvā thrice, once with ' ghee is anointed by fire, sacrificial offering is anointed by sacrificial offering, the aerial regions are anointed by fire-flame ' and twice silently. He takes ājya from the dhruvā ladle with the sruva and sprinkles it over<sup>2363</sup> the ( ājya in the ) juhū with ' suvirāya svāhā ' and sprinkles ājya from the juhū over that in the dhruvā with ' sacrifice is spread continuously by sacrifice '.

2362. Āp. ( II. 13. 5-6 ) and Sat. ( II. 1. pp. 181-182 ) say that this is the mode of holding the two ladles in all kṛtis ( he also holds the two on a level with his navel ).

2363. Anointing ( samañjana ) is done by sprinkling a drop, but pratyabhīghāraṇa requires that ājya should be poured in a stream however slight. ' समञ्जनं विष्णुमात्रमप्येव प्रत्यभिघारणं किञ्चिद्भारकरणेनेति भेदेनोपादानं भाव्यम् ' com. on Sat. II. 1. p. 185.



After keeping the two ladles (juhū and dhruva) in their proper places, he (the adhvaryu) sets about choosing (invoking) the *pravara*. The adhvaryu brings in contact with (twines round) the *sphya* the tying cords of the *idhma* and one blade from the the *kuśas* strewn on the *vedi* and stands to the north of the *vedi* (or near the *utkara*) for reciting the *pravara* mantra. He faces the south (the east according to com. on *Kat.* III. 2, 3). The *agnidhra* stands to the west of the adhvaryu facing the south near the *utkara*. The adhvaryu then inaudibly utters a formula 'who will become the adhvaryu here? He will become the adhvaryu here. *Yajña* (will be adhvaryu) of *yajña*, I stand in the abode of *Viṣṇu*. May speech perform the function of a priest; may mind do so, I resort to speech. *Bhūh bhuvah suvah !*' (*Āp.* II. 15. 1 and *Sat.* II. 1. p. 186). The *agnidhra* after touching the binding cords of *idhma*, the *sphya* and the *kuśa* blade also inaudibly repeats a similar mantra 'who will become the *agnidhra* here &c.' (*Āp.* II. 15. 2). The adhvaryu addresses the *brahmā* priest 'O brahman! shall I call on (the *agnidhra*) to listen to the *pravara*?' The *brahmā* priest first repeats inaudibly 'O lord of speech! make (him) listen to this speech, make the sacrifice be heard among gods, and me among men (*Āp.* III. 19. 3); sustain these deities in heaven &c.' and then loudly says 'yes, do make him listen (om3śra3vaya). The adhvaryu says<sup>2364</sup> 'a3 śrāvaya' (make to listen) and the *agnidhra* holding the *sphya* covered with the binding cord responds with 'astu śrau3eṣaṭ' (lit. yes, let him hear). The adhvaryu then utters 'May *Agni*, the divine hotṛ, the wise one, the discriminating one, sacrifice for the gods, like *Manu*, like *Bharata*, like that one, like that one. Let him bring (the gods) to the accompaniment of holy prayer. The *brāhmaṇas* are the protectors of this sacrifice.

2364. The call of the adhvaryu in the form 'O śrāvaya' (for ॠ śrāvaya) is technically called 'śrāvaya' or 'śrūta', while the response of the *agnidhra* in the form 'astu śrau3eṣaṭ' is called 'pratyśrāvaya' or 'pratyśrūta'. Vide *Sat. Br.* I. 5. 2. 6-7 where, to explain these two words, a legend is narrated of the sacrifice fleeing from the gods. The formula uttered by the adhvaryu is either *śrau3eṣaṭ* or *śrau3eṣaṭ* according to *Sat.* II. 1. p. 186 and according to *Āp.* II. 15. 3 it is also simply *śrau3eṣaṭ* or *śrau3eṣaṭ*. Vide *Pāp.* VIII. 2. 91-92 for the *glata*. The *agnidhra* responds with *astu śrau3eṣaṭ*.

This (so and so by name) is the human hotṛ'.<sup>2365</sup> While the adhvaryu is engaged in the āśrāvapa call the hotṛ should follow him with an invocation 'make the sacrifice heard among gods, and make me heard among men for fame, glory and spiritual eminence' (Āśv. I. 3. 23). When the adhvaryu chooses the hotṛ (in the words 'so and so is the human hotṛ') the hotṛ should repeat 'God Savitr! they here choose thee that art fire for the office of hotṛ together with thy father Vaiśvānara. May Heaven and Earth protect me. Agni is the (divine) hotṛ. I am the human hotṛ' (Āśv. I. 3. 23). He gets up with a mantra 'udāyusā &c.' (Tat. S. I. 2. 8. 1) and on getting up recites 'O adhvaryu! sixty plus ninety chains are spread near (or inside) Agni, the hotṛ. They bind the ignorant, (but) the wise one goes beyond (overcomes) them' (Āśv. I. 3. 24). Having approached the adhvaryu with 'I, a hotṛ priest, follow the path of rta' (Āśv. I. 3. 25) the hotṛ should touch the adhvaryu on the latter's shoulder with his right hand that hangs by his side and the āgnidhra also with his left with 'we touch Indra as the purohita in this rite of choosing the hotṛ, whereby the gods reached the highest Heaven and the Angīrasas also did so' (Āśv. I. 3. 27). He should wipe (purify) his face thrice with the blades used in binding the idhma, once with 'thou art a

2365. The adhvaryu mutters the name of the hotṛ but the word 'mānuṣaḥ' is loudly uttered and the first vowel in it is made *pluta*. The Sat. Br. I. 5. 1. 5-13 sets out the pravara-mantra and explains it: अग्निर्देवो देवो होता देवानामजिह्वोऽभिक्रियामनुवृत्तवत् । ... अथर्वणे यजुषीति । अग्निवर्षणेन सदेवमथ निवेदयत्तु यजुषीति । यो यज्ञं यदग्निः । तस्मादायं यजुषीति । परस्तादुवाङ्मु यजुषीति । ... स अथर्वणमुक्ताह । अह्णवद्वा च यज्ञं बाह्णया अथ यज्ञं यजुषीति । असौ बाह्वः । सस्तादाह (II. 1. p. 187) says 'अग्निर्देवो ... अथर्वणमुवृत्तवदिति परमाण्वथर्वणे सद्य परेण जीनवन्तरान्'. Āp. II. 16. 5 is almost the same. After यज्ञवत् the names of the pravara sages are taken; for example, if the yajamāna is of Kaudika gotra then he utters कुशिकवत् अथर्वणवत् दिव्यामित्रवत्. Vide notes 1129 and 1140 above for the two modes of taking the pravara names, one with affix वत् (where the first sage mentioned is the most remote, the next comes after him in time) and the other mode by taddhita formation where the latest among the pravara sages is mentioned first as in वैश्वदेवायनवर्णकौशिकेति. Jai. (VI. 1. 43) asserts that one who has not three pravara sages is not eligible for performing dārṣapūrṇamāsa. Āp. II. 16. 12 and XXIV. 10. 18 and Sat. II. 1. p. 188 give rules about the pravara names of royal sacrificers and of those who have two gotras and state that some held that 'Manuṣat' is the pravara for all. Vide notes 1152-53. For the pravara 'अग्निर्देवो ... गणितारः' vide Āp. II. 16. 5 and 11, Sat. II. 1. pp. 187-188.



cleanser (or purifier), purify me together with my progeny and cattle,' and twice silently. After touching water he should, standing to the west of the seat and with face to the east, address the seat of hotṛ (Āśv. I. 3. 30) with 'away, O daldhisavya &c.' (vide above p. 1021). He should take a blade of kuśa from the hotṛ's seat with the thumb and the finger next to the smallest and cast it away to the south-west with 'the demon that keeps off wealth is cast aside.' With (Āśv. I. 3. 31) 'here do I like a horse sit down in the seat of vaśu' (wealth) he should sit down, the right leg being placed on the left one. He sits down with 'God barhis, may I sit down on thee that occupiest a good seat' (Āśv. I. 4. 7). With the cap of his knee he touches the barhis (spread on his seat) with 'O Hotṛ! May you pre-eminently occupy the barhis' (Āśv. I. 4. 8). Then he mutters (performs japa of) certain texts viz: 'bhū-pataye namaḥ ..... chandānāi prapadye' (Āśv. I. 4. 9), Rg. X. 158. 1, I. 27. 13, X. 52. 1, X. 53. 2 and 4. When the japa is finished and the fuel-sticks (*idhma*) thrown on to the fire are blazing he should make the adhvaryu hand over to him the two sruc with this prose formula (*nigada*) 'may Agni, the hotṛ, know (undertake) the duty of hotṛ, that gives protection. O sacrificer! The deity is well disposed to you in that you have chosen Agni as the hotṛ'. He should finish the nigada (Āśv. I. 4. 11) 'Hold the adhvaryu's sruc that abounds in ghee, that is devoted to the gods and is possessed of all boons; let us praise the gods that deserve praise, let us bow to them that deserve adoration and offer sacrifice to the gods that deserve it' (Āśv. I. 4. 11).

The adhvaryu, when the hotṛ sits down, throws down on the vedī the blade of grass (that was brought in contact with the sphya).<sup>236</sup> The yajamāna says 'O gods and pitṛs, O pitṛs and gods &c.'. The yajamāna should repeat the Caturhotṛ mantras before the prayājas are offered (vide note 2248).

The adhvaryu takes the juhū and upabhṛt, crosses from behind the paridhis to the south of the vedī with the right foot first and facing the north-east offers the five prayāja oblations of clarified butter beginning to the west of the place where the two streams of the āghāras meet and ending in the east (Āp. II. 17. 1) or he offers the five offerings in the four principal quarters from the east to the north respectively and the last in the middle of the āhavanīya (Sat. II. 2. p. 199). The procedure

<sup>236</sup> Vide Āp. II. 16. 6 and 11, Sat. II. 1. pp. 127-128.



of prayājas is as follows:—<sup>2367</sup> First he says 'āṅraṁ3vaya', the āṅridhṛa standing near the utkara facing the south and holding the sphyra makes the response 'astu ārau3saṭ'. Then the adhvaryu gives a direction to the hotṛ with reference to the first prayāja 'Samidha yaja' (recite the yājya verse for the deity Samidhaḥ). The hotṛ recites "Whoever we are, we sacrifice to the deity samidhaḥ; may the samidha, O fire, partake of the ājya. Vau3saṭ". When the sound vaṣaṭ is heard the adhvaryu offers ājya from the juhū towards the eastern and the most blazing part of the Ahavaniya fire. He may either occupy the same position or proceed eastwards as he offers each offering. Jai. III. 1. 19-20 deals with this question viz. that he may offer the prayājas<sup>2368</sup> by proceeding eastwards. After each

2367. जे. अ. III. 5. 4 has अग्निहोता वेत्सप्रोहोत्रं वेत्स पावित्रम् । एते वयम् । सत्यं ते यजमान देवता । वृत्तवर्तिनश्चर्षो मृचमासवश्च देवायुर्व विश्ववाराय । ईशानस्यै देवो हविष्यन् । नमस्याम नमस्याम् । यजमान वज्रिषान् । Vids also Sat. Br. I. 5. 2. 1-3. आश्व. 1. 4. 10 has अग्निहोता वेत्सप्रोहोत्रं वेत्स पावित्रं सत्यं ते यजमान देवता यो अग्निमिदमन्वाय योतारमवुषा इति जपेत्. This mantra is called जुवाद्वापन. The hotṛ recites the words अग्निहोता .... यो अग्निं loudly, then stops to take breath and recites inaudibly योतारमवुषा. From अग्निहोता to वज्रिषान् is one निषद्. The जलपद explains 'मनुष्या ये हविष्याः पितरो नमस्या देवा वज्रिषाः' I. 5. 2. 3.

2368. The prayājas (fore-offerings) are five in Darsapūrnāmāsa and are oblations of ājya introductory to the principal offerings and anyāsas (that are only three in Darsapūrnāmāsa) are offered subsequent to the principal offerings. The prayāja offerings are addressed to five viz., समिधाः, तन्वापाद् (or नरांस), इष्टः (or इक्षः), वरिः, स्वाहाकारः (or स्वाहाकृतयः). Jai. (V. 1. 4-7) enjoins that prayājas must be offered in the order of the text viz. first to Samidhaḥ and so on, and II. 2. 2 declares that with each repetition of the word 'yajati' (used five times) there is a separate unseen result (adṛṣṭa or apūṛṣṭa). The three deities of the anyāsas are वरिः, नरांस, अग्निं सिद्धकृत्. The word is written either as अन्वापाज (Rg. X. 51. 8-9) or अन्वापाज (Āp. II. 9. 8 and elsewhere). According to Ait. Br. 7. 3 स्वाहाकृतयः means निवेदेवाः. In the Nirukta VIII. 22 there is a discussion as to the devatās of prayājas and anyāsas and after mentioning several views Yāska states his own opinion that they are 'āṅasya' i. e. they are the different forms (Tanu) of Agni. Jaimini (IX. 2. 59-80) holds that the words 'Samidhaḥ', 'Tanūnapāt' &c. are really the names of a rite, that they do not convey that Samidha, Tanūnapāt and others are deities and that the mantras repeated by the hotṛ convey the devatā, which is Agni. The com. on Sat. II. 1. p. 198 has a long note on this and accepts Jaimini's position. In Tai. S. II. 6. 1 five prayājas of darsapūrnāmāsa are mentioned and they are brought in relation to the five seasons. The five constituent formulas connected with each of the five prayājas are well brought out in Tai. S. I. 6. 11 'आभासवेति चतुरक्षरमस्य औषधिति चतुरक्षरं यजेति द्वचक्षरं ये यजामहे इति पञ्चाक्षरं द्वचक्षरो ऋद्धकार एव ये सतद्वनः यजापतिर्पञ्चमन्वायतो य एष वेत्स गतिं यज्ञेन विदति न यज्ञाद् भवेति ।'



vasatkāra the hotṛ repeats 'speech is energy. He (vasatkāra) is indeed energy. May prāṇa and apāna be in me' (Āśv. I. 5. 17). The yajamāna says when the first prayāja is offered 'this is for the Samidha. I gratify Vasanta among the seasons. May he (Vasanta) being gratified gratify me'. The same procedure is followed as to the remaining four prayājas viz there is first āśrāvāṇa, then pratyāśrāvāṇa by the āgnidhra, praise to hotṛ, recital of the yājyā by the hotṛ with vasatkāra at end, offering of ājya into fire by the adhvaryu, the tyāga by the yajamāna and connecting the five prayājas with the five ṛtus (seasons) in order from Vasmā (hemanta and śisira being taken as one). The second prayāja offering is meant for Tanūnapāt, but those who belong to the Vasiṣṭha, Śunaka, Atri, Vadhryaśva and Rājanya (Viśvāmitra?) gotras substitute Narāśameśa for Tanūnapāt (Śān. I. 7. 3 is slightly different). The whole procedure is briefly indicated in Sanskrit in the note below.<sup>2369</sup> The first three prayāja offerings are made with the ājya in the juhū, but as to the 4th (to Barhis) he pours half of the ājya contained in the upabhṛt into the juhū and then makes the offering. Wherever there are more prayājas than 5 (e. g. in Varuṇa-praghāsa there are nine, in Paśubandha ten) the 4th, 7th and 10th are offered in this way (vide Sat. II. 2. p. 199 and Kāt. III. 2. 22-23). Vide Jai. IV. 1. 40 and 41-45. These mantras (in the note) occur in Tai. Br. III. 5. 5 where 'viyantu' is substituted for 'vyantu' (as is usual with the Talitiriyas). The words 'ye3 yajāmahe' used at the beginning of each yājyā are called 'āgūh'; but there are no such words in the anuyājas (Āśv. I. 5. 4). Vasatkāra is uttered at the end of all yājyās and in anuyājas also. The yājyā is pronounced very loudly and with great distinctness as to the 'ye' of 'ye yajāmahe' and the last syllable of the yājyā is made *pluta*. In Āśv. I. 5. 9, 9-14 there are other rules not set out here. The pronouncing of vasat was a very solemn and

2369. The hotṛ says 'ये३यजामहे समिधा समिधो अग्न आग्वरश्च यन्तु३वी३-  
चद् । (आश्व. ओ. 1. 5. 15) । इति प्रथमाः । होता । वागेजो सद ओजो मदि याजापानो इति  
षष्ठकारुस्त्वाद्यमन्त्रवक्ते । यजमानः । समिद्रश्च इदं वसन्तयजुर्नां यीजामि स मा भीतः  
भीकतु । होता । ये३यजामहे तनुनपात तनुनपादश्च आग्वरश्च वेदु३ वी३चद् । इति द्वितीयाः ।  
अध्वर्युः वसिष्ठस्तुक्ताविषादश्चन्द्राजन्मेभ्यः । नरासंसो अग्न आग्वरश्च वेदिति तेषाम् (आश्व. ओ.  
1. 5. 21-22) । यजमानः । अग्नश्च इदं भीमयजुर्नां । होता । ये३यजामहे इह इतो अग्न  
आग्वरश्च यन्तु३ वी३चद् । इति तृतीयाः । In the case of the 5th prayāja, the hotṛ  
says 'ये३यजामहे स्वादाति स्वादा सोम स्वादाति स्वादा यजापति स्वादा अग्निषोमो  
स्वादा देवा आग्वरा जुवावा अग्न आग्वरश्च यन्तु३वी३चद्' (आश्व. 1. 5. 24) ; here  
यजापति is uttered inaudibly.



mystic matter and even in modern times the word is uttered very loudly and forcibly. The Alt. Br. XI. 6 says that 'the vaṣaṭkāra is a thunderbolt; when a man utters vaṣaṭkāra he should think of his enemy; thereby he plants the thunderbolt on him.' Āśv. I. 5. 18 states that vaṣaṭkāra was to be uttered only by day and not by night. There are three tones (maudra, madhyama and uttama). Up to the prayāṣas and after śamyu, vāka the maudra tone is employed. After prayāṣas up to svistakṛt the tone is to be madhyama. Thereafter up to śamyuvāka it is to be high. Vide Āśv. I. 5. 25-28 and Āśv. I. 5. 4-8 for these and several other rules. Āśv. II. 15. 12 states that the āgūḥ (the words ye3 yajāmahe), the om (at the end of an anuvākya) and the vaṣaṭkāra are pronounced in a high tone everywhere.

The adhvaryu after the five prayāja offerings comes back and pours some ājya<sup>2270</sup> (left in the juhū after the prayāja offerings) over the several offerings (haviṣṭi), first over the dhruvā, then over the puroḍāśas, the boiled milk, the curds in the order in which they are sacrificed later on. Lastly he pours a little ājya over the upabhr̥t. He lays down the ladles (aruḥ). He holds them in his hands from the time when he offers the ājyabhāgas up till the offering to Agni Svistakṛt. He puts into the juhū four ladlings of ājya with the aruḥ with 'may the dhruvā be strengthened with ghee in each sacrifice for those who serve the gods &c.' (Tal. S. I. 6. 5. 1) and anoints the blades of the prastara with a drop of ājya.

Now follow *Ājyabhāgas*.<sup>2271</sup> The adhvaryu issues a direction to the hotṛ 'recite the anuvākya (invitatory) verse for Agni.' The hotṛ repeats Rg. VI. 16. 34 (Agnir-vitrāpi.....āhutaḥ) with om added at the end. Then there is śārāvana by adhvaryu and pratyāśārāvana by āgnīdhra, then the praise of adhvaryu to the hotṛ to repeat the yājya for Agni. The hotṛ repeats the yājya "may Agni who is favourable (or pleased), partake of the ājya" preceded by 'ye3 yajāmahe' and followed by 'van3 ṣaṭ.'

2270. The com. on Sat. II. 2. p. 200 says that this action is the प्रतिपत्तिकर्म (in the language of mīmāṃsakas) of the आश्वमेध and is not meant as अभिषारण, but the com. on Kāt. III. 3. 9. says that this is वृत्ति-संस्कार and not प्रतिपत्तिकर्म.

2271. Ājyabhāgas are two and they are the names of two actions (karmanāmādheya). आश्वमेधानामिति इत्येव कर्मबीजोन्मेषेण; आश्वं भावो भाग-येन दयोस्तौ; com. on Sat. II. 2. p. 201. Tal. S. II. 6. 2. 1 and Sat. Br. I. 6. 3. 38 say 'अध्वरी वा एते यज्ञरच यदाश्वमेधौ'. The praise is आश्वे-दुष्टेति. Vide note 433 above.



On bearing 'vausaṭ' the adhvaryu offers ājya in the northern and most blazing part of the āhavanīya. The yaṣamāna recites 'Agni has his eye (everywhere). May I become possessed of sight by worship offered to him.' The same procedure is followed as to the second ājyabhāga to Soma which is offered in the southern and most blazing part of the āhavanīya fire. In pūrpa-māsa the two ājyabhāgas are called Vātraghna and in the darśeṣṭi they are called 'Vṛdhanvantau' ( Āśv. I. 5, 32 and 35 ). Vide Jai. III. 1. 23. The adhvaryu is on the north side of the vedi when he takes up portions of ājya in the juhū and issues the direction to recite the *anuvākyā* from there. Then he crosses to the south of the āhavanīya, performs āśāvapa and issues the praise for the recital of the yājyā after the āgnidhra responds with 'astu śrauṣaṭ.' The whole procedure is briefly set out in the note below.<sup>237</sup>

Puronuvākyā and Yājyā are required in ājyabhāgas, in āvāpa, in Śviṣṭakṛt and in Patnīsaṁyājas, but in prayājas and anuyājas there are only yājyās ( vide Śat. II. 2, p. 189 ). The puronuvākyā is recited by the priest while sitting, while the yājyā is recited standing and the recitation of these is only a saṁskāra and not a principal act ( vide Jai. X. 4. 39-41 ). Four ladlings with sruva are made in the juhū for all sacrificers in ājyabhāgas and other homas, but in the case of sacrificers whose gotra is Jāmadagnya five (pañcāvatta) ladlings are made in the juhū ( Āp. II. 18. 2, Śat. II. 2 pp. 190-191 ) and one whose gotra is not Jāmadagnya may have five ladlings after taking the permission of a Jāmadagnya. The puronuvākyās for the ājyabhāgas in darśeṣṭi are Rg. VIII 44. 12 ( for Agni ) and Rg. I. 91. 11 ( for Soma ).

237. होता । अग्निर्होवाग्निं जहुन्वत् ..... आहुतोऽग्ने ( इति अग्नेः दुरोत्सवाक्या ) । अथर्षुः आभारम् आग्निं धेनो मर्याद्विधेति अग्निं यजेति संवेत्यति । होता । येऽपजान्ते होति जुषाणो अग्निराग्नयस् वेदो होतिवद् ( इत्यग्नेर्वाक्या ) । यद्वद्वत्ते उपोतिष्मति ( आहवनीये ) उत्तरार्धे अथर्षुर्जुषोति । होता अहुमन्वपते । वागोवा ..... वाणापानी । इति ( आन्व. ओ. 1. 5. 17 ) । पजमानाः अग्निश्चक्षुर्मानसत्वाद् देवपञ्चधा चक्षुष्मान् भूषावद् । अथर्षुः सत्पाकम् पूर्वचक्षुर्देवतिं पृथीत्वा सोमावाहुन् इति संवेत्यति । होता । त्वं सोमासि ..... कोऽग्ने । ( क. 1. 91. 5, सोमस्य दुरोत्सवाक्या ) । अथर्षुः आभारम् ..... सोमं यजेति संवेत्यति । होता । येऽपजान्ते सोमं जुषाणः सोम आग्नयस् इति यो वेदो होतिवद् । ( सोमस्य वाक्या ) । यद्वद्वत्ते अथर्षुर्गोतिष्मति आहवनीये दक्षिणार्धे जुषोति । &c. Vide Ādv. 1. 5. 29 'अग्निर्होवाग्निं जहुन्वदिति पूर्ववाग्दमामत्पाजुषाक्या &c.' and Tai. Br. III. 5. 6 for these अनुषाक्या and पाज्या. अनुषाक्या is also called दुरोत्सवाक्या 'दुरो पूर्वं दामादिकामान्वहृत्तपितुं या जहुन्वते इति जुषयत्वा । ओ. य. नि. अथ. II. 18. 3 uses the word दुरोत्सवाक्या 'अथर्षुर्जुषाणो अहुन्वदिति दुरोत्सवाक्या संवेत्यति'.

The *adhvaryu* having gone across (towards the *puroḍāśas* that are made ready) sprinkles clarified butter on the *sruv* (*juhū*) with 'āpyatām dhruvā &c.' (vide p. 1059 above), touches the several sacrificial offerings with 'do not be afraid, do not tremble, may I not injure thee; may not thy lustre leave thee; carry across this sacrificer who brings offerings, rain on the earth, in order I shall offer the cut portions; I make an adoration to you, do not injure me' (Tāi. Br. III. 7. 5).<sup>2373</sup> With his thumb and two fingers (viz. the middle and *anāmikā*, but using only the fleshy parts and not the nails) he cuts off a portion from the middle of the *puroḍāśa* (cake) meant for *Agni* and from its front half. Sat. II. 2. p. 191 and Āp. II. 18. 9 say that the *avadāna* (portion cut or severed) is as much as the front joint of the thumb (as a general rule) but that the *avistakṛt* offering is larger than the ordinary offering for other deities<sup>2374</sup> &c. For the *Jāmadagnyas* a third portion is cut off from the hind part of the *puroḍāśa*. Portions from *ājya* and *sāunāyya* are taken out with the *sruva* and of cooked food (*caru*) with the *mekṣana*. The portion cut from the middle is placed in the eastern part of the bowl of the *sruv* and the second portion in the western part of the bowl. He sprinkles clarified butter with the *sruva* (in which *ājya* is taken from the *ājyasthāli*) on the cut portions and on the *puroḍāśa* from which they were cut<sup>2375</sup> with 'when cutting portions from thee I acted against thee, I anoint that again with *ājya*, may that grow again in thee' (Tāi. Br. III. 7. 5). Everytime he offers a fourfold (*caturavatta*) portion he smears a drop of *ājya* on the blades of the *prastara*.

Then follows the principal sacrifice. The *adhvaryu* issues a direction to the *hotṛ* 'recite an *anuvākya* for *Agni*'. *Hotṛ* recites (as *anuvākya*) Rg. VIII. 44. 16 followed by 'om' (as

2373. न मे मां संविधा... न हिंसीः । ई. ब्र. III. 7. 5, quoted in Āp. II. 18. 9; Sat. II. 2. p. 191 and Baud. I. 16.

2374. अहुवर्षमावाणि द्वैतान्स्वदानानि भवन्ति । उत्तरायुत्तराणि स्ववीर्यंति । द्वैतेभ्यः सौविष्टकृतानि सौविष्टकृतेभ्यः वेदानि तथा चाहुवर्षावयविकानि । सप्रपाद II. 2. p. 191.

2375. The sprinkling of butter on the *sruv* (*apastaraṇa*), the placing in the *sruv* of the two portions cut off from the *puroḍāśa* and the sprinkling of butter over the cut portions (*abhighāraṇa*) constitute four items and so are called '*caturavatta*.' When three portions are cut off from the *puroḍāśa* or other offering for *Jāmadagnyas* then there are (with *apastaraṇa* and *abhighāraṇa*) five items (*pañcāvatta*). Vide Sat. Br. I. 6. 1. 21 for the four with their technical names.



agnirṁrūdhā...jñvato3m). Then there is āśrāvana and pratyā-  
 śrāvana. Then the adhvaryu issues his direction to the  
 hotr to recite the yājya which is Rg. X. 8. 6 (yo3 yajāma-  
 he3gnim bhuvo.....havyavāho3m vau3gaṭ). Then the adha-  
 varyu throws the oblation (āhuti) of puroḍāśa portions on  
 to the fire. The method of this is <sup>2376</sup> that he drops a part  
 of the ājya from the sruc first (that was sprinkled in  
 it at upastarana and abhighāraṇa), then the two puroḍāśa  
 portions are thrown and lastly he allows the remaining  
 ājya from the bill-like mouth of the sruc to flow over the  
 puroḍāśa offerings as if covering them but without disturbing  
 them. The principal āhutis are introduced at the point of  
 the confluence of the two āghāras and each one is offered  
 in the āhavanīya to the east (or north-east) of the preceding  
 one but in contact with the latter. The yajamāna makes the  
*tyūga* 'this is for Agni' with 'may I have food to eat on account  
 of this worship of Agni.' After this offering of puroḍāśa to  
 Agni, there is an upāśūyāja (a silent sacrifice) with clarified  
 butter offered to Prajāpati or to Agniśomau or Viṣṇu. When  
 offered to Prajāpati the anuvākya and yājya are Rg. X. 121. 10  
 and Tai. Br. II. 8. 1 <sup>2377</sup> (tavame lokā &c.) and when offered to  
 Agniśomau they are Rg. I. 93. 2 and 6. According to Āp. I. 19. 12  
 and Jai. X. 8. 51-61 it is offered only on Paurṇamāsī. In this,  
 the reference to the deity is always inaudible, but even here the  
 āsruta, the pratyāsruta, and two directions for reciting anuvākya  
 and yājya and the vṛṣatkāra are uttered loudly. The sacri-  
 ficer says in this upāśūyāja 'thou art a destroyer; may I be  
 uninjured and may I subdue evil.' The offering is made of the  
 ājya in the dhruvā (Jai. X. 8. 47-48) and the devatā is either  
 Prajāpati or Agni or Viṣṇu (Jai. X. 8. 49-50) and the offering  
 is caturavatta (Jai. X. 8. 33-34). The second puroḍāśa is  
 offered to Agni and Soma on pūrṇamāsa in the same way, the  
 anuvākya and yājya being respectively Rg. I. 93. 9 and 5 and  
 to Indrāgni in darśeṣi, the anuvākya and yājya being Rg.  
 VII. 94. 7 and VII. 93. 4. This is the case when the sacrificer

2376. अविदुर्द्विधापुष्पन्तुरीकाशाहुतिं जुहोत्याग्नौ हव्याऽवदानं जुहोत्प्राग्नेवान्त-  
 तीत्यवद्यावपति । पूर्वा पूर्वा संदिशामावापजुतिं जुहोति । पुष्पमाचारमवजुहोति । सत्यापाव  
 II. 2. p. 195. Vide Āp. II. 19. 7-9.

2377. In यजावतरेऽजुजुहोति, यजावते न त्वदे ... रयीणाम् । (अनुवक्त्या-क्त. X.  
 12. 1. 10 with ओम् it will be रयीणोश्च), यजावतिं यज, येदयजामहे यजावतिं तमेमे  
 लोका... इप्सोश्च (दे. wt. II. 8. 1) the name Prajāpati is everywhere uttered  
 inaudibly. Vide Sat. II. 2 pp. 252-253.







me from bad sacrifice (or a curse); may Savitr save me from him who speaks evil of me. May I vanquish him who, whether far or near, is my enemy!' (Tal. S. 1. 6. 2, 4). Jal. VI. 4. 3 lays down that if after portions are cut for Sviṣṭakṛt as directed they are destroyed accidentally, there is no fresh cutting for Sviṣṭakṛt again.

The adhvaryu comes back to the north of the vadi from the spot where he offered to Sviṣṭakṛt, fills the juhū with water and pours it round the paridhis (or their places) beginning from the middle one and proceeding from left to right with 'I offer this offering into Valsvānara, it is a spring with a hundred or a thousand streams. May he support in this that is being filled, my father, grandfather and great-grandfather' (Tal. A. VI. 6) and then touches water. The sacrificer makes the tyāga with 'this is for (my) father &c.' and then touches water. The adhvaryu lays down the two arucs in their proper places. Then he tears the surface (or top) of the puroḍāśa meant for Agni from west to east, inserts his thumb and the anāmikā (ring-finger) and takes out from inside the cake a portion which is as much as a barley grain or the pippala<sup>2381</sup> berry with 'let this be cut off, somewhat bigger than a barley grain or than the wound made by an arrow. May we not injure this holy and well-offered *havis* of the sacrifice' (Tal. Br. III. 7. 5). He takes off a portion from the other puroḍāśa also in the same way but without piercing the top. These portions are called prāśitra. The brahmā priest looks at the prāśitra when it is being taken out with 'I look at thee with the eye of Mitra' (Āśv. I. 13. 1). The adhvaryu sprinkles clarified butter on the vessel called prāśitraharāṇa (that in which prāśitra is carried), keeps the prāśitra in it and sprinkles ājya over it (does *abhiḥhārāṇa*), takes it to the east of the āhavanīya by the space between the brahmā and yajamāna on one hand and the āhavanīya on the other and then lays it down to the west

2381. वनमात्रं पिप्पलमात्रं वा मसिबन्धनमिति : सत्यवतः II. 3. p. 205. The com. explains 'pippala' as the berry of *adavatiba*, while the com. on Ap. III. 1. 2 explains 'पिप्पलमात्रं त्रीद्विपमानमित्यर्थः'. According to some a portion is taken only from the Āgneya puroḍāśa (vide Sat. II. 3, p. 206). मसिबन्धनः मस्यैव इदं मसिबन्धनं त्रिपदेऽनेनेति इत्यर्थः वाचस्पतिः com. on Sat. II. 3. p. 206. Vide note 2329. Kṛt. (I. 3. 40-41) says that it is like a mirror in shape (that is like an elongated circle) or like a *śaṃṣa* (i. e. rectangular in shape). In modern times only the red is very small, otherwise मसिबन्धनम् is just like लङ्गु in shape.



of the āhavanīya (to the west of the prapitā waters, according to Baud. I. 17). The adhvaryu then sprinkles ājya in the *idāpūtra*, he cuts off the first portion of idā from the southern half of the puroḍāśa meant for Agni with 'from the southern half I cut off (idā) seen by Manu, from whose foot ghee oozes, that is moved by Mitra and Varuṇa, that has a face in one direction only (in the south), without mixing it with others'<sup>2382</sup> (Tai. Br. III. 7. 5). From the eastern half of the same puroḍāśa he cuts off a thin but long slice which is the portion of the yajamāna (according to Baud. I. 18 it is three or four angulas long) and which is anointed (or smeared) with ājya and placed near the dhruvā (or to the east of the dhruvā) in some vessel on the barhiḥ. Then he cuts off a part from the portion of the cake that is between its southern and eastern parts. In the same way (i. e. repeating the verse 'seen by Manu' &c.) he cuts off a portion as idā from the northern puroḍāśa and other things offered (such as the boiled milk and curds). He then sprinkles ājya over the cut portions and removes them towards the east on the vedi. He crosses to the south in front of the hotṛ, sits behind the hotṛ with his face to the east and anoints the front two joints of the fore-finger of the hotṛ with ājya from the aruṇa, first the front joint and then the one next to it. The hotṛ wipes with the palm of the hand turned towards his chest the uppermost joint of the finger on the upper lip and the next joint on his lower lip with 'I partake of thee that art sacrificed by the lord of speech for food, for prāṇa' and 'I partake of thee that are offered by the lord of the mind for strength, for apāna' respectively (Āśv. I. 7. 1-2; compare Sat. Br. I. 8. 1. 14-15). He touches water. The adhvaryu turns from right to left, comes back to the place whence he went, sits down to the east of the hotṛ with his face

2382. The word 'idā' is the appellation of a doratā and secondarily applies to sacrificial materials and also to a rite. 'इडा देवता तदुत्पन्नवदान्तपीडा' com. on Sat. II. 3, p. 207. Āp. III. 1. 1 employs idā and prāḍitra in the sense of rites. The *idāpūtra* is made of *śvattha* wood, has a bowl four angulas wide and is as long as the foot of the sacrificer and has a rod four angulas long. According to Āp. III. 1. 7 and Baud. I. 18, the first portion of idā is cut off from the puroḍāśa to the south meant for Agni. Āp. III. 1. 6 says 'इडापात्र उपसीर्त्त सर्वेभ्यो इदिर्देव इडां समवधत्ति चतुर्दश पञ्चावन्ति वा.' The five avattas are effected by sprinkling ājya twice over the portions cut (vide com. on Āp. III. 2. 1). The story of the deluge, of Manu and of Idā as his daughter, occurs in Sat. Br. I. 8. 1. In Sat. I. 8. 1. 7 and 8 we read 'तदेव इ स्म दत्तं पदे संविद्धो तवा मित्रावरुणौ संजग्माते । तं होचतुः कामीति । मनोर्दुहितेति ।'



turned westwards, offers the *idā* to the *hotṛ* and the sacrificer recites a long mantra ( *Tai. S. I. 6. 3. 1-2*, ' *Surūpa-varṣa-varṣa śhmān...devān-apyetu* ' ) and looks at the *idā* when it is being taken to the *hotṛ*. The *hotṛ* accepts the *idā* ( i. e. the vessel of *idā* ) in his joined hands, places the *idā* in his left hand, keeps his right hand near the *idā* to its west with the fingers turned northwards and makes the *adhvaryu* cut off from the *idā* itself a portion called *avāntareḍā* into the right hand in the following manner. The *adhvaryu* spreads drops of *ājya* on the right hand of the *hotṛ* with the *sruva* in which are poured the remnants of the *ājya* in the *idāpātra*, then the *adhvaryu* takes a portion from the *idāpātra* and drops it on to the right hand and the *hotṛ* himself cuts a second portion from the middle of the *idā* with the space between his thumb and the fore-finger; then the *adhvaryu* sprinkles over the *idā* in the right hand of the *hotṛ* *ājya* as above.<sup>2383</sup> The *hotṛ* grasps the two portions with the thumb of his right hand, draws in the fingers of the right hand, but (keeping the thumb outside) does not close them into a fist, takes into his right hand the *idā* placed in his left. He ( the *hotṛ* ) raises the *idā* on a level with his mouth or nose and invokes it.

The *idopahvānam* or *lōpa*—( invocation of the *idā* ) is described at length by *Āśv. I. 7. 7*.<sup>2384</sup> By this invocation it is supposed that the deity *Idā* becomes favourable to the sacrificer. It is a *nigada*, but a large part of it is said inaudibly ( up to ' *vṛṣṭir hvayatām* ' ) and the rest loudly. The sentences run in pairs e. g. ' *Idā* has been invoked with the Heaven, with the great *Āditya*; may *idā* together with Heaven and the great *Āditya* call us near ' . In the portion that is loudly uttered, there are three pauses, viz. after ' *idopahūtā*, ' after ' *manuṣyāh* ' and after ' *devi devaputre* '. The *adhvaryu*, the *agnidhra* and the sacrificer touch the *idāpātra* with their hands<sup>2385</sup> and remain so till the

2383. बुद्धिने होतुः पात्रादिवाचा अवान्तरेहानमवति । देवाद्युपसृज्यति । स्वर्गं होता मयतो द्विराद्वेऽथर्गमाभ्यस्तत् । देवेनाभिवारयति । सत्त्वापाद II. 3. p. 202 ; com. सतो होता इवापात्रात्त्वपमेव द्विराद्वेऽथर्गमाभ्यस्तत्त्वेनमवदात्तार्गं होताद्वे विपरीते वा । इतरावन्मयात् । Compare *Āśv. I. 7. 3-5*. Both portions may be cut by the *hotṛ* or only one. The two portions in the right hand of the *hotṛ* are called *avāntareḍā*.

2384. Vide Appendix for the text. This invocation differs considerably from the one contained in *Sat. Br. I. 8. 1, 19ff*, *Tai. Br. III. 5. 8*.

2385. According to com. on *Sat. II. 3. p. 210* the brahm̐ priest does not join in touching the *idāpātra*. This is also the practice in modern times of those who follow *Sat*. According to *Baud. I. 18* and *Kat. III. 4. 12* the brahm̐ does join.



end of the invocation. When the invocation goes on insudibly the yajamāna mutters (japati) 'O Idā! come ..... (Āp. IV. 10. 4)' and when it is loudly uttered he mutters 'thou art *cit* &c.' (Āp. IV. 10. 4, where they are called Manuṣyagavi mantras) and utters loudly 'May you breathe into all beings, may all beings breathe on account of you &c.' and several other mantras (Āp. IV. 10. 4 and 7). He looks at the hotṛ and thinks of Vāyu in his mind 'O Vāyu! Idā is thy mother' (Āp. IV. 10. 5); when the words 'this yajamāna has been called' are uttered, he mutters 'May I, so invited, be endowed with cattle'. When the invocation of idā is finished, he repeats 'may Indra put in us vigour &c.'. When the words 'the divine adhvaryu' are uttered, the adhvaryu mutters 'May I be endowed with cattle.'

When the invocation of Idā is finished the adhvaryu passes round the āhavanīya towards its east and takes the prāśitra to the brahmā priest and hands it over to him. Āśv. I. 13. 2 describes in detail what thereon the brahmā does. He looks at the prāśitra when it is being brought with 'I look at thee with the eye of Mitra.' He receives the prāśitra in his joined hands with 'I accept thee at the impulse of god Savitr.....with the hands of Pāsan.' He lays down the vessel containing prāśitra to the west of the āhavanīya inside the vedi on kuśa grass, with its rod to the east, 'I place thee in the navel of the earth, in the lap of Aditi.' He takes the prāśitra with the thumb and the ring-finger and eats without masticating it with the teeth with 'I eat thee with the mouth of Agni, with the mouth of Brhaspati.' Then he performs *ācamana* and again drinks water with 'I sprinkle truth over thee; may the deities that dwell inside waters avert (the evil in) this. Do not injure my eye, my ear, my life.' He should touch his navel with 'I hold thee in the belly of Indra.' Then he washes the vessel in which prāśitra was contained, fills it with water, pours water thrice from it holding the vessel and the palm of the hand towards one's chest.

The hotṛ eats the *avāntareḍā*<sup>2985</sup> after the brahmā eats the prāśitra with a mantra 'O Idā! favour this our portion &c.' All the four priests together with the sacrificer as the fifth then

2985. 'उपहृत्वाभान्तरेण वाञ्छीवादिने भानं कुपय नः विन्दतु मिमन्तरेण रावत्येव वनेष्वेति तव नो राव तव नो दारुतपारवे वायवमिमिति । सर्वतयावः सर्वतयावः सर्वतयावः सर्वतयावः सर्वतयावः इति वा ।' अथ. I. 7. 8; compare Āp. III. 2. 10-11, and Tal. Br. III. 7. 5.



partake of the *idā* with a mantra 'thou art *idā*, thou art agreeable, thou art the bringer of happiness, place us in abundance of wealth and good progeny. I eat thee for the lustre of the face, for the fragrance of the mouth.' After eating *idā* they observe silence till they perform *mārjana*. They perform *mārjana*<sup>2387</sup> inside the *vedi* near the *prastara* bunch with 'May mind resort to light. May all gods regale themselves here' (Tai. S. I. 5. 3. 2).

The *adhvaryu* divides the *puroḍāśa* baked for *Agni* into four parts (and no other *puroḍāśa* nor *sānnāyya*) by piercing its surface and keeps it on the *barhis* (*kuśas* strewn on the *vedi*), the last part being made the biggest of all four. Vide Tai. III. 1. 26-27. The *yajamāna* recites a mantra '*bradhna pinvaava &c.*' (Tai. Br. III. 7. 5) and directs the four parts of that *puroḍāśa* separately as portions of the priests by saying 'this is for *brahmā*, this for *hotr*, this for *adhvaryu*, this for *agnidhra*' beginning in order from the south-east. The *adhvaryu* points out the portion of the *yajamāna* (vide p. 1065 above). When that is done, the *adhvaryu* makes the biggest of the four parts which is meant for the *agnidhra* '*śaḍavatta*' (cut sixfold).<sup>2388</sup> The *agnidhra* eats his portion with 'thou art the portion of heaven, thou art the *agnidhra* of fire, thou art the *sāmītra* of fire, I eat thee with the mouth of fire, salutation to thee! Do not injure me.' The *adhvaryu* brings the portions of *brahmā* and *yajamāna* where they are sitting in separate vessels with the *veda* bunch. The portions of the *hotr* and *adhvaryu* are brought by the *adhvaryu* in other vessels. The *adhvaryu*, *hotr* and *brahmā* eat their portions respectively with 'thou art the portion of the aerial region,' 'thou art.....of the earth,' 'thou.....of heaven.'<sup>2389</sup>

2387. *Mārjana* means 'sprinkling water on the head after a mantra is recited' (गर्भं नमान्ते क्षिपन्ति मोज्ज्वसद्भिः; com. on Sat. II. 3, p. 210). See however note 755 above and Adv. I. 8. 2.

2388. According to Āp. III. 3.6-7 '*śaḍavatta*' is effected in either of two ways; first *upastarāṇa* in some vessel (on the hand of the *agnidhra*, according to com.), then placing on it one part out of two in which the largest portion meant for *agnidhra* is cut, then *abhighāṛaṇa*, then again *upastarāṇa*, placing the second part and the *abhighāṛaṇa*; or first *upastarāṇa* twice, then the two parts of the largest portion and then two *abhighāṛaṇas*. Sat. II. 3, p. 211 mentions only the first method.

2389. It will have been noticed from the preceding that the four priests have each a share in the cake for *Agni* and that they also share with the *yajamāna* the *idā*. The *hotr* has further the *avāntareḍā* and the *brahmā* partakes of the *prāśitra* besides.

The conclusion of Jaimini ( III. 4. 48-50 ) is that these portions are not meant as the fee paid to the priests ( *parikraya* ), but the four parts are meant to be eaten by them.

Plenty of rice is cooked on the *dakṣiṇa* fire. This is called *anvāhārya*. The *adhvaryu* sprinkles *ājya* over<sup>2390</sup> it ( i. e. performs *abbhigāra* ) and takes it from the *dakṣiṇa* fire to the north of it. He issues a direction to the *yajamāna* 'offer ( the boiled rice ) to the priests that sit to the south ' and when the sacrificer says ' come to the south ' the priests do as requested ( i. e. come to the south ). The *yajamāna* issues a direction to the four priests ' this boiled rice is yours, take it according to your shares '. The rice is divided into four parts and the priests accept their respective portions with ' I accept thee at the impulse of God Savitṛ ..... with the hands of Pūṣan; may king Varuṇa take you. Who gave to whom? Desire ( *Kāma* ) has given to *Kāma* ..... O *Kāma*, this is thy fee. May *Āṅgrasa* with upturned palm accept it ' ( the whole formula occurs in *Āp.* XIV. 11. 2 ).<sup>2391</sup> The priests come back to the north ( and then *brahmā* comes to his usual seat ). The *adhvaryu* keeps aside the remnants of the several offerings ( such as the *agnīṣomiya* cake or *sānnārya* ) and of the boiled rice outside the *vedi* to its north.

He throws into the *āhavanīya* the two blades that are now kindled at the fire and had been kept aside ( vide p. 1040 above ). The *adhvaryu* says to the *brahmā* priest ' O brahman! we shall start or commence ' ( *Tai. S.* II. 6. 9. 1 ). The *brahmā* priest first mutters ' *Bṛhaspati* is *Brahmā*, he sat in the seat of *Brahmā*; O *Bṛhaspati*! you protected the sacrifice; protect the sacrifice and me ' ( *Āśv.* I. 13. 6 ) and loudly gives permission ' yes, do start ' ( *oṣm pratiṣṭha* ). The *adhvaryu* directs the *agnīdhra* ' O *agnīdhra*, take the *samīdha* ( that is left ) and wipe the *paridhis* and fire, each once '. The *agnīdhra* takes the *samīdha* and offers it into fire with the mantra ' O fire, this is

2390. अवाहपरिमितोऽन्वाहार्यो दक्षिणाग्रातोदमः पञ्चसप्तमिषावर्गमिषावर्गं वाऽणवै-  
शानादहति । सप्तपदा II 3. p. 212. Vide *Āp.* III. 3. 13-14. The *dakṣiṇa*  
fire is called *अन्वाहार्यपंचन*.

2391. क इदं करना अद्वाद् &c. This is called *कामसुति* and occurs in many connections ( such as marriage, adoption of a son ). Vide *Atharva-veda* III. 29. 7, *Tai. Br.* II. 2. 5 ( where it is explained ), *Tai. Ār.* III. 10.



thy samidh; <sup>2392</sup> may you increase and be strengthened by it. May the lord of the sacrifice (the yajamāna) increase and be strengthened; svāhā' (Śat. II. 4. p. 212). The yajamāna says as usual 'agnaya idam' and repeats 'O fire, this is thy samidh &c.' (Āp. III. 4. 6) and implores Agni to vanquish and destroy his enemies (the lengthy formula is in Āp. IV. 11. 5). He (the āgnidhra) without moving about wipes the paridhī as before with the tying cords of idhma (but without holding the sphyā), the middle one from south to north and the other two from west to east, and wipes the fire also from west to east with 'O fire, that securest food &c.' (Āp. III. 4. 7 gives the whole). He sprinkles water over the tying cords (with which wiping was done) and throws them into the āhavanīya with 'do not injure our cattle, (you) who are Rudra, the lord of beings &c.' (Śat. II. 3. p. 213). The yajamāna makes the tyāga 'this is for Rudra, the lord of beings, who moves among rows (of Maruts)'.  
 The yajamāna touches water and mutters a mantra (which is in Āp. IV. 11. 6 'vedirbarhiḥ &c.). The yajamāna also performs japa of the *Saptahoṭṛ* <sup>2393</sup> formulas before the anuyājas are offered. The adhvaryu takes into the juhū the ājya from the upabhṛt (leaving some in the latter), crosses over to the south with the juhū and sets about offering the three anuyājas. First there is the āśravapa (Oṣāśravā), then pratyāśravapa (astu śrauṣat) by āgnidhra who always holds the sphyā when saying this. Then the adhvaryu issues a direction to the hoṭṛ 'recite the yājya for the devas.' When the hoṭṛ recites the yājya and utters vauṣat the adhvaryu standing in one place offers the first ājya offering on the samidh (offered for anuyājas as stated on 1069 above) to its east, the 2nd and 3rd to the west on the samidh itself (but all three are offered to

2392. It is interesting to see that according to Kṣi. III. 5. 2-3 the mantra 'this is thy samidh' (Yāj. S. II. 14) is recited by the hoṭṛ; and if he be ignorant then by the yajamāna. This shows that even then priests ignorant of the work expected of them or at least ignorant of the formulas they had to recite for a yajamāna had sometimes to be engaged. The Śat. Br. I. 8. 2. 4 also refers to this स यद्वि मन्वेत य होता वेदेत्यपि स्वमेव यजमानोऽनुमन्वेत.

2393. The *saptahoṭṛ* formulas are: महाविविहोता । सप्तहविरवर्धुः । अय्यु-  
 दपाता अग्निं । अय्युदमेना उदपाता । अनायुदपातायेप्ययं यज्ञरवामिवरो । अपत्य  
 उदपाता । वे. भा. III. 5. The four priests, the āgnidhra, prastotṛ and pratihotṛ are often called the seven hoṭṛs.

the east of the meeting point of the two āghāras). The third and last offering of ājya is begun on the west but carried east in a continuous stream so as to become mixed up *with the first two*. In each case the yajamāna repeats the formula of tyāga. The yājyās and tyāga are given below in the note.<sup>2394</sup> The adhvaryu then comes back to the north, lays the two ladles (śruc) in their proper places and he and the yajamāna mutter the two formulas (Tai. S. I. 6. 4. 2 called vājavati). The adhvaryu takes up in his right hand with palm upwards the juhū and praśtara (praśtara being placed over the palm and juhū over the praśtara) with 'vājasya.....grabbhī' (Tai. S. I. 6. 4. 2) and holds down (so as to bring it in contact with barhis) with palm turned downwards in the left hand the upabhṛt ladle (which is under the palm) with 'athāśapatnān.....akāḥ' (*ibid*). He again takes up the juhū with 'udgrābham ca' (*ibid*) and presses down the upabhṛt with 'nigrābham ca.' At this time the juhū held in the right hand is far apart from the upabhṛt held in the left. Then he moves with the right hand having palm turned upward towards the east on the vedi itself the juhū with 'brahma devā avivṛdhan' (the gods increased holy prayer) and with the left hand having palm downwards he leaves outside the vedi the upabhṛt with 'athāśapatnān...vyaśyatām' (*ibid*. 'Indra and Agni hurled away my enemies' &c.). Then he touches water, sprinkles water over the upabhṛt, takes it up and anoints with the butter remaining in the juhū the three paridhīs, the middle one with 'to thee for Vāsus,' the southern one with 'to thee for Rudras' and the northern one with 'to thee for Ādityas.' The yajamāna recites in each case 'this is for Vāsus,' 'this is for Rudras,' 'this is for Ādityas' followed in

2394. There are three anuyājas. The first praśa is देवान् यज and the two others are simply यज. The three yājyās are, देवं वर्हिर्गृह्यते यजुषेयस्य वेदुः सौमिह । देवो नरासंसो यजुषेयस्य वेदुः सौमिह । देवोऽग्निः सिन्धुकुसुमविष्णो मन्दः कविः सर्वमन्मापजी होता होतुर्होतुरापजीपानग्रे धाम्येधानपाङ्कपावयिर्वेदे ते होत्रे अनासत तां सप्तर्षी होत्रां देवमां द्विर्वि देवेभु यज्ञमेवेमं सिन्धुकुसुमो होताऽर्ह्यगृह्यते यजुषेयस्य मनेपाके रीहिः सौमिह । आन्व. I. 8. 7. Vide ते. आ. III. 5. 9 for these. The पञ्चमाल says 'ओं इदं देवान् वर्हिर्वि, ओं इदं देवान् नरासंमाय, ओं इदं देवान् सिन्धुकुते and adds with each formula of tyāga respectively 'वर्हिर्वीर्यं देववज्रपा मजापाङ्कपासय, 'नरासंसवाहं देववज्रपा यजुमान् पूवासय, 'सिन्धुकुतोर्हं देववज्रपाङ्कपावयिर्वि मनेपय' । ते. सं. I. 6. 4. 1. Vide Ap. IV. 12. 1.



each case with a prayer noted below.<sup>2395</sup> After keeping the juhū in some spot on the vedi other than where the prastara is, the adhvaryu, having mixed the prastara with the two vidhrtis (vide above p. 1045) with 'may heaven and earth be of the same mind; may Mitra and Varuṇa help you with rain' he leaves the vidhrtis on the barhis and smears the prastara (with the remnants of ājya) in the three ladies (*śruc*), the points in juhū with 'licking the one that is smeared' (Tai. S. I. 1. 13. 1), middle portions in upabhrt with 'viyantu vayah' (*ibid*) and the roots in dhruvā with 'prajām yonim' <sup>2396</sup> (*ibid*). He does the anointing a second time (with the same mantras). He anoints a third time in the reverse order viz. the roots first in dhruvā, the middle portions in upabhrt and the tops last in juhū (the mantras being the same for each ladle). The yajamāna repeats, while the prastara is being anointed, a mantra 'may kuśa be anointed with ghee' (Āp. IV. 12. 3). Taking out a blade from the prastara so anointed with 'to thee for long life', he places it in a known place (for use later on). When the blade is taken away from the prastara the yajamāna recites a mantra (spiced yajño...yajamānam viśanto).

The adhvaryu takes the prastara (and also the *śūkhā* i. e. twig used at the time of milking cows when sānnāyya is to be offered), introduces the prastara (together with the twig) at the corner in the north where the middle and northern paridhīs meet and says 'āśārāvaya.' When the āgnidhra responds with 'astu śrauṣat,' he issues a direction to the hotṛ 'the divine hotṛs are desired (or requested); you being human and directed to utter the words of success recite hymns for the god called sūktavāka.' The hotṛ begins the recitation of sūktavāka <sup>2397</sup>

2395. वज्रमातः—वज्रमामिदं न ज्ञानं । वज्रदेवान् वज्रेणापिबेत् । ... वज्रा-  
न्वेष्टान्पञ्चनाविष्टेत् । ... आदित्यान्वेष्टान्पञ्चनाविष्टेत् । आप. IV. 12. 3.

2396. Āp. III. 6. 1. states the mantras somewhat differently.

2397. The word sūktavāka has two meanings viz. the deity Agni and also the formula repeated by the hotṛ. Vide Āp. III. 6. 5-6 for the two meanings 'सुक्तवाक्यं सुक्ता वृत्ति' in sūtra 5 and अनुष्ठप्ताग्नेः सुक्तवाक्ये in 6. Āśv. I. 9. contains sūktavāka and rules about its recitation. 'सुक्तवाको नामहोवाक्योर्त्तनार्थं इदं' यावाहृषिर्वा इत्यनुवाकः 'com. on Āp. III. 6. 6. Vide Tai. S. II. 6. 9. 5ff, 3. अ. III. 5. 10 for इदं यावाहृषिर्वा &c. and Śat. Br. I. 8. 3. 1-19 and I. 9. 1. 1-23 for a disquisition on sūktavāka.

which is given below.<sup>2398</sup> The contents of the sūktavāka may be briefly indicated. He begins 'O heaven and earth, this blissful event has taken place; we have so flourished as to pronounce the good words (viz. 'fire has accepted this *havis* &c.') and our adoration (to the gods); O fire, you should declare good words, so that we may feel elevated; thou art the declarer of good words.' Then numerous words follow that state the various attributes of heaven and earth. Then it is declared that Agni and other deities (named) have accepted the offering and made it flourish. Then the sacrificer is named and it is said that he hopes for various blessings such as long life, worthy sons. The whole is concluded with 'we men belong to Agni. May we have (the fruits of) sacrifice and wealth. May both heaven and earth save us from *ala* (or evil). May the most desirable thing come here. Here is adoration to the gods.' After the sūktavāka the *adhvaryu* throws upon the *śhavanīya* the *prastara* (and the *sākha*, in case of *śānāyya*) with 'may waters and plants be strengthened; you are the

2398. इदं वावापृथिवी भद्रमधुदार्भ्यं दक्षवाकस्तु नमोवाकमुपधातुम दक्षोच्यमग्रे त्वं दक्षवायसि । उपधुतो विपस्तुधिषोरोमन्वासी तेऽग्निमन्त्रे वज्रमान वावापृथिवी स्तात् । वावापी जीरहात् अवस्तु अवपेदे उचनधुती अवपधुती । हविषावा रित्वापा शोधुषो मधो-  
मुषा कर्जवती वपस्तती द्वाचरणा च न्यविचरणा च तपोराविदि । अग्निरिदं हविरुपधातु-  
वृषत नमो उपायोऽकृत । सोम इदं हवि ..... कृत । अग्निरिदं हवि ..... कृत । मज्जापतिः  
इदं हविरुपधातुवृषत नमो उपायोऽकृत । अग्निर्वोमाविदं हविरुपधातुवृषत नमो  
उपायोऽकृतात् । देवा आचयवा आपयन्तुवन्ताचीवृषन्त नमो उपायोऽकृत । अग्निर्विणेदं  
हविर ..... कृत । अस्यापुचज्जोमाया देवह्मापानाज्ञास्तेऽर्चं वज्रमानोऽज्ञावती । आतुरा-  
ज्ञास्ते सुवजास्तेनाज्ञास्ते रावसोवमाज्ञास्ते सजावन्वपानाः । उचरो देवपवमानाः । धुषो  
हविस्करणमाः दिव्यं धामाः विश्वं विवमाः । यदनेन हविषास्ते तद्वपत् तदुपधातु तद्वत्ते  
देवा रातन्त्राः तद्विद्वो देवयो वन्ते वज्रमन्त्रास्तुवाः । इदं च विश्वं चोमे च नो धामा-  
पृथिवी ओसस्तामेह गतिर्वामस्पेदे नमो देवेभ्यः । आच L. 9. Compare तै. ब्रा. III. 5.10  
and Śān. I. 14 for almost the same words and Tai. S. II. 5. 9. 5-7 for  
explanation. The words underlined are uttered inaudibly; vide *Āv.* I. 3.14.  
The deities mentioned in note 2381 may be substituted for *Prajāpati*;  
and *Indra* or *Mahendra* also may be added (where *śānāyya* is offered).  
When the cake is offered to *Indrāgni*, one may add an invocation as to  
them. Two names (viz. the ordinary name and the secret name derived  
from the *nakṣatra* of birth) were to be declared after *वज्रमानः*. If the  
*वज्रमान* happened to be the teacher of the host, the names should be  
uttered inaudibly. The host paused and took breath at *अग्नि*, *स्तात्*, *अवप-*  
*धुती*, *विदि*, *अकृत* (wherever it occurs), *अकृतात्*, *अकृत*, *मातृवाः*. Vide *Jai.*  
III. 2. 11-15 for the proposition that *sūktavāka* is really a *mantra*  
accompanying the throwing of *prastara*; and *Jai.* (III. 2. 16-19)  
establishes that the *sūktavāka* on *pūrpamāsa* is slightly different from  
the one on *dārśa*.



drops of Maruts; go to heaven and send thence rain to us' (Tai. S. I. 1. 13. 1).<sup>2399</sup> Jaimini makes it clear (VI. 4. 43-47) that śākhā is not a subordinate complement of the prastara but the real meaning of the text 'he throws the prastara with the śākhā' is to indicate the time when the śākhā is to be thrown into fire. Jaimini (IV. 2. 10-13) states that the throwing of the śākhā into fire is pratipattikarma (i. e. that is the final disposal of the śākhā). When throwing the prastara he does not bend his hand but holds it rather straight and hanging downwards and the tips of the prastara are not put beyond the fire nor are they turned upwards, nor are the tips allowed to be first scorched. He raises it up, brings it slowly down and rolls it on the hearth of the āhavanīya (making the upper portion come down and *vice versa*). The adhvaryu, when the hotṛ says 'this sacrificer seeks (hopes for) blessings' directs the āgnīdhra to consign the prastara to fire. The āgnīdhra thrice raises with his joined hands the prastara into the āhavanīya fire. The sacrificer makes the *hyāga* to the several deities mentioned in the sūktavāka (agnaya idam, somāyedaṁ &c.) and adds (Tai. S. I. 6. 4. 1) 'may I win victory following the victory of Agni' (then of Soma and so on for the other deities).<sup>2400</sup> When the hotṛ mentions the name of the sacrificer the latter recites 'these blessings have come here' (Tai. S. I. 6. 4. 2 and Āp. IV. 12. 5). The adhvaryu directs the āgnīdhra to throw into fire on the prastara the blade of kuśa taken from the prastara and kept aside (as described above p. 1072) and the āgnīdhra<sup>2401</sup> does so with 'Good speed to the tanūs, svāhā'. The yajamāna mutters 'this for the Tanūs' and proceeds 'This pillar spread down from heaven and was raised over the earth. With it that has a thousand shoots we worry our enemy etc.' (Tai. Br. III. 7. 6 and Āp. IV. 12. 8). The adhvaryu points out thrice with his forefinger the blade thrown into fire with 'this, this' and touches his nose and eyes with 'Agni! thou art the protector of life, protect my life, thou art the protector of eyes' (Tai. S. I. 1. 13. 2). Then the adhvaryu touches the earth inside the vedī with 'thou art stable' (*ibid*).

2399. According to Āp. III. 6. 7 when this mantra is repeated there is no svāhā uttered after it. But others differ.

2400. अग्नेरनुज्जितमनुज्वलेमिति पयसिर्ह्यं दृक्प्रागवेवतः । आप. IV. 12. 4. Vide also IX. 1. 4-5.

2401. According to com. on Āp. III. 7. 4-5 it is the adhvaryu who puts into fire the blade of the prastara.

The āgñidhra then addresses the adhvaryu 'talk with me'. The adhvaryu asks 'has (the prastara) been consigned to flames'? The āgñidhra replies 'it has gone to the fire'. Then after āśrāvāṇa and pratyāśrāvāṇa the adhvaryu touching the middle enclosing stick (paridhī) issues a direction to the hotṛ 'Good speed to the divine hotṛs (here the paridhīs) and bliss to human hotṛs. Recite for *śaṁ-yoh*'.<sup>2402</sup> Then the hotṛ recites the verse 'we long for that *śaṁ-yoh*, for (the) path to sacrifice and to the lord of sacrifice. May divine bliss be ours! May there be bliss for human beings. May the means (of bliss) ascend upwards! All health to the two-footed and the four-footed that are ours' (i. e. to men and cattle).<sup>2403</sup> When the Śaṁyuvāka is repeated the yajamāna mutters 'may I attain stability by yajña, śaṁyoh (health and wealth) by the worship of Viṣṇu' (Tai. S. I. 6. 4. 3). The adhvaryu then throws into the fire the middle paridhī with 'O God Agni, that paridhī which you laid down ..... svāhā' (Tai. S. I. 1. 13. 2).

The adhvaryu then pushes on to the burning coals of the āhavanīya the other two paridhīs together (the southern and northern ones) with 'the food of sacrifice has come together.' He thrusts the tip of the northern paridhī underneath the middle one in the burning coals and keeps the tip of the southern over the middle one. When the paridhīs are being thrown on the fire the yajamāna mutters 'I loosen thy girdle &c.' (Tai. S. I. 6. 4. 3). After the paridhīs are thrown the adhvaryu invokes them 'may you spread (i. e. prolong the life of) the sacrificer'.

The adhvaryu then lays on the bowl of the jhū the upabhiṛ and lets flow from the two ladles the remnants of butter into fire with 'O Viśva Devas! You have for your share the remnants (samāśva) of ājya,....svāhā' (Tai. S. I. 1. 13. 2).<sup>2404</sup>

2402. The words are अग्नौ नदीं दिदृक्षुर्धुमराह । अग्नित्वाग्नीध्रः । अथमपरिधि-  
मन्वारय्य सगं देवा होतुम्यः स्वस्तिमानुवेय्यः ओषोर्द्वेदीति संवेपयति । सप्तपथा II. 4  
p. 318.

2403. For the formula 'हव्यं यो रीतुमिहे' (Tai. S. II. 6. 10. 3) vide note 1984 above. As the most prominent words in it are ओषोः this formula is called होतुम्यम् (lit. utterance of śaṁyoh). It occurs in Tai. Br. III. 5.11. These words gave rise to the name of a sage होतु सार्द्धस्य whose legend is narrated in the Sat. Br. I. 2. 24-25, Tai. S. II 6. 10. Vide S. B. E. vol. 12 p. 234 n. 1.

2404. Vide Sat. Br. I. 3. 2. 23-27 for the offering of the remnants of ājya to the Viśva Devas. This homa of remnants is an āṅga of the paridhīhoma. Vide com. on Āp. III. 7. 14.



The yajamāna makes the tyāga with 'this is for Vasus, Rudres Ādityas who are sharers in the samāśva (remnants of ājya),' then utters a benedictory formula invoking blessings (vide Āp. IV. 12. 10 and Tai. S. I. 6. 4. 4) and touches the veda bunch lying inside the vedi.

The priests partake of the remnants of ājya and wash the ājya sticking to the ladles.<sup>2405</sup>

The adhvaryu takes up the juhū and upabhr̥t, the hotṛ takes the veda bunch and the āgnīdhra takes the pot of ājya (ājya-stbāli) together with the sruva. Being about to perform the patnīsamīkṣas<sup>2406</sup> the adhvaryu passes to the south of the gārhapatya fire (from its east side) and the other two priests (hotṛ and āgnīdhra) pass to its north. The adhvaryu places the two ladles on the sphya with 'I place you in the abode of Agni whose house is indestructible; may you who are happy place me in happiness for the sake of happiness; may you who are the foremost (or leaders) protect me when I am in front' (Tai. S. I. 1. 13. 2-3). They sit to the west of the gārhapatya and set about the offerings of Patnīsamīkṣas with the two ladles in the dhvāna tone. They three sit to the west of the gārhapatya with knees raised up, the adhvaryu being seated to the south, the āgnīdhra to the north and the hotṛ between the two. The hotṛ hands over the veda bunch to the adhvaryu who takes it with 'I have stood up following the immortals with long life &c.' (Tai. S. I. 2. 8. 1), stands up and sits down to the west of the gārhapatya. When the wife (of the sacrificer) holds the veda bunch and touches the adhvaryu with a blade of darbha, the adhvaryu takes into the juhū four ladlings of ājya with sruva (from the pot of ājya). Then the procedure for each of the four offerings resembles the prayāja offerings, viz.

2405. The ladles are the sruva, the juhū and upabhr̥t and not the dhruvā (com. on Sat. II. 4. p. 220).

2406. Patnīsamīkṣa literally means offering made to the wives (of the gods) along with (some other deities). 'पत्नीभिः सममित्रवर्तते इ पत्नीसमपन्नः' com. on Sat. II. 5 p. 223. These are four offerings of ājya made in succession to Soma, Tvastṛ, Devapatais (wives of gods) and Agni Gṛhapati. Vide Sat. Br. I. 9. 2 for a treatment of patnīsamīkṣas. Kṛt. (III. 1. 2-4) shows that there were several viṁśas as to the path by which the adhvaryu went to the south. स्यात् is explained as सप्त स्वरोच्चारणयोः पुनस्तुष्टयोरिति स सममित्रवर्तः । सुखमपन्नमपन्नममित्रवत्सुखमपन्नोः उपमिः । com. on Āp. III. 8. 8. All formulas must be uttered here in these tones except some words to be specified later on.

the adhvaryu issues a direction to the hotṛ to recite an anuvākya (invitatory prayer) for Soma (then for Tvaṣṭṛ and so on), then the hotṛ recites the anuvākya, then there is āsruta and pratyāsruta, followed by adhvaryu directing the hotṛ to recite the yājña for Soma (or Tvaṣṭṛ or others as the case may be), and when the hotṛ utters 'vaṣṣat' the adhvaryu pours the ājña oblation from the juhū into the gārhapatya (in this rite). The offering to Soma is made in the northern part of the gārhapatya, that to Tvaṣṭṛ in the southern part and for the rest between these two. The offering to the wives of the gods may be made in an enclosed space (i. e. by placing a screen to the east of the gārhapatya) so as to shut the gārhapatya from view on the eastern side.<sup>2407</sup> Additional offerings were allowed to be made to Rākā, Sinivālī and Kuhū by those who desired sons, cattle or prosperity respectively either before or after the offering to the wives of the gods. The procedure is briefly indicated in the note below.<sup>2408</sup>

The yajamāna makes a *tyāga* (of the offering) with 'this for Soma' (or for Tvaṣṭṛ and so on) and adds a separate formula in each case invoking separate blessings of vigour, cattle, progeny and stability (vide Āp. IV. 13. 1 and Tai. S. 1. 6. 4. 3-4). The adhvaryu offers in the gārhapatya with the *śruva* an

2407. आहवनीयतः परिक्रिते देवपत्नीरपरिक्रिते वा । अथ. III. 9. 3 and the com. says 'यथाहवनीये न दृश्यते तथा परिक्रिते यथादिने गार्हपत्य इत्यर्थः.' In modern times a wooden frame is placed to the east of the gārhapatya as a screen. The reason why the gārhapatya is screened from view is stated in the Śat. Br. 1. 9. 2. 12 to be "for, up to the time of the Samiṣṭayajus the deities continue waiting, thinking 'this he must offer to us'; he thereby conceals this offering from them; and accordingly Yajñavalkya says 'whenever females (human) eat here they do so apart from men'."

2408. अथर्वः सोमापायुर्गृहीति इति देवसि । होता । आप्यायस्य ... सङ्गृहीतेभ्यः । (इति दुरोदवाक्य, अ. I. 91. 16) । आभासः आप्यायसि अथर्वः सोमं यजेति संवेदयति । होता । देवपत्नीमहे सोमं सं ते पयसि ... पिबन्ति वोवह (वाचवा, अ. I. 91. 16) । The अदुवाक्य and वाचवा for सप्त are द्रुव त्वदामासि ... केवलः (अ. I. 13. 10) and त्वत्सुरीपयस्य ... रक्तासः (अ. III. 4. 3), for देवपत्नी are देवानां पत्नी ... गर्भं यच्छत and यत् प्रापन्तु देवपत्नी ... जनीनाम् (अ. V. 46. 7-8), for अग्नि ययति are अग्निर्होता ययति ... पुत्रावा (अ. VI. 15. 13) and द्रुववाक्ये ... ययसि (अ. V. 4. 2). Vide अथ. I. 10. 5. The दुरोदवाक्य and वाचवा in the case of राक्ता, सिनीवाली are respectively अ. II. 82. 4-5, II. 32. 6-7 and those for द्रुव are stated in अथ. I. 10. 8 (the entire verses are given in this case). They occur in Tai. S. III. 3. 11. 5 and Atharvaveda VII. 47. 1 and 2 (with slight variations).



oblation of *ājya* with<sup>2409</sup> 'may the wife unite with her husband... *svāhā*' (Tai. Br. It. 7. 5 quoted on p. 556 n. 1291). The sacrificer's wife touches the *adhvaryu* (with a blade of *darbhā*) when he makes the last offering. The *yajamāna* makes the *tyāga* 'this is for the undecaying Great Soul, the light in Heaven.'

The *adhvaryu* then smears the two front joints of the *hotr*'s finger as before, first the hind joint and then the front joint. He breathes over it and touches water. The *adhvaryu* drops into the palm of the right hand of the *hotr* four drops of *ājya* as *idā*<sup>2410</sup> and six in that of the *āgnidhra*. The *hotr* inaudibly invokes both (viz. his own *idā* and *āgnidhra*'s, the hand of the latter being held underneath the former's) in the same words as before (vide Appendix under note 2384). When the words 'this *yajamāna* has been summoned' are uttered, the wife mutters 'being summoned may I surpass in the possession<sup>2411</sup> of cattle,' and the *adhvaryu* also performs *japa* as above. When the *idā* is being invoked the *adhvaryu*, the *āgnidhra* and the wife (with a *darbhā* blade) touch the *hotr*. The *yajamāna* invokes *ājya idā* with 'may *idā* cover us with *ghṛta* &c.' (Āp. IV. 13. 4). At the end of the invocation of *idā* the *hotr* eats the *idā* (drops of *ājya*) and the *āgnidhra* eats his with 'father Heaven has been invoked, may the fire summon me from *āgnidhra* for my life, lustre &c.' (Tai. Br. It. 7. 6). He silently performs *mārjana* after partaking of *idā*. The *patnīsamvājas* end with the invocation of *idā* or they may be finished after reciting *Samvāka* (Sat. II. 5, p. 225; Āśv. I. 10. 9; Kāt. III. 7. 13).

The *adhvaryu* sitting to the west of the *dakṣiṇa* fire places on it the chips cut from the *idhma* (*idhma-pravraścana*, vide above p. 1014) and offers two oblations called *phalīkaraṇa* and *piṣṭālepa*.<sup>2412</sup> Having thrown into the *ājya* ladled into

2409. This *homa* made with a verse beginning with 'sām patnī' is called *संपत्नीय* in Sat. II. 5, p. 223 and Āp. III. 9. 10.

2410. This is the 2nd *idā* and consists only of *ājya*.

2411. According to Sat. II. 5, p. 224 in the *idāpahvāna* there is a modification viz. उपहृतेषु यजमाना for उपहृतेषु यजमाना; and so in the 2nd *idā* the wife performs *japa*; while (as the com. of Sat. notes) the followers of Bg. retained उपहृतेषु यजमाना in the 2nd *idā* also and so the *yajamāna* engages in the *japa*.

2412. विष्टलेपहोमो होमः विष्टलेपहोमः अथ फलीकरणहोमः ; com. on Sat. III. 9. 12.

the juhū four times with the *aruva* the smallest grains (that were produced when rice grains were husked and pounded for making *puroḍāśas*), the *adhvaryu* offers them into the *dakṣiṇa* fire with 'O fire, that hast unhurt life and not cool body, guard me against the sky (lightning)... make our food free from poison... *svāhā*' (Tai. S. I. 1. 13. 3). When this *homa* is made the *yajamāna* rubs (wipes) his mouth with '*svāhā* to thee, that art *Sarasvatī Yaśobhaginā*' (who loves laudation) and makes the *tyāga* with 'this is for Agni who has long life and not cool body' and wipes his face with '*svāhā* to thee, that art *Sarasvatī Veśabhaginā*'<sup>2413</sup> (who loves residing together, Āp. III. 10. 2). The *adhvaryu* takes again four ladlings of *ājya* with the *aruva* into the juhū and pours therein the remnants of ground grains which still stick to the several utensils and offers them into the *dakṣiṇa* fire with 'whatever stuck to the mortar, pestle and the winnowing basket...! *Svāhā*' (Tai. Br. III. 7. 6 and Āp. III. 10. 1). The *yajamāna* says 'this is for the All-Gods'.

The *hotṛ* hands over the *veda* bunch to the sacrificer's wife and makes her repeat aloud 'thou art *veda*... may I secure progeny. To thee for *Kāma*' (Āv. I. 11. 1) and the sacrificer recites, when the *veda* bunch is being given to the wife 'thou art *Veda* ..... may I secure gifts' (Tai. S. I. 6. 6. 4) and when the *veda* is placed on her lap by the wife<sup>2414</sup> she repeats 'may *veda* give &c.' (Tai. S. I. 6. 6. 4). The wife thrusts it with 'drive out the enemy, the hater' (Āp. III. 10. 4). The wife touches her navel with the top of the *veda* bunch if she desires progeny.

The *hotṛ* unties the *yoktra* (the girdle) of the wife with 'I release thee from the fetter of *Varuṇa* &c.' (Rg. X. 85. 24)<sup>2415</sup> The wife lays aside the *yoktra* and the *adhvaryu* makes her recite 'here do I unloosen the fetters of *Varuṇa* &c.' (Tai. S. I. 1. 10. 2). The *hotṛ* winds round the *yoktra* twofold, places it to the west of the *gārhapatya* fire with its loop and end to the east, keeps over it the blades of the *veda* with their points to the north

2413. The meaning of *Yaśobhaginā* and *Veśabhaginā* in Sat. II. 5. p. 230 is obscure. In Vāj. S. II. 20 *यज्ञोन्मिन्वे* is explained by *यज्ञीवर* as जीवतः दुष्टवरप यज्ञोन्मा यज्ञः तस्य यज्ञसो भविषी वासवा. In काठकसं. V. 4 *तत्सर्वतो* is called *वेज्ञोन्मिन्वे*.

2414. According to Āp. (III. 10. 2-4) the *hotṛ* throws the *veda* thrice on the lap of the wife who returns it back three times.

2415. तत् अयमग्नादपरवारं द्विद्वयं वाहुपाशं निधायेपरिहाद्वयोद्वयानि केदु-  
तृणानि करोति : आश्व. I. 11. 4; the com. says योक्षवरप मूढप्रवेष्टः पाशः । पाशान्वयोद्वय  
मूढावयोः यद्वयानां ।



and lays down a pūrṇapātra<sup>2416</sup> (a vessel filled with water) to the east of the blades but touching them. The hotṛ touches that vessel and makes the wife who touches it repeat a mantra 'thou art full &c.' (Tai. S. I. 6. 5. 1). The hotṛ sprinkles water from the pūrṇapātra in all directions and makes the wife, who also sprinkles water from it in all directions, repeat 'Let the gods and the priests purify (or wipe) in the eastern direction &c.' (Tai. S. I. 6. 5. 1-2, quoted in Āśv. I. 11. 7). The hotṛ places into the joined hands of the sacrificer's wife with the palm upwards the yoktra, and places his left hand with palm turned upwards on the wife's folded hands (but in modern practice the hotṛ does not hold his hand over the wife's) and pours down the water from the pūrṇapātra on the hands (his and the wife's) and makes her repeat 'May I not throw away progeny &c.' (Āśv. I. 11. 8). The hotṛ holds by his right hand the tops of the blades of the veda bunch (the binding cord of which has already been unloosened), proceeds from the gārhapatya to the āhavanīya, repeats Rg. X. 53. 6 (tantum tanvan &c.) and without shaking them, strews continuously some of them from the gārhapatya to the āhavanīya. The rest of the blades the hotṛ lays down and, standing to the north-east of the āhavanīya, takes ājya from the pot of ājya (ājyasthālī) in the sruva and offers with evāhā at the end of the mantras oblations of ājya, which are called 'sarvasprāyaścitta' (expiation for all lapses). The mantras are given below.<sup>2417</sup> Having made the oblations the hotṛ pays homage with the 'sāmethājapa' (lit. the prayer muttered on completion)<sup>2418</sup> and goes out of the sacrificial ground by the way called tirtha (vide above p. 984).

Theadhvaryu pours from a vessel full of water (pūrṇapātra) water into the joined hands of the wife in which the yoktra is

2416. पूर्णपात्र is explained by com. on Sat. II. 5 p. 229 as उदकेन पूर्णं पात्रम्. The mantra is 'पूर्णमसि पूर्णं मे पूषा; सुपूर्णमसि सुपूर्णं मे पूषा; सवामि सन्ने पूषा; सर्वमसि सर्वं मे पूषा अशिदिशि ना मे श्रेष्ठाः' (तै. सं. I. 6. 5. 1. quoted in आप. I. 11. 5).

2417. The mantras are 'अपाश्वाग्नेऽस्वमभिद्वसीध ... धेहि मेधजं स्वाहा' (आप्. I. 11. 13 and सप्. II. 6. p. 232), अतो देवा ... धामनिः स्वाहा (अ. I. 22. 16), इदं विष्णु ... वसुते स्वाहा (अ. I. 22. 17), पूः स्वाहा, भूः स्वाहा, स्वः स्वाहा, धूमं स्वः स्वाहा. The oblations are in all seven. The mantras of सर्वपाश्चित्त differ a great deal in the different sūtras. अपाश्वाग्ने ... मेधजं स्वाहा is काठकसं. V. 4.

2418. अतो च मे स्वस्थ मे यज्ञोप च ते वसवः । वसे न्युवे तस्मै व उप चत्वेतिरिक्ते वसो मे वन इति संस्थाजपः । आप. I. 11. 15. This is called संस्थाजप because it is the last of the acts the hotṛ does in this rite.



held. When the wife lets down the water on the ground she mutters 'May I be united with long life, progeny &c.' (Tai. S. I. 1. 10. 2). After pouring the water she wipes her face with her wet right hand and goes out as she desires.<sup>2419</sup> When the hotr strews the blades of the veda, the sacrificer repeats 'through you they knew the veda &c.' (Tai. Br. III. 7. 4).

The adhvaryu comes back by the way he went, repeats 'may the dhruvā be strengthened &c.' (Tai. S. I. 6. 5. 1) and offers two śhutiś of ājya to Sarasvatī with the juhū into the āhavanīya with 'to thee, who are Sarasvatī, called Yaśobhaginā, svāhā' and with 'to thee Sarasvatī called Vesabhaginā, svāhā.' The yajamāna makes the *tyāga* in similar words. The adhvaryu again takes ājya in the juhū and offers an śhuti to Indra with 'Indropānasya kehamanaso veśān kuru sumanasasā sajātān' (Sat. II. 5. p. 230, Āp. III. 10. 2)<sup>2420</sup> and the yajamāna says 'this is for Indra &c.' The adhvaryu offers an oblation of ājya with *śruva* on the pūrṇamāsa *īṣṭi* with 'we offer worship to pūrṇamāsa the foremost &c. svāhā' (Tai. Br. III. 7. 5 quoted by Sat. II. 5 p. 230) and a similar oblation on darśeṣṭi with 'Amēvāsyā is fortunate and full of happiness &c. svāhā.' The yajamāna makes *tyāga*. These are called *pāraṇahoma* and according to some they are optionally performed before the offering to Svistakṛt. Jaimini (IX. 2. 51-56) establishes that these two homas are not performed in other *īṣṭi*s that are the modifications (vikṛti) of darśapūrṇamāsa and in IX. 2. 57-58 establishes that both are not performed on pūrṇamāseṣṭi and darśeṣṭi, but the first homa (in which there is an oblation to pūrṇamāsa) is alone performed on pūrṇamāseṣṭi and the other on darśeṣṭi. The adhvaryu takes ājya six times with the mantra 'Apyāyatām dhruvā &c.' (Tai. S. I. 6. 5. 1) and offers six homas called Nārīṣṭha homas with six mantras<sup>2421</sup> (with svāhā at the

2419. Āp. III. 10. 9 says that the wife goes out saying 'May I be endowed with prosperity, cattle, progeny, domestic happiness'. The com. on Sat. II. 5. p. 229 explains the words *gurū gurū* as *गुरुं गुरुं गुरुं गुरुं* and quotes Āp. III. 10. 9.

2420. The meaning of the first part of this mantra is obscure and the text appears to be corrupt. It occurs also in Vārāha Br. I. 3. 7. 13.

2421. The six Nārīṣṭha mantras occur in Sat. II. 5. p. 231, Āp. II. 20. 6 and II. 21. 1. The first four are from Tai. Br. III. 7. 5, the 5th from Tai. Br. III. 7. 11 and the first portion of the 6th from Tai. S. I. 3. 10. 1. According to com. on Āp. II. 21. 1, these homas are offered with the juhū.



end of each) and the yajamāna repeats the *tyāga* six times 'to Nāriṣṭhas Agni and Vāyu,' 'to Nāriṣṭhas Indra and Vāyu (twice),' 'to Nāriṣṭhas Soma and Maruts,' 'to Nāriṣṭha Brahman,' 'to Nāriṣṭha Paramātman.'

The adhvaryu recites 'apyāyatām dhruvā' (Tai. S. I. 6. 5. 1), takes *ājya* thirty-eight times and offers with the *juhū* oblations called *sarvaprāyaścittas* to thirty-eight deities in the *āhavanīya* with a mantra for each,<sup>2422</sup> and there is an appropriate *tyāga* in each case.

The adhvaryu repeats the mantra 'apyāyatām &c.' (Tai. S. I. 6. 5. 1), increases the *dhruvā* (with *ājya*), stands erect inside the *vedi* and offers with the *dhruvā* three homas called *Samīṣṭayajus*<sup>2423</sup> in the *āhavanīya* with 'ye path-finding gods! after finding the path, return by it. O Lord of the mind! place this our sacrifice among the gods, in speech, in the wind' (Tai. S. I. 1. 13. 3). When the word *svāhā* is repeated the second time he throws the *barhis* into the fire. The yajamāna says 'this is for the path-finding gods, for Yajña—for Paramātman' and utters the invocation 'agne adadhāyo' (Tai. S. I. 1. 13. 3,) and after the *barhis* is thrown the verse 'dīvaḥ kṣilo' (Tai. Br. III. 7. 6). The yajamāna then eats his own share of the sacrificial food with 'let the lord of sacrifice be united with prayer &c.' (Tai. S. I. 3. 8. 1).

But if it is the *sānnāyya*, he takes in the boiled milk with 'May this *havis*, a giver of progeny, be for my welfare &c.' (Tai. Br. II. 6. 3) and curds with 'dadhikrāvno' (Rg. IV. 39. 6). Āp. IV. 14. 3 notes that a yajamāna who is not a brāhmana should not eat *sānnāyya*. The adhvaryu siresws the *vedi* with

2422. These 38 mantras (some of them of single words like *īṣṭe-bhyaḥ svāhā*, *bhūḥ svāhā*) are set out in Sat. II. 6 pp. 232-234. Āp. (III. 11-12) contains most of them, but in a different order.

2423. 'Samīṣṭayajus' would literally mean 'a Yajus formula indicative of the completion of the sacrifice or of sacrificing together for many deities'. It now means 'an oblation'. The mantra is देवा मातृ-विदो मातृ विवा मातृमित नमस्तस्य इमं नो देव देवेभ्य वस्ते स्वादा वाचि स्वादा वते वा। Tai. S. I. 1. 13. 3. There is a difference of view about the *Samīṣṭayajus*. According to Āp. III. 13. 2 (and com.), Band. I. 21, Kāt. III. 8. 4 the oblation is only one (made at the end of the whole mantra), though the word *svāhā* occurs thrice (twice in the mantra itself and once repeated at the end of the mantra). According to Sat. II. 6 pp. 234-235 the oblations are three. Vide Vāj. S. II. 21 for the mantra (slightly different) and Sat. Br. I. 9. 2, 25-28 for its explanation.

the darbhas spread on the seat of the hotṛ with 'strew over the vedi &c.' (Tai. Br. III. 7. 5). He carries the prapltā waters from the eastern side with 'to you for prosperity' and pours them down inside the vedi with 'may he who joined you together separate you'. The adhvaryu pours on those prapltā waters a continuous stream of water for the yajamāna who holds it in his joined hands and mutters 'thou art true, be true to me ..... do not perish for me' (śadasi ..... kṣeṣṭhāḥ' Tai. S. I. 6. 5. 1), throws up water in different directions with 'may gods and priests cleanse with water in the east &c.' (Āśv. I. 11. 6-7), pours the rest inside the vedi with 'I discharge you to the ocean, that is your origin' (Āp. IV. 14. 4) and wipes his face with his wet right hand with 'O Sarasvatī! that honey which you have in waters &c.' (Tai. Br. II. 5. 8 quoted in Āp. IV. 14. 4).

The adhvaryu then takes up the upaveśa and conceals it inside the dust of the utkara (vide Āp. III. 13. 6) and if it is desired to practise magic against one's enemy, then he throws the upaveśa on the utkara after taking the enemy's name (Āp. III. 14. 1, Sat. II. 6. p. 237). Vide Tai. Br. III. 3. 11 for the upaveśa and the mantras. The adhvaryu takes leave of the Yajña with 'Let him who yokes you discharge you' (Tai. S. I. 5. 10. 3 quoted in Sat. II. 6. p. 237) and passes his eye over the whole sacrificial ground.<sup>2424</sup> Then he discharges the kapālas with 'the kapālas that were in the cauldron' (Tai. S. I. 5. 10. 3-4 quoted in Sat. II. 6. p. 237), counts them and keeps them aside. Then the adhvaryu goes out. The brahmā also places a fuel-stick on fire with 'the fire has been worshipped &c.' (Āp. III. 13. 1 and Sat. II. 8. p. 261) and then leaves by the way he came.

The yajamāna gets up from his seat and takes what are called 'the strides of Viṣṇu' (viṣṇukrama).<sup>2425</sup> These are four taken from the south corner (śroni) on the south side of the vedi. He starts towards the east putting the right foot always first, never allows the left foot to come in front, does not go beyond the āhavanīya place and each succeeding step covers

2424. According to com. on Sat. casting the eye over the vīhāra constitutes the discharge (vīśaka) of the yajña.

2425. This act is called Viṣṇu-krama because the four mantras repeated in it all begin with 'viṣṇoh kramasi' and because the yajamāna actually takes four steps in it. विष्णुक्रम नाम अष्टिहृन्मन्त्रसिद्धः पृथिव्येण सान्द्रक्षिणे वेदिर्दक्षिणे कामति । com. on आप. IV. 14. 6.



more ground than each preceding one. He first recites four mantras 'thou art the stride of Viṣṇu &c.' (Tai. S. I. 6. 5. 2) when taking the strides. Then he mutters a long prayer to the Sun 'O Light of Mitra rising to-day &c.' (Tai. Br. III. 7. 6 and Tai. S. I. 6. 6. 1, quoted in Āp. IV. 15. 1 and I. 16. 1). He contemplates the destruction of his enemy with the words 'Here do I exclude from a share my enemy the evil-doer &c.' He revolves round himself from left to right with 'I turn the turning of Indra' (Tai. S. I. 6. 6. 2) and goes round the āhavanīya with 'Let me have auspicious riches and may evil riches remain away from me' (Āp. IV. 15. 4). He bends over the āhavanīya with 'thou art light' (Tai. S. I. 1. 10. 3), pays homage to it with 'May I be united with my children and may my children be united with me &c.' (Tai. S. I. 6. 6. 2, Āp. IV. 15. 4). He puts the fire into flames 'O fire, being kindled, shine for me &c.' (Tai. S. I. 6. 6. 2, Āp. IV. 16. 5). He prays to the āhavanīya with 'The sacrifice is endowed with riches, may I be endowed with riches &c.' (Tai. S. I. 6. 6. 2, Āp. IV. 15. 5.). He prays to the dakṣiṇa fire 'O fire, cook food pleasantly eaten for our progeny' (Āp. IV. 16. 5). He prays to the gārhapatya fire with the two verses to Agni Pavamāna (Rg. IX. 66. 19-20, Tai. S. I. 6. 6. 2), and with 'O Agni Gṛhapati! I am a good house-holder &c.' (Tai. S. I. 6. 6. 3). If he has no son he prays<sup>2426</sup> 'I pray for that blessing full of spiritual lustre for my son (to be)' and if he has a son he prays 'I pray for my son so and so that blessing &c.' (Tai. S. I. 6. 6. 3). He sits between the two fires inside the vedi with 'to thee (unborn or born son as the case may be) who art light &c.' (Āp. IV. 16. 6). He places on his lap the blades of the veda (that had been unloosened) and sitting inside the vedi mutters the Ati-mokṣa mantras 'May Agni guard me against those gods that strike the sacrifice &c.' (Tai. S. III. 5. 4. 1-2 indicated in Āp. IV. 14. 10).

He then comes to his seat, looks at the whole sacrifice with 'who yokes thee? Let him free thee' (Tai. S. I. 6. 6. 3). He then discharges himself from vrata with 'O fire, lord of vrata, I observed vrata &c.' (Tai. S. I. 6. 6. 3, Tai. Ā. IV. 41,

2426. तामाशिषमाशसे तन्मये ज्योतिष्मतीमित्यजातदुहः । तामाशिषमाशसे देव-  
दुहाय ज्योतिष्मतीमिति जातदुहः । तामाशिषमाशसे दद्याप दृष्टाप दिव्ये ज्योतिष्मतीमिति  
(चतुर्दुहः) ; vide com. on Āp. IV. 16. 3. Here दह, दूर्ध्व and विष्णु are the  
names of the sons. Vide Tai. S. I. 6. 6. 3 'तामाशिषमाशसे तन्मये ज्योतिष्मती  
तामाशिषमाशसेदुह्ये ज्योतिष्मती'.

Vaj. S. II. 28 ). He then mutters the mantra which speaks of the re-performance of yajña 'Yajña hath become, it has come into being ..... let him make us overlords, may we be lords of wealth' ( Tai. S. I. 6. 6. 4 ). He then gets up and mutters a text after going out with his face to the east 'O fire, the sacrifice is endowed with cows ..... May this sacrifice be rich in food in halls' ( Tai. S. I. 6. 6. 4 ) and a further prayer ( given in Āp. IV. 16. 15 ).<sup>2427</sup> Then after saying 'thou art rain ..... a bow to you' he touches water. Then the sacrificer issues a direction 'the brāhmanas have to be satiated' (with dinner &c.).

Lastly the yajamāna offers final prayers by repeating Rg. I. 189. 1, VII. 4. 1, VII. 10. 3, I. 189. 3, I. 189. 2, III. 6. 1 and winds up with 'salutation to thee once, twice, thrice, four times, five times, ten times, a hundred times. May there be salutation to thee up to a thousand times. Do not injure, may we be free from debts in this world, in the next world, in the third world; may we, free from debts, dwell in all the paths, those that are Devayāna (lead to the gods) and those that lead to the pitṛa.' According to Tai. S. II. 5. 3. 1 and Āp. III. 15. 1-5 there is an additional puroḥiṣa offered to Indra Vaimr̥dha. Jai. ( IV. 3. 32-35 ) declares that this puroḥiṣa is offered only on the Full Moon day sacrifice and not in the New Moon sacrifice. Vide Jai. X. 8. 17-19 for seventeen sāmīdhenī verses in the Vaimr̥dha iṣṭi.

There are differences in the procedure of darśeṣṭi as compared with that of the pūrnāmāseṣṭi which have been noted in the above at the respective places. There are several modifications of the darśapūrnāmāsa such as the Dakṣāyana yajña, the Vaimr̥dha, Sakamprasthiya, which are omitted here for want of space. Jaimini ( II. 3. 5-11 ) establishes that the Dakṣāyana, Sakamprasthiya and Saṁkrama yajñas are modifications of darśapūrnāmāsa.

### Piṇḍapitṛyajña

It is so called because balls of rice are offered to the pitṛs<sup>2428</sup> in this rite. According to Jaimini IV. 4. 19-21 Piṇḍapitṛyajña

2427. यज्ञं च म उप च म आनुष मे वलं च ... यज्ञारिषो मे सन्निधयेति पूर्वपूर्वमासानां सीमेन यज्ञात् वेदा उपति । वृद्धिरिति वृष मे दायमानयुतासाययुतापामितिदुष उपसृजति । तद्विषं सर्वपक्षेयवस्त्वर्जं भवति । आप. IV. 16. 15-16. Vide ने. ब्रा. III. 10. 9 for वृद्धिरिति &c.

2428. अमावास्यायां यद्दधन्मृगसं न यदपन्ति तद्दधः पिण्डपितृयज्ञं कुर्वते । आप. 1. 7. 1-2. कद्वृक्ष explains ' पिण्डैः पितृणां यज्ञः ' ; महादेव on सत्पावाह says ' पिण्डैः पिण्डदानेन सद्धिः पितृणां देवेभ्यो यज्ञो होमः स पिण्डपितृयज्ञः '—II. 7. p. 245.



is an independent rite and not a mere subordinate part of the darśa sacrifice. On the other hand several writers held that it was a subordinate part (*aṅga*) of darśa e. g. Kāt. IV. 1. 30 appears to be of that opinion and the *paddhati* on it notes that all *bhāṣyakāras* like Karka stick to that opinion.<sup>2429</sup> The *pindapitryajña* is briefly described below. For details, vide Sat. Br. II. 4. 2, Tai. Br. I. 3. 10, II. 6. 16, Āśv. II. 6-7, Āp. I. 7-10, Kāt. IV. 1. 1-30, Sat. II. 7, Baud. III. 10-11. It is performed on *amāvāsyā* day when the moon cannot be seen and its distance from the sun is the least, in the last third part of the day or when only the rays of the sun are visible on the tops of trees.<sup>2430</sup> The *cara* (boiled rice) is cooked on the *dakṣiṇāgni* and the oblation is offered in the same. In this and other ways a contrast is brought out between rites for gods and for Manes. He kindles a blade on the *dakṣiṇa* fire and carries it to the south-east of that fire with the mantra 'ye rūpāni &c.' (Vāj. S. II. 30).<sup>2431</sup> All actions are to be done facing the south-east unless otherwise specified. The *darbha* grass (to be employed in this rite) is severed at one stroke and is brought with or without its roots (Āp. I. 7. 3-4). Strewing round the *dakṣiṇāgni* *darbha* grass (*paristarani*) with their ends turned to the south in the case of those that are placed to the north or south he spreads *darbhās* to the north. He places to the north-east or to the north-west of the *dakṣiṇāgni* singly the *yajñapātrās* required in this rite on *darbha* grass viz. *caruṣṭhāli*, *sūrpa*, *sphya*, mortar and pestle, *sruva*, *dhruvā*, antelope-skin, fuel-sticks cut off at one stroke, *mekṣana*, *kamapḍalu*, and whatever else may be necessary. The *adhvaryu* going to the south of the *śakata* (the wooden frame on which the paddy is stored and which is to the west of the fire) fills the *caruṣṭhāli* (vessel for cooking rice) that is placed on the *sūrpa* with paddy to the brim and removes the grains (that rise above the brim) on to the *sūrpa* (which overflowing grains are returned to the *śakata*). The mortar is then placed on the black antelope-skin and the wife with her face to the south-east beats with the pestle the paddy grains

2429. पितृयज्ञः स्वकाण्डकादयस्तु । जै. IV. 4. 19; अङ्गं वा सन्निष्ठादा-  
रात् । कात्या. IV. 1. 30 (पञ्चति 'पितृपितृयज्ञो द्वाविंशतिर्न कर्त्तव्यः सर्वे भाष्यकाराः,  
नेति संयदावः'). Vide त्रिकाण्डशेषम् I. 5-6 on the varying views.

2430. पूर्वाह्णे वै देवानो मर्याद्विभो मनुष्याणामपराह्णः पितृयाम् । शतपथ  
II. 4. 2. 8; अपराह्णे पितृपितृयज्ञश्चन्द्रादर्शनेऽनावारयायाम् । कात्या. IV. 1. 1; अ-  
पराह्णेऽपि पितृयज्ञो वा पितृपितृयज्ञेन चरन्ति । आप. I. 7. 2, Sat. II. 7. p. 248.

2431. Āśv. II. 6. 8, Āp. I. 8. 7 set out the whole verse वै रूपानि.



taken out in the carusthāli and removes the husks by means of the winnowing basket. Without trying to separate the husked grains from the unhusked ones the grains are washed once and cooked on the daksina fire (in such a way that the grains of rice are not entirely soft). He should draw with the sphyā a line between the gārhapatya and daksina fires or to the south-east of the latter with the words 'the asuras and evil-spirits that occupy the vedi are scattered away' (Vaj. S. II. 29 quoted in Sat. II. 7. p. 249 and Āp. I. 7. 13). He should then sprinkle that line (as the vedi for this rite) with water, spread round it the darbha grass (cut off with one stroke), take clarified butter in the dhruvā spoon, place it to the south of the dakṣiṇāgni, sprinkle on the mess of cooked rice clarified butter from the dhruvā. He places to the south of the dakṣiṇāgni, collyrium, unguents, a mat and a pillow. Wearing the sacred thread in the prācināvita form (according to Āp. I. 8. 3 and Sat. II. 7. p. 248 the adhvaryu wears it in the upavita form) he offers on the fire the Idhma (i. e. fifteen fuel-sticks), takes a portion of the boiled rice with the mekṣaṇa, pours clarified butter over it, cuts off two portions of the rice on it, again sprinkles clarified butter over<sup>2432</sup> the portions and the rice from which they are taken, offers into the daksina fire one āhuti (oblation) with the words 'Somāya pitṛmate svadhā namah', then again sprinkles clarified butter on the portion cut off and offers it with the words 'Agnaye kavyavāhanāya svadhā namah'. He<sup>2433</sup> then throws the mekṣaṇa on to the fire. Then on the line made with the sphyā he sprinkles water thrice<sup>2434</sup> with the mantras 'Śundhantām pitarāḥ, śundhantām pitāmahāḥ, śundhantām praptāmahāḥ' (may the fathers, grand-fathers and great-grand-fathers wash themselves pure). He offers three balls of rice on that line one after another with the hand turned sideways (i. e. the pinda is let off on the line from the part of the palm between the thumb

2432. In the case of this offering there is उपसर्जन, then शिरवदान, अभिषारण (and वस्त्रनिषारण) as in the case of oblations to gods.

2433. Āp. I. 8. 3-4 and Sat. II. 7. p. 248 (following Tai. Br. I. 8. 10) speak of three āhutis 'सोमाय पितृपीताय स्वधा नमः', 'वमावाहितृस्वधे पितृमते स्वधा नमः', अग्नये कव्यवाहनाय स्वधा नमः'. Sat. adds शिरवदाने after कव्यवाहनाय and states that the third āhuti consists of the boiled grains of rice sticking to the mekṣaṇa. For the first and third vide Vaj. S. II. 29.

2434. Āp. I. 8. 9 notes that all actions from this onwards are done by the house-holder himself who wears his sacred thread in the prācināvita form.



and the index finger) with appropriate mantras, the first to the father with the words 'this is for you father,'<sup>2435</sup> N. N. and those who come after you', to the grand-father with the words 'this is for you grand-father &c.', to the great-grandfather with similar words. The *piṇḍa* (ball of rice) for the great-grandfather is the biggest of the three, that for the grand-father being larger than that for the father. 'There was a difference of view among the teachers as to the procedure when any of the three ancestors was living, Gāṇagāri holding that *piṇḍas* were offered only to the deceased ancestors and he who was living was only honoured, while Taulvali said that *piṇḍas* were to be offered to three ancestors whether living or dead and Gautama stating that if any ancestor out of the first three above the sacrificer was alive, three *piṇḍas* were to be offered and an ancestor beyond the great-grand-father may then be included. Āśv. (II. 6. 20-23) refutes all these views by saying that no *piṇḍa* can be offered to any ancestor beyond the great-grand-father and none to those who are alive nor to any ancestor between whom and a preceding ancestor a living ancestor intervenes, but that the *piṇḍas* meant for ancestors that are alive may be thrown into fire (with *svāhā* at the end and not *madhū*). According to Āp. I. 9. 8 and Sat. p. 252 if the householder's father be living he should not offer *piṇḍas* but should stop after he performs the *homa*. If he has<sup>2436</sup> two fathers or grand-fathers or great-grand-fathers (owing to adoption or *niyoga*) he should take two names with reference to the *piṇḍa* offered to that ancestor. When the *piṇḍas* are placed on the line referred to above he invokes the *piṇḍas* with a formula 'Here you may regale yourselves, O pitrs and may you partake according to your shares' (Vaj. S. II. 31).<sup>2437</sup> Then he turns round and faces the north, sits down holding his breath till he feels exhausted, then again turns round and faces the *piṇḍas* and utters the invocation

2435. The words would be एतत्ते ह्यहं अहुकसर्मेव दे च त्वामसु एतत्ते पितामह अहुकसर्मेव &c. Some added अहुकसर्मेव after अहुकसर्मेव, but the com. on Sat. II. 7. p. 251 says that it is wrong.

2436. यदि द्विपिता स्वयङ्मौक्तसिन्धुष्वे द्वौ ब्राह्मणपुत्रभवेत् । आप. I. 9. 7 and Sat. II. 7. p. 251. Then the formula will be एतद्गौ ह्यहो (पितामहो अपितामहो वा) अहुकनामानो दे च त्वामसु.

2437. In the तै. सं. I. 8. 5. 1-2 the words here and elsewhere are slightly different viz. एतत्ते ह्यहं दे च त्वामसु एतत्ते पितामह अपितामह दे च त्वामसु च पितरो वयानामो नमस्तुभ्यम् । ..... अहम् पितरोऽमीमहम् पितरोऽमीमहम् पितरोऽमीमहम् पितरोऽमीमहम् पितरोऽमीमहम् । The *śatapatha* II. 4. 2. 20 explains आपुषाचमय as 'अर्चनीय'.



'the pitṛs have regaled themselves and have partaken according to their shares' (Vāj. 8. II. 31). He smells the boiled rice. Then he again offers water (*ninayana*) with the words 'Sundhantām &c.' (vide above p. 1087) on the line made with the sphya, he puts on the three piṇḍas one after another the unguents and collyrium respectively with the words 'asau abhyañkṣva' (you by name so and so father &c. apply the unguents) and 'asau añkṣva' (you so and so father, &c. put the collyrium in the eye). He should then place as garment on each of the piṇḍas the hem of a garment (*daśā*) or woollen tuft or a hair from his own body (the part above navel) if he is beyond fifty years of age with the words 'O pitṛs, this is the garment for you, may you not come in contact with any other (garment) than this' (Āśv. II. 7. 6). Then he should walk upon the pitṛs with salutation and mutter the mantra 'salutation to you, Pitṛs, for (securing) food, salutation to you, Pitṛs, for strength' &c.<sup>2438</sup> and also the three verses 'manonvāhuvāmahe' (Rg. X. 57. 3-5).<sup>2439</sup> He should then make the pitṛs start forward on a stream of water (i. e. by pouring water on the piṇḍas) with the mantra 'O well-disposed pitṛs! May you depart away by the ancient and awe-inspiring paths, after bestowing on us wealth and welfare. May you send down to us prosperity including all manly sons' (vide Tai. S. I. 8. 5. 2 for first half). He should walk a little towards the dakṣiṇāgni with the verse Rg. IV. 10. 1 and then towards the gārhapatya with the mantra 'May the gārhapatya fire deliver me from whatever sin I may have committed against Heaven and Earth, or parents and may the same fire make me sinless' (Tai. S. I. 8. 5. 3). He should take hold of the middle piṇḍa with the words 'O pitṛs! bestow on me a valiant (son)' and should make his wife eat that ball of rice with the mantra<sup>2440</sup>

2438. अपेनाक्षुषितेन नमो वाः पितर इवे नमो वाः पितर इज्ये नमो वाः पितरः शुष्मय नमो वाः पित्रोःपोराय नमो वाः पितरो जीवाय नमो वाः पितरो रसाय । स्वधा वाः पित्रो नमो वाः पितरो नमः कृता शुष्मार्त्तं पितर इमा अमाकं जीवा वो जीवन्त इव सन्ता स्वान् । आन्व- II. 7. 7; compare Anv. I. 10. 2 and कारयः IV. 1. 15 for the same rule. वाज. sf. II. 53 contains the mantra with some variations.

2439. Each of the three verses (Rg. X. 57. 3-5) and Tai. S. I. 8. 5. 2-3 contains the word 'manas' and hence they are called 'manasvālī' verses. Vide Āp. I. 10. 5.

2440. वस्तीं मातपेदायन पितरो नमै कुमारं पुष्करजम् । पद्मापनया अस्तु । आन्व. II. 7. 13. The Vāj. 8. II. 33 reads चण्डे वृषो अस्तु (which is also read by Āp. I. 10. 11). The mantra आयन पितरो is recited by the wife, according to Nārāyaṇa on Āśv. II. 7. 13. If there are many wives they may divide the piṇḍa (com. on Kāt. IV. 1. 22).



'O pitrs! may you deposit an embryo that will be a young boy wearing a lotus wreath, so that he may be unhurt' (compare Vaj. S. II. 33). The other two pīṇdas may be thrown into water or fire or a person who has recently lost all appetite for food may eat the two or one who is harassed by some incurable disease (such as leprosy or tuberculosis) may eat them, the result being that he is either cured or dies. Kat. IV. 1. 20 adds that the adhvaryu collects the pīṇdas in a pot and the house-holder bends down and takes the smell thereof.<sup>2441</sup> Then the darbha blades taken out with one stroke are thrown into the fire, the utensils are sprinkled with water and then taken up in twos and laid aside.

A householder who had not consecrated the three vedic fires also had to perform the pīṇḍa-pitr-yajña on amāvāsyā, but he offered it in the grhya fire. Vide Āsv. Śr. II. 7, 18, Saṁ. K. p. 838 ff, Saṁ. Pr. 908 ff. Gaut. V. 5 prescribes that a householder should at least daily offer water to the pitrs and do more (i. e. offering food &c.) according to his ability and inclination. Manu II. 176 prescribes daily pitṛ-tarpana (satiating the pitrs with water), for which see pp. 668-69.

2441. अथावजिमिति मातृसंभवादि विवक्षायां वज्रमातृसंभवाः । इत्यपचया. II. 4. 2. 24.

## CHAPTER XXXI

### CĀTURMĀSYAS (seasonal sacrifices) <sup>2442</sup>

According to Āśv. II. 14. 1 the term *Istiyana* comprehends the Cāturmāsyas, Turāyana, Daksāyana and other *istis*. The cāturmāsyas are three (or four according to some), viz. Vaiśvadeva, Varuṇapraghāsa, Sākamedha (and Śunāśrīya). Each of these is called a *parvan* (part or joint) of the cāturmāsyas. They are called cāturmāsyas because each of them takes place after four months. <sup>2443</sup> They are performed respectively on the Full Moon days of Phālguna (or Caitra), of Āṣāḍha, Kārtika and on the 5th full moon from the day on which the Sākamedha is performed (i.e. on Phālgunī) or two or three days before it (com. on Āśv. II. 20. 2). They indicate the advent of three seasons viz. *vasanta* (spring), *varaṣ* (rains) and *hemanta* <sup>2444</sup> (autumn). If the Vaiśvadevaparva is performed on Caitra Full Moon, then the Varuṇapraghāsa and Sākamedhas will be performed on Śrāvaṇa and Mārgaśīrṣa Full Moon days respectively. The Tai. Br. I. 6. 8 states the reward secured by the performance of the cāturmāsyas. <sup>2445</sup>

According to Āśv. on the day previous to the Full Moon of Phālguna when beginning the cāturmāsyas he performs an *istī* for (Agni) Vaiśvānara and Parjanya. According to Kāt. V. 1. 2 there is an option viz. he may perform this *istī* or the Anvārambhanīyā *istī*. Then on the Full Moon day he performs the Vaiśvadeva *istī* in the morning and then performs the

2442. Vide Tai. B. I. 8. 2-7, Tai. Br. I. 4. 2-10 and I. 5. 5-5, Sat. Br. II. 5. 1-3 and XI. 5. 2, Āp. VIII, Kāt. V, Āśv. II. 15-20, Band. V.

2443. वैश्वदेवविमर्षयमानो भवति कात्तुग्या वा वैश्वो वा विमर्षयमानः । को. V. 1: कात्तुग्यायमानः कात्तुग्याय । कात्ता. V. 1. 1; com. 'कात्तुं चतुर्षु मासेषु भवति इति श्रुत्यपत्ता । तत्र भवत्यिकारे चतुर्मासाद्यज्ञे इवो वक्तव्य इति वक्तव्यम्'.

2444. वसन्ते वैश्वदेवेन यजेत वर्षातु वरुणपराशर्यजेत श्रवणे साकमेधैर्यजेत: quoted by Śabara on Jaimini XI. 2. 13; वसन्ते वैश्वदेवेन यजेत वासुदेव वरुणपराशर्यजेतः । अथ द्वि साकमेधैरिति विज्ञापते । अथ. VIII. 4. 13. There is no fixed time for Śunāśrīya. It may be performed at one's will immediately after Sākamedha, or two, three, or four days after it or one month or four months after it. Vide Kāt. V. 11. 1-2 and com. thereon.

2445. यज्ञैश्च देवेन यजेत यज्ञा एव इत्यजमानः क्षुजेत । वा वरुणपराशर्यदेवपराशर्यजति । साकमेधैः पतिहाययति । इत्यन्वयैः यज्ञैः पितृव्ययजेत । पितृव्यजेन क्षुज्ये लोकं यमयति । ते. अ. I. 6. 8.



pūrṇamāsa īṣṭi. According to the com. on Kāt. V. 1. the Vaiśvadeva īṣṭi is performed in the morning of the first day after Full Moon and then follows the pūrṇamāsa īṣṭi of Phālguna. The sacrificer has to keep certain observances on all the *parvans* of the cāturmāsya viz. he has to shave<sup>2446</sup> his head and face, to sleep on the ground (not on a cot), to avoid honey, meat, salt, sexual intercourse and decorations of the body. There is an option as to shaving the moustaches and beard viz. he should shave only on the first and last *parvan* or may do so on all four. There are five offerings common to all cāturmāsya, viz., a purodāśa (cake) on eight potsherds for Agni, boiled rice (*caru*) for Soma, a purodāśa on 12 or 8 potsherds (12 according to Tai. S. I. 8. 2) for Savitr (upāśu, inaudibly), a *caru* for Sarasvatī, a *caru* of finely ground rice for Pūṣan. The reward secured by the performance of the cāturmāsya<sup>2447</sup> is heaven. The cāturmāsya may be performed throughout life or for one year only.

In the introductory īṣṭi to Vaiśvānara and Parjanya, there is a cake prepared on twelve potsherds for Vaiśvānara and *caru* for Parjanya. The anuvākya verses (according to Āśv.) (or the two are 'vaiśvānaro ajjanad-agnir &c.' (Āśv. II. 15. 2 sets out the whole) and 'parjanyaḥ prajāyata' (Rg. VII. 102. 1) respectively and the yāgya verses respectively are 'prṣṭo divi' (Rg. I. 98. 2) and 'pra vātā vānti' (Rg. V. 83. 4). In the Vaiśvadeva-parvan itself there are (besides the five offerings common to all cāturmāsya) three more offerings viz. a cake (purodāśa) on seven potsherds for Marut Svatavaś (self-strong) or for the Maruts, a payasyā (or āmīkṣa, according to Baud. V. I.)<sup>2448</sup> to

2446. दीर्घमासेनेष्टा चातुर्मास्यव्रतान्युपेयात् । केशाजितवीर्यः । इमंशुभिः वापयति अथः शरीरं । मधुमंसलवणसपलेकानां चर्जयेत् । जलौ भार्यामुपेयात् । वापनं तर्पणं च । आशीर्जनयोगः । आश्व. II. 16. 22-27; केशसमाधनादीनि स्वैधिकर्माणि अवलेकनशब्देनोच्यन्ते । नारायण on आश्व.

2447. चातुर्मास्यैः स्वर्गकामो यजितः । quoted by Śabara on Jai. XI. 2. 12.

2448. When milk is drawn in the morning and heated and then the sour milk of the preceding evening is added on to it, the mixture divides itself into two portions, the solid one being called आमिक्षा and the liquid above it is called वाजिन. Note तत्र यजति दध्वावयति सा वैश्वदेवामिक्षा वाजिन्यो वाजिनम् (quoted by Śabara on Jai. II. 2. 23 and IV. 1. 32. Śabara further remarks 'आमिक्षायां दधिपयसी निघोते न वाजिने । तच्च हि दधिपयसीः संसृष्टी रस उपलभ्यते । ... वाजिने मिककदुको रसः ।'. वाजिनशब्देन वातया. IV. 8. 10 remarks अग्निश्चा दधरेवेति चाग्निर्वाजिनम् । The first cāturmāsya is called Vaiśvadeva because the most characteristic offering in it is the Amīkṣa to All Gods 'आमिक्षादेवतातेन विश्वदेवसंख्यात् वैदिकत्वेन दुराकायप्रवृत्त्या यथायथ दर्शयः समकृत्वा वैश्वदेवमिति । com. on. Āp. VIII. 1. 2.

the All-Gods ( *Vīṣve Devāḥ* ) and a cake on a single potsherd to *Dyāvāprthivī* ( Heaven and Earth ).

Kāt. ( V. 1. 21-24 ) requires that this Vaiśvadeva-parvan should be performed in a spot which inclines towards the east,<sup>2449</sup> that the sacrificer and his wife each put on two fresh and unworn garments ( one lower and the other upper ) which they have to wear again at the Varuṇapraghāsaparvan. Kāt. ( V. 1. 25-26 ) following Śat. Br. ( II. 5. 1 ) says that barhis ( sacred grass to be strewn on sacrificial ground ) is tied up in three bunches separately with a rope of grass and then all three bunches are tied together with a bigger rope and therein ( i. e. inside this last rope ) is thrust a bunch of flowering kuśa grass, which is to be used as *prastara*. After putting the *yajñapātras*<sup>2450</sup> on the sacrificial ground, fire is produced by churning from the *arāṇis*. Being directed by the *adhvaryu* the *hotṛ* priest repeats at the time of churning fire the verses Rg. I. 24. 3, I. 22. 13, VI. 16. 13-15 ( except the last pāda of VI. 16. 15 ) and stops till he receives another direction ( *sampraśa* ) from the *adhvaryu*. If fire is not produced at once the *hotṛ* should go on repeating the hymn, Rg. X. 118, till fire is struck from the *arāṇis*.<sup>2451</sup> On hearing from the *adhvaryu* that fire is produced and that he should repeat a formula for that event, the *hotṛ* repeats the last pāda of Rg. VI. 16. 15 at which he had stopped ( after the syllable *om* added at the end of that verse of Rg. X. 118 at which he hears about the production of fire ). Then he should repeat Rg. I. 74. 3 and stop after repeating half of Rg. VI. 16. 40, then recite Rg. VI. 16. 41-42, I. 12. 6, VIII. 43. 14, the verse ' *tamarjayanta sukratum* ' and then repeat Rg. X. 90. 16 as the *paridhāniyā* ( the finishing verse ).<sup>2452</sup> There are nine *prayājas* and nine *anuyājas* in the Vaiśvadeva-parvan, while in the Darśapūrṇamāsa there are only

2449. *वायवीयप्रवणे वैश्वदेवेन यजेत* : quoted by *अथर्व* on *श्रौ.* I. 5. 22 and XI. 2. 1.

2450. The *yajñapātras* required here are stated at length in the *paddhati* on Kāt. V. 1.

2451. According to Kāt. V. 2. 1-5 the *adhvaryu* directs the *hotṛ* to repeat, while the churning proceeds, the formula ( *Vāj.* S. V. 2 ) *वायवेण वा उन्दन्ता मयानि वैश्वमेन वा ... मयानि वायवेन ... मयानि* and the *adhvaryu* churns from left to right thrice for each of the three formulas, that when fire is produced it is put in the place of the *āhavanīyā* with *Vāj.* S. V. 3.

2452. *सर्वोत्तमा परिधानीयेति विद्यात्* : *आश्व.* II. 16. 8.



five prayājas and three anuyājas. The number nine of the prayājas<sup>2452</sup> is made up by adding before the 5th prayāja of the Darśapūrnāmāsa four as stated in the note below. Rg. V. 82. 7 and VI. 71. 6 are the anuvākya and yājña for the offering to Savitr. Rg. VI. 54. 9 and VI. 58. 1 for that to Pāsan and VII. 59. 11 and VI. 66. 9 for that to Maruts.<sup>2453</sup> The nine anuyājas are made up by adding after the first anuyāja of the darśapūrnāmāsa six more. After the anuyājas, or after the sūktavāka or śamyuvāka, an offering of vājina is made to the deities called Vājins. The remainder of the vājina is brought in a vessel and is dealt with in the same way as *āḍā* (i. e. it is placed in the folded hands of the hotṛ by the adhvaryu, the hotṛ then holds it in his left hand and then on the right hand some ghee is sprinkled by the adhvaryu and then two portions of the vājina are put thereon and then again some śhya is sprinkled over it), the vessel is then raised as high as the mouth or nose, the hotṛ should request the other priests in order (as done in the note) to repeat an invocation (*upahava*) with a mantra and then the hotṛ, adhvaryu, brahmā and āgnidhra partake of the vājina by merely smelling<sup>2454</sup> it. The sacrificer partakes of the vājina actually. Kāt. (V. 2. 9 and 12) adds that the adhvaryu offers three offerings called samiṣṭa-yajus respectively to Vāta, Yajña and Yajñapati with three mantras (viz. Vāj. VIII. 21, 22 first half and 22 latter half) or only one samiṣṭa-yajus may be offered (with Vāj. S. VIII. 21) in Vaiśvadeva and Śunāsriya parvans. According to the Śat. Br. (II. 3. 1. 21) the dakṣiṇa in this rite is the first born calf of the season. Kāt. (V. 2. 13) further says that the sacrificer may on finishing each of the three cāturmāsya (except Śunāsriya) shave himself.

2452. नव प्रयाजाः मासुषमाससुर आचयेत् दुरो अत्र आचयस्व भवन्तु, उवासानकाश्च आचयस्व वीताम्, देवा होताराश्च आचयस्व वीताम्, तिस्रो देवीरश्च आचयस्व स्पृष्ट्विति । आश्व. II. 16. 9; vide notes 2368 and 2369 as to the procedure of prayājas; महाद्वयाजाः बहुवर्षं यममाह देवी द्वारो यमुवने बहुधेयस्व भवन्तु । देवी उवासानका यमु ..... धेयस्व वीताम् । देवी जोग्री यमु ..... वीताम् । देवी ऊर्माह्वी ... .. वीताम् । देवा देवा होतारा ... .. वीताम् । देवीस्तिस्रस्तिस्रो देवीर्षं ... .. स्पृष्ट्विति । आश्व. II. 16. 12; vide also com. on Kāt. V. 2. 7.

2454. Tai. S. IV. 1. 11 states in one place the anuvākya and yājñas for all the oblations made in the Vaiśvadeva rite.

2455. अश्वर्षे उपहवस्व बहुकूपहयस्माग्निद्विपहयस्वेति । यन्मे रेतः प्रक्षिपयते बह्व मे अपिपचति यद्वा आचते हुम् । तेन वा सिक्मविश तेन वा वाजिनं ब्रुव । त्वय ते वाजिप्री-तस्योपहवस्वोपहवो भक्षयामिति वागवर्षो ब्रह्मदेव । आश्व. II. 16. 18-19; vide also Band. V. 4. for the mantra.

Jai. (IV. 1. 22-24) concludes that āmīkṣa is the principal purpose of mixing curds in boiled milk and not *vājina* and in VIII. 2. 1-9 that in offering *vājina* the procedure of *iṣṭi* is to be followed and not of Somayāga though *śruti* in one passage states 'somo vai vājinaṃ'. Vide also Jai. II. 2. 23.

#### Varuṇapraghāsa.<sup>2456</sup>

The word Varuṇapraghāsa is masculine and is always employed in the plural. The Śat. Br. (II. 5. 2. 1) gives a fanciful etymology viz. that yavas (barley grains) belong to Varuṇa and as these are eaten (from *phas* to eat) in this rite it is so called. This rite is performed in the rainy season four months after Vaiśvadeva on the Full Moon day of Āśāḍha or of Śrāvana. The sacrificer should go out of his house to a spot where plenty of shrubs grow. Two altars (*vedi*) have to be prepared to the east of the *āhavanīya* inclined towards the east, one south of the other. The northern *vedi* is in charge of the *adhvaryu* and the southern one in charge of his assistant, the *pratiprasthātṛ* (Āp. VIII. 5. 5.). The latter follows the *adhvaryu* in doing the same actions on the southern *vedi* that are done by the *adhvaryu* on the northern *vedi* except carrying the water forward, girding the wife, producing fires and a few others specified in Kāt. V. 4. 33; all the orders (*samprasādas*, like 'agnaye samidhyamānāya anubrūhi') are to be uttered once and everything that concerns the uttering of words is to be done by the *adhvaryu* only (Āp. VIII. 5. 17)<sup>2457</sup>. But Jai. XII. 1. 18 says that the mantras for taking *ājya*, for *prokṣaṇa* and the like are to be recited by the two separately. The procedure is like that of Vaiśvadevaparvan except where special directions are given. The two *vedis* are separated from each other by a space (at the corners) two, three or four *āṅgulas* or a span or even wider (Āp. VIII. 5. 10). There is a single *utkara*. The *pratiprasthātṛ* moves between the two *vedis*. On the previous day he makes ready pots full of *karambha* i. e. husked grains of barley slightly fried on the *dakṣiṇa* fire, ground and mixed

2456. Vide Tai. S. I. 8. 3, Vaj. S. III. 44-47, Tai. Br. I. 6. 4, Śat. Br. II. 5. 2, Āśv. II. 17, Band V. 5-9, Kāt. V. 2-5, Āp. VIII. 5-9.

2457. Jaimini XI. 2. 33-43 deals with the question that *pratiprasthātṛ* does on the southern *vedi* whatever *adhvaryu* does on the northern. Jai. further (XI. 2. 44-48) states that though there are two *vedis* and the *pratiprasthātṛ* follows the *adhvaryu* in doing all that he does, there is not a double set of priests.



with curds (Kāt. V. 3. 2). According to Āp. (VIII. 6. 3) it is the wife that makes these *karambhapātras*. These pātras exceed by one the number of the children (sons, unmarried daughters, grandsons and unmarried grand-daughters) of the house-holder (Kāt. V. 3. 3-5, Āp. VIII. 5. 41, who includes daughters-in-law) or they are at least three (if the house-holder is childless or has only a son or two). The figures of a ram and ewe are also made of the remaining part of the ground and fried barley used for the *karambhapātras*, the male being made by the adhvaryu and the female by the pratiprasthātṛ and each figure having the characteristic signs of sex. The figures of the ram and ewe are covered by the adhvaryu and pratiprasthātṛ respectively with a bunch of the wool of some animal other than the ślakā (wild goat) or with the ground tips of kuśa (in the absence of wool). Besides the five offerings common to all cāturmāsya (these being offered in the Varuṇa-praghāṣas with all attributes and subsidiaries as in Vaiśvadeva, according to Jai. VII. 1. 17-21), in this rite offerings are made to four more, viz. Indra and Agni, the Maruts, Varuṇa and Ka i. e. Prajāpati (Āśv. II. 17. 14) and the offerings are a cake on twelve potsherds (for Indrāgnī), payasyā or āmikeṣā (for Maruts and Varuṇa) and a cake on one potsherd for Ka silently. All offerings are made from *yava* or only the *karambhapātras* are so made and the figures of the ram and the ewe also are made from *yava* and the rest from rice grains (Āp. VIII. 5. 36-37). The anuvākya and yājña verses of each of these four special offerings to Indrāgnī, Maruts, Varuṇa and Ka are respectively<sup>2458</sup> Rg. VII. 94. 18, VI. 60. 1; L. 86. 1, V. 58. 5; 1. 25. 19, I. 24. 11; IV. 31. 1, X. 131. 1 (Āśv. II. 17. 15). Straight to the east of the āhavanīya about three prakramas from it the northern vedi is prepared and several rules are laid down in Kāt. (V. 3. 13 ff) and its con. about its extent. The northern vedi is six or seven aratnis in length from west to east, its western side is four aratnis and its eastern side is three aratnis or the vedi may be even much larger than this. On this vedi a fire-place is constructed with the earth dug up from the sacrificial pit called cātvala which is measured with a yoke-pin 32 angulas in length and made to the east of the utkara and after leaving a space between it and the utkara for

2458. Vide Tal. S. IV. 2. 11 for mostly other anuvākya and yājña of the four special offerings and other offerings, though all of them occur in the Ṛgveda.



the priests to move about. The pit is knee-deep, is outside the *uttaravedi* to its east and is measured from the northern corner of the *uttaravedi* at a distance equal to the yoke-pin and is square, the east side being 32 *āṅgulas* in extent or  $\frac{1}{4}$  of the *vedi* or of the extent of a yoke or of ten steps of the *yajamāna* (on all sides). In the midst of the northern *vedi* a hole (*nābhī*) is made, a span in length on four sides and having four corners or it may be as large as the hoof of a bull or a horse. On the *uttaravedi* water is sprinkled with a mantra and gravel is also spread with 'a lioness art thou' (*Vāj. S. V. 10*). That night the *uttaravedi* is covered with *darbhāś*. In the morning the *adhvaryu* and *pratiprasthātṛ* carry forward fire on to the two *vedis* from the *gārhapatya* (according to *Āp. VIII. 5. 22*) or from the *āhavanīya* (according to *Kāt. V. 4. 2-3*) by means of kindled fuel-sticks (*idhma*) held in earthen pots or by dividing the *āhavanīya* in two parts. *Jai.* (VII. 3. 23-25) declares that the carrying forward of the fire is done only in the *Varuṇapraghāśas* and *Sākamedhas*. The *pratiprasthātṛ* draws with the *sphyā* a line from the *āhavanīya* to the northern hind corner of the southern *vedi* or of the *uttaravedi* (according to *Kāt. V. 4. 9-10*) or he connects the two *vedis* (*Āp. VIII. 5. 20*) by drawing a line from the north hind corner of the southern *vedi* to the south front corner of the *uttaravedi*. He surrounds the hole (*nābhī*) with three sticks (*paridhīś*), one span long, of *devadāru* tree on the west, south and north (with *Vāj. S. V. 13*) and puts down thereon *guggulu* (*bdeillum*) and perfumed substances and the hair on the head or between the horns of a ram and places the fires on these materials (*sambhāśas*). The *pratiprasthātṛ* places *dakṣiṇa* fire on a square mound of one *aratū* in length after drawing lines and sprinkling water. The figure of the ram is put in the *payasyā* meant for *Maruts* and that of the ewe in the *payasyā* meant for *Varuṇa*. The liquid called *vājina* (of both *payasyās*) is collected in separate pots and in the *payasyā* are put the fruit of *karīra* and leaves of *śaml*. All the offerings except the *payasyā* for *Maruts* and the pots of *karambha* are placed by the *adhvaryu* on the *uttaravedi*; while the *pratiprasthātṛ* places the *payasyā* for *Maruts* together with the pot for *śija* and also the *karambha* pot (if the *yava* grains for them had not been taken out by the *adhvaryu*) on the southern *vedi* and the *vājina* is placed near the *utkara* by both. When the *adhvaryu* issues a direction to the *agnidhṛa* 'please sweep clean the *paridhīś* of the two fires' (the two *āhavanīyas* on the two *vedis*) with the ropes binding the *idhma*, the *pratiprasthātṛ* goes to the



sacrificer's wife sitting near the gārhapatya and asks her to declare what lover or lovers (jāra)<sup>2459</sup> she has. She either declares the names of her lovers or lifts up (if she feels shame in the declaration) as many blades from the bunch of darbhas lying on the ground as the number of lovers she has had. If she names any, he (the pratiprasthātṛ) declares that Varuṇa will seize him or them. If she conceals the truth, the result would be that her dear relatives would suffer. If she has none she says so. In that case or when she has declared or intimated her lover or lovers, the pratiprasthātṛ makes her repeat the verse 'praghāśino havāmabe' (Vāj. III. 44). The pots are placed in a śūrpa made of iṣṭka (reed) in which a little ājya is sprinkled, then there is further sprinkling of ājya thereon twice (abhighāraṇa), the śūrpa is placed on the head of the wife who is led by the pratiprasthātṛ between the fires and the seats of the brahmā priest and the sacrificer to the east of both āhavanīyas and then to the northern vedi; and she standing to the east of the dakṣiṇa fire with her face to the west takes down from her head the śūrpa into her right hand and offers the contents (using the śūrpa<sup>2460</sup> as a juhū ladle) into the dakṣiṇa fire with 'mo ṣu na indrātra' (Rg. I. 173. 12, Vāj. S. III. 46 or Tai. S. I. 8. 3. 1) muttered by the sacrificer and with the verse 'yad grāma' (Vāj. S. III. 45, Tai. S. I. 8. 3. 1) uttered by the wife as offering prayer (yājya). Āp. (VIII. 6. 26) says that the adhvaryu or pratiprasthātṛ may offer the oblation of karambha pots and the sacrificer and his wife may only touch his hand from behind. When the pratiprasthātṛ leads back the wife to her seat near the gārhapatya fire (by the same way that she came) he makes her repeat the verse 'akran karma' (Vāj. S. III. 47, Tai. S. I. 8. 3. 1). Then the adhvaryu offers the five offerings common to all cāturmāsyaśas (stated above) and the cake to Indra and Agni

2459. This is based on the Tai. Br. I. 6. 5 'यजमानं जारं... निदिशेत् निदिशेत्तेन वयमप्यज्ञेन वाहयति'. This is quoted by Āp. VIII. 6. 22 and Āp. states (VIII. 6. 19) that she is made to repeat 'praghāśino havāmabe' Tai. S. I. 8. 3. Vide note 1942 for the first part of the quotation. The Sat. Br. II. 5. 2. 20 has also a similar passage.

2460. Āp. VIII. 6. 23 says that both husband and wife offer the contents of the śūrpa, while Kāt. V. 5. 11 gives an option. Āp. (VIII. 6. 24) says that the verse 'mo ṣu' is repeated by the yajamāna as the invitatory prayer (puroṣuvākya) and 'yad grāma' (which refers to the commission of sins and the expiation thereof) as the yājya by both.



on twelve potsherds and then sits silent. Then the *prati-prasthātṛ* cuts off a portion of the *āmikṣā* for Maruts together with the whole of the figure of the ewe (this is the first *avadāna*) and offers it into fire. He mixes the second portion of the *payasyā* for Maruts with the leaves of *śaml* and fruits of *karira* and offers it. Then the *adhvaryu* offers two portions from the *āmikṣā* meant for Varuna mixing the figure of the ram in the first or second *avadāna* for Varuna. According to *Āp.* (VIII. 6. 31) the *adhvaryu* offers the first portion of the *payasyā* along with the figure of the ram and the second portion of *payasyā* having in it the fruit of *karira* and the leaves of *śaml*. Then the *adhvaryu* offers the cake to *Ka* silently. Then both *adhvaryu* and *prati-prasthātṛ* make an offering to *Agni Svīṣṭakṛt*. The fee (*dakṣiṇā*) is either a cow with its calf or a horse or six or twelve bulls.<sup>2461</sup>

The rite is concluded by the priests and the sacrificer and his wife going for a bath (*avabhṛtha*) in a river<sup>2462</sup> or the like taking with them the remainder of *payasyā* for Varuna and the scrapings from the pan that are treated like the refuse (*rjṣa* of *Soma*). The remainder of *payasyā* serves as *havis* (sacrificial offering) at the *avabhṛtha*, a portion of which is offered to Varuna and the whole of what remains is offered to *Agni* and *Varuna* instead of to *Agni Svīṣṭakṛt*. The sacrificer and his wife silently come to the water, throw into the water the scrapings (*niskāsa*) that are placed in a vessel (*sthālī*) with a mantra (*Vaj. S. III. 48*, according to *Kāt. V. 5. 30* and 'samudre te' *Tai. S. I. 4. 45. 2*, according to *Āp. VIII. 8. 12*). They do not plunge their heads into water but only splash water over their heads and rub each other's backs with water. They then put on new clothes and make a gift of the clothes so far worn (that they had already worn at the *Vaiśvadeva-parvan*) to one of the (five) priests or to another (worthy) person at their pleasure. After returning to the house the sacrificer puts a fuel-stick on the *śhavanīya* (with *Vaj. S. VIII. 27*). *Jai.* (VII. 3. 12-15) states that this *avabhṛtha* has the same characteristics as the *avabhṛtha* in

2461. According to *Āp.* (VIII. 7. 5-7) a full grown bull is the fee or the sacrificer may give more at his pleasure and he says that some teachers prescribe a cow as the fee.

2462. According to *Āp.* VIII. 8. 15 the sacrificer invokes the water with 'devīr-āpaḥ' (*Tai. S. I. 4. 45. 3*) and repeats 'sumitriyā na āpa' (*Tai. S. I. 4. 45. 2*) when going into the water.



Somayāga and that the material offered therein is the scrapings from the paṇ and not the puroḍāśa ( VII. 3. 16 ).

### Sākamedha<sup>2453</sup>

This third parvan of the cāturmāsya is described at great length in Baud., Āp. and Kāt. Only a few salient features are brought out below. 'Sākamedha' is used in the plural, since there are many rites therein and many and various offerings ( com. on Kāt. V. 6. 1 ). It literally means 'kindling along with or at the same time as' (sākam edha). The name is probably given because the first offering in it is a cake on eight pots/herds offered to Agni Anikavat with the rising sun.<sup>2454</sup> It is performed four months after the Varuṇa-praghāśas on the Full Moon day of Kārtika or Mārgaśīrṣa ( according as the Vaiśvadeva-parvan was performed on the full moon of Phālguna or Caitra ). The whole of this parvan requires two days. On the day previous to the full moon there are three iṣṭis offered at the three savanas ( morning, midday and evening ) to the three deities respectively, viz. to Agni Anikavat a cake on eight pots/herds in the morning, to Śānta-pāṇa Maruts caru ( oblation of cooked rice ) at midday, to Gṛhamedhin Maruts in the evening a caru boiled in the milk of all the cows belonging to the sacrificer ( Āp. VIII. 9. 8 ). As regards this last caru it is stated ( Āp. VIII. 10. 8 and VIII. 11. 8-10, Kāt. V. 6. 29-30 ) that if plenty of rice is cooked the priests and the sons and grandsons of the sacrificer ( who have had the upanayana performed ) eat the food to satiety and go to sleep that night in the same hall without indulging in any talk about poverty or hunger. Jaimini ( V. 1. 19-23 ) refers to the text ' agnaye anikavate prātar-aṣṭakapālāḥ &c. ' and states as the conclusion that all the three rites are performed on one day and no part of the three is to be performed the next day. On that night the milch cows are let loose to mix up among their calves ( which can then drink the milk of their mothers without let or hindrance ). He, however, binds down that calf which is required for milking the cow that has lost its own calf ( and which is to be milked the next morning for the offerings

2453. Vide Tai. S. I. 8. 4-6, Tai. Br. I. 6. 10, Śat. Br. II. 5. 2-II. 6. 1-2, Śāv. II. 18-19, Āp. VIII. 9-19, Kāt. V. 6-10, Baud. V. 10-17.

2454. अथ यैर्मामसा उपसन्धेऽहनेऽर्वाहने दुरोहादममाह्वयते निर्वपति साकं यैर्मामसा : श्रौ. V. 9; Āp. VIII. 9. 2 and श्रौ. स. I. 8. 4. 6 have the words अहने ... .. योयता.

to the Manes). That night and in the next morning agnihotra is performed with rice gruel (and not with milk). On the next day (the principal day of Sākamedha) the sacrificer either before or after the daily agnihotra performs a homa with a *darvi* taking a portion of the boiled rice sticking to the bottom of the *stbālī* (pot) that had been cooked for the offering to Gṛhamedhīn Maruts the previous evening. He fills the *darvi*<sup>2465</sup> (ladle) with a mantra (Vāj. S. III. 49, Tat. S. I. 8. 4. 1). Then the *adhvaryu* directs the *yajamāna* to fetch a bull and make it bellow. When the bull bellows, he offers the rice in the *darvi* into fire with a mantra (Vāj. S. III. 50, Tat. S. I. 8. 4. 1). If the bull does not bellow, then the oblation is offered after the *brahmā* priest directs 'offer'. Āśv. (II. 18. 11-12) states that the homa may be offered (if the bull does not bellow) at the thunder of a cloud or some make the *āgnidhira* roar calling him 'brahmaputra' ('the son of the *brahmā* priest', whose assistant he is). The bull is given as fee to the *adhvaryu*. Then an *iṣṭi* is offered to Kṛdīn Maruts with a cake cooked on seven potsherds and a *cura* to Aditi. This is followed by a *mahāhavis* (a great offering), which consists of eight offerings to eight deities. They are five offerings common to all *cāturmāsya*s, the 6th offering is a cake on twelve potsherds to Indra and Agni, the 7th is *cura* to Mahendra (or according to Āśv. II. 18. 18 to Indra, or Vṛtrahan Indra or Mahendra), the 8th is a cake on one potsherd to Viśvakarman<sup>2466</sup> (inaudibly). According to Āp. he offers the 8th offering of a cake after taking the names of the four months Sahas, Sahasya, Tapas and Tapasya (i. e. Mārgaśīrṣa to Phālguna). A bull is the fee of this *Mahāhavis* (or a cow according to Āp.).

After the *mahāhavis* comes the *pīṭryajña* which is called *mahāpīṭryajña*. To the south of the *dakṣiṇa* fire a new *vedi* having four corners in the four principal directions<sup>2467</sup> is prepared and has the same length and breadth as the height

2465. According to the com. on Kṣi. V. 6. 40 this *darvi*-homa is offered in the *āhavanīya*, while according to Āp. VIII. 11. 19 it is offered in the *Gṛhapatya*. The oblation is meant for Indra.

2466. According to Āśv. II. 18. 18, Rg. IV. 32. 1 and VI. 25. 8 are the *anuvākya*s and *yajya*s respectively for Indra or Mahendra and Rg. X. 81. 5 and X. 81. 5 respectively for Viśvakarman.

2467. According to Kṣi. V. 8. 21 the four corners face the intermediate quarters and he relies on Śat. Br. II. 6. I. 10. Vide S. B. E. vol. 13 p. 422 n. 3. for this special *vedi*.



of the sacrificer ( Āp. VIII. 13. 2 ). He brings fire from the dakṣiṇa fire and lays it on the new vedi in the centre and all offerings that are to be offered in the āhavanīya are offered in this fire. In this mahāpitryajña the wife does nothing. In this yajña a cake on six kapālas is offered to Somavat Pitṛa or to Pitṛmat Soma, *dhūnā* ( fried barley ) to Barhiṣad Pitṛa, *mantha*<sup>2468</sup> to Agniṣvāta Pitṛa. Āśv. II. 19. 21 adds another deity viz. Yama and according to some ( vide Āp. VIII. 13. 16 ) the devatās and offerings are ājya to Pitṛmat Soma, a cake on six potsherds to Barhiṣad Pitṛa, fried barley to Agniṣvāta Pitṛa and mantha to Yama or Agni Kavyavāhana or Yama Aṅgirasvat Pitṛmat. The beating of grains ( with a pestle ) and grinding is done by the adhvaryu or āgnidhra to the east of the gārhapatya fire with his face to the south. The cake is cooked on burning coals taken with a shovel from the gārhapatya to its south and the *dhūnā* is fried on the dakṣiṇāgni. There are only four prayājas ( omitting *barhiṣ* out of the five at the darśapūrṇamāsa ) and so also anuvājas. Instead of the usual direction ( called āsruta ) of the adhvaryu to the āgnidhra ' O āśāvaya ', in this rite he utters ' Om svadhā '; similarly the āgnidhra responds ( pratyāsruta ) with ' astu svadhā ' instead of the usual ' astu srausat ' and instead of the syllable ' vausat ' uttered at the end the words ' svadhā namaḥ ' are employed. Instead of the concluding offering usually made to Agni Svīṣṭakṛt, in this rite it is made to Agni Kavyavāhana. In this rite two anuvākyās and one yājyā are repeated at each offering i. e. Rg. X. 15. 1, IX. 96. 11 are the two anuvākyās and Rg. X. 15. 5 the yājyā for Somavat Pitṛa, Rg. I. 91. 1 and I. 91. 20 are the anuvākyās and VIII. 48. 13 the yājyā for Pitṛmat Soma, Rg. X. 15. 4 and X. 15. 3 the anuvākyās and Rg. X. 15. 2 the yājyā for Barhiṣad Pitṛa, Rg. X. 15. 11 and 13 the anuvākyās and X. 15. 14 the yājyā for Agniṣvāta Pitṛa, Rg. X. 14. 4-5 the anuvākyās and X. 14. 1 the yājyā for Yama, Rg. X. 15. 9 and IV. 11. 3 the anuvākyās and I. 96. 1 the yājyā for Agni Kavyavāhana ( vide Āśv. II. 19. 22, 24 ). The adhvaryu or sacrificer sprinkles water from a water vessel thrice

2468. The cow that has no calf of its own but yields milk on having the calf of another is called *śṛṅgā*. Its milk is put in a vessel in which half ground barley grains are laid and then stirred once or thrice, according to Āp. VIII. 14. 14, with a piece of sugar-cane to which is tied a string. He does not directly touch the piece of sugar-cane when stirring, but stirs it by moving the string and the stirring is done from right to left. This preparation so stirred is called *mantha*.



round the vedi from right to left. He offers water for washing the feet to the three ancestors (of the sacrificer) in the north-west, south-west and south-east corners of the vedi respectively. He mixes portions of the cake, the fried barley and the *muntha* and prepares three balls therefrom and offers them facing the south on the three corners referred to above for the three ancestors with the appropriate mantras ( *etat te tata* <sup>2469</sup> *ye ca tvāmanu, etat te pitāmaha* &c.). According to Āp. (VIII 16. 7) he prepares three more *piṇḍas* for the three ancestors beyond the paternal great-grand-father and invokes them on the *piṇḍas* in the reverse order i. e. the sixth ancestor on the first (out of these other three *piṇḍas*), the fifth on the 2nd *piṇḍa* and the fourth on the 3rd. He then wipes off the remnants of the *piṇḍas* (*piṇḍalepa*) sticking to the hand on the north-eastern corner of the vedi with 'atra pitaro' (Vāj. S. II. 31 first half). The priests and the sacrificer with faces to the north leave that place, wear the sacred thread in the *upavīta* form and wait upon the *śhavanīya* with Vāj. S. III. 51-52 (= Tai. S. I. 8. 5. 1-2), and on the *gārhapatya* with Vāj. S. III. 53-55 (= Tai. S. I. 8. 5. 2-3). Then entering the vedi the sacrificer, wearing the sacred thread in the *prācināvīta* form, mutters the mantra 'amimadanta' (Vāj. S. II. 31 latter half). They sprinkle the vedi from left to right and do all the rest as in *piṇḍapitryajña*. The sacrificer then folds his hands with 'namo vaḥ' (Vāj. S. II. 32) or makes six *namaskāras* (salutations) and invokes the blessing 'give us house' (Vāj. S. II. 32). This rite ends with *Śamya* (Āśv. II. 19. 2, Kāt. V. 9. 32) i. e. 'tacchamīyora ..... śam oṁspade' (Tai. Br. III. 5. 11) and there is no *patnīśarnyāja* homa in *dakṣiṇa* fire and so on. The remaining portion of the material for offerings is thrown into the fire or into water or may be eaten by the priests.

The last rite in the *Sākamedhas* is the *Traīyambaka* homa. Vide Tai. S. I. 8. 6, Śat Br. II. 6. 2. 1-17, Āśv. II. 19. 37-40, Āp. VIII 17-19, Band. V. 16-17, Kāt. V. 10. This homa is offered to Rudra. Some of its peculiarities may be noted. In this the *adhvaryu* takes out material to prepare cakes cooked on one potsherd exceeding by one the children (the sons and grandsons together with their wives and unmarried daughters) of the sacrificer or at least four (if he is childless or has no more than a few children). Every thing is done facing the

2469. Vide Tai. S. I. 8. 5 for 'etat te &c.'.



north and all places where offerings are to be made must be to the north. He cooks the cakes on the northern side of the *gārhapatyā* and may anoint the cake with clarified butter,<sup>2470</sup> he carries a single smoking firebrand kindled at the *dakṣiṇa* fire with the mantra 'eka eva rudro' (Tai. S. I. 8. 6). All (priests and relatives) go to a spot near by in the north-east and lay down one cake on earth dug out by rats from a hole with the words 'O Rudra! the rat is thy beast' (Tai. S. I. 8. 6. 1.) or if one has an enemy and one hates him one may think of him and offer that cake with the words 'that is thy beast'. He places the single firebrand in a spot where four roads meet and which has the usual five purifying rites performed on it and offers thereon with the middle leaflet of a *palāśa* leaf (used as the *juhū* ladle) portions cut off ones each from all the cakes prepared for Rudra with the mantra 'O Rudra! this is your portion, may you partake of it together with Ambikā, your sister, svāhā' (Tai. S. I. 8. 6 = Vāj. S. III. 57). The remainder he places on the earth heap dug up by rats and covers it with earth. After coming back from the heap, the sacrificer and the priests mutter a mantra (Vāj. S. III. 58) or only the *yajamāna* mutters the same mantra (Tai. S. I. 8. 6). The *yajamāna*, his children and his wife and other ladies go round the fire thrice from right to left (as in *pitṛyajña*) with the famous mantra 'Tryambakam yajāmahe' (Tai. S. I. 8. 6 and Vāj. S. III. 60) striking their left thigh with their right hand and again thrice striking their right thigh with their right hand. The unmarried daughter of the *yajamāna* desirous of a husband should go round the fire from right to left and again from left to right (thrice in each mode), with the above mantra altered to suit her case (Vāj. S. III. 60).<sup>2471</sup> The portions of the cakes that remain are thrown up in the air by the *yajamāna* so high that a cow (or bull) with upturned mouth cannot reach them and he catches them in his hand one after another.<sup>2472</sup> If he

2470. This anointing with *sṛja* is called 'prāṇādāna' (bestowal of life or soul). Kṣi. V. 10. 10-13 and Āp. VIII. 17. 9-13 differ in the order of offerings to Rudra and on the rubbish dug out by rats.

2471. Āp. VIII. 18. 2 says (against Kṣi. V. 10. 15) that they go round from left to right. Her mantra becomes 'सर्वदेव यजामहे सुमन्विषमिविद्मन् । सर्वदेवानि वसुधादेतो सुमन्विषमस्तुतः' (वाच. सं.) or सुमन्विष मा स्तेः (as quoted in Śaṅk. VIII. 18. 3.)

2472. According to Āp. VIII. 18. 4 the portions of cakes are thrown up by the several persons and seized by them and then placed in the joined hands of the *yajamāna* and this is done thrice.

cannot catch them he touches them when they fall on the ground. They are then placed in two woven baskets (half and half), which are then hung from the two ends of a bamboo pole or the beam of a scale or a pole made of a sacrificial tree and he fastens them on two sides on a tree trunk, or a tree or a bamboo or ant-hill, in such a way that a cow or bull cannot reach them, with the mantra (Vāj. S. III. 61 first part, Tai. S. I. 8. 6 'esa te rudra bhāgaḥ'). They mutter the mantra 'avatatadhaivā &c.' (Vāj. S. III. 61 latter half and Tai. S. I. 8. 6) repeatedly without taking breath and do so thrice (according to Āp. VIII. 18. 9). They (priests and yajamāna) return to the place where the other rites were performed and touch water. According to Āp. (VIII. 19. 1-3) a white horse is the dakṣiṇā or a white bull or a bull that has a white spot of hair.

### Śunāsiriya<sup>2472</sup>

Besides the five offerings common to all cāturmāsya, the special offerings in this ṣṭi are a cake on twelve potsherds to Sunāśtrau (Vāyu and Āditya, according to com. on Kāt. V. 11. 5 and to Indra Śunāsira, according to Āp. VIII. 20. 5 and com.), an oblation of fresh warm milk (not heated) direct from the cow to Vāyu, a cake on one potsherd to Sūrya. There is no utteravedi in this rite, and no fire is produced by attrition. There are five prayājas, three anuyājas and one samīṣṭayajus, but according to Āp. VIII. 20. 6 there are nine prayājas and anuyājas. The dakṣiṇā for the rite is a plough with six bulls or two big bulls and for the cake to Sūrya a white horse or a white bull (Kāt. V. 11. 13-14), while according to Tai. S. I. 8. 7 it is a plough to which twelve oxen are yoked and according to Āp. (VIII. 20. 9-10) a plough with twelve or six oxen.

'Sunāśtrau' occurs in the Rgveda IV. 57. 5 and 8. In Rg. IV. 57. 4 and 8 the word 'śunam' occurs several times. The meaning is doubtful. According to Yāska's Nirukta IX. 40 Śuna and Śira mean Vāyu and Āditya respectively; while the Sat. Br. II. 6. 3. 2 appears to hold that śuna means prosperity and śira means 'essence or sap' (sāra) and this ṣṭi is so called because the sacrificer thereby secures both prosperity and sap.

2472. Vide Tai. S. I. 8. 7, Tai. Br. I. 7. 1, Sat. Br. II. 6. 3, Āp. VIII. 20, Kāt. V. 11, Band. V. 18.



European scholars see in this name a reference to the plough and ploughshare.<sup>2474</sup> Vide Vedic Index vol. II. p. 386.

**Āgrayāṇa (offering of first fruits)**<sup>2475</sup>

This is an *istī*, without performing which an *āhitiṅni* was not to make use of freshly harvested rice, barley and millet. It was either performed on a New Moon day or Full Moon day, but the procedure was the same as that of the *istī* on New Moon. The time of the *āgrayāṇa istī* with rice is *śarad* (autumn) when one had ample rains.<sup>2476</sup> As barley crops became ready in *vasanta* (spring), the *āgrayāṇa* for yavas was to be performed in spring. *Āśv.* allowed an option that when the *istī* was once performed in the autumn one may not perform it in spring for the barley crop. The *istī* for millet crop (*śyāmāka*) was performed in the rainy season and therein a *caru* was offered to Soma. The *istī* was so called because therein the first fruits (*agra*) were first employed or eaten (*ayana*).<sup>2477</sup> According to *Āp.* (VI. 29. 6) there are 17 kindling verses (*sāmidhenti*), which number is obtained by inserting two additional verses called *dhāryā* after the 8th or 9th *sāmidhenti* of the *darśa-pūrṇa-māsa istī*. The deities and offerings are a cake on twelve potsherds for Indra and Agni (or according to *Āp.* VI. 29. 10 and *Āśv.* II. 9. 13, it is either *Aindrāgna* or *Āgnendra*), a *caru* cooked in milk or water for All Gods (*Vāśve Devāḥ*) silently, a cake on one potsherd to Heaven and Earth and *caru* to Soma (if the first fruits are millets). *Kat.* IV. 6. 7 allows an option that the *caru* for All Gods may be of old rice. For him who performs only daily *agnihotra* or who does not

2474. According to *Āśv.* II. 20. 3 the deities of the 6th, 7th, and 8th offerings are *Vāyu Niyutvat* or *Vāyu* (simply), *Sonśīrau* or *Indra Sonśīra* or *Indra Sona* and *Sūrya*. The *anuvākyā* and *Yajyā* verses of these are respectively *Bṛ.* VII. 22. 1 and 3 (*Vāyu Niyutvat*), VIII. 25. 25 and VII. 90. 2 (for *Vāyu* simply), IV. 57. 5 and 8 (for *Sonśīrau*), *Indra vayan*, *Sonśīram-asmin pakṣe havāmahe* or *vājeṇa pra 90 viśat* and X. 160. 5 (for *Indra Sonśīra*), III. 30. 22 and X. 160. 5 (for *Indra Sona*), I. 50. 4 and I. 115. 1 (for *Sūrya*).

2475. Vide *Sat. Br.* II. 4. 3, *Āp.* VI. 29. 3 ff., *Āśv.* II. 9, *Kat.* IV. 6, *Baud.* III. 12.

2476. यदा वर्षस्य तुतः स्याद्वासावयनेन यजेत । .... अपि वा क्षिप्वा यजेत । आश्व. II. 9. 3 and 5.

2477. अग्निं अयनं यजमाने येन कर्मणा तद्वागवयम् । यजमानितीपचोर्हृस्वहोर्होर्वायव-  
स्वयम् । *Chh.* on *Āśv.* II. 9. 1.

perform any *istī* except *darsapūrnāmāsa* Kāt. IV. 6. 11 and Āsv. II. 9. 4 prescribe that he may make his *agnihotra* cow eat the first fruits, viz., rice or barley bundles or food and with the milk of that cow perform on the *āgrayana* day the *homa*. But this alternative was not open to the king who had to perform this *istī* (Āsv. II. 9. 6). According to Kāt. (IV. 6. 16-17) the *caru* of millets for Soma is performed only for the forest-dweller and a *caru* of bamboo seed is prescribed for Soma in summer. About the *dakṣiṇā* there are various opinions. According to Kāt. (IV. 6. 18) it is either a repaired waggon or silken cloth, *madhuparka* (i. e. honey, curds and ghee) or the cloth worn by the sacrificer in the rains. According to Āp. (VI. 30. 7) the first among the calves born before the Full Moon of Māgha is the fee, and cloth for *istī* with millets. Jai. has several *sūtras* about silk cloth and a calf being the *dakṣiṇā* in this rite and that rice cooked on *dakṣiṇā* fire is not the fee (vide X. 3. 34-38). Vide also Jai. XII. 2. 34-37 (about the characteristics of the *barhis*).

The *āgrayana* sacrifice in the *grhya* fire has been already described (pp. 827-829) and it will have been noticed that it was a replica of the *śrauta* sacrifice meant for those who had consecrated the three Vedic fires.

### Kāmyeṣṭī

In the *Śrauta* *sūtras* there are rules for the performance of several *istīs* on the occurrence of certain events or for the purpose of securing some desired object. Āsv. II. 10-14, Āp. XIX. 18-27 and others mention several such *istīs*, viz., the *āyuskāmeṣṭī* (for one desirous of long life), the *avastīyana* (for safe journey), the *putrakāmeṣṭī*<sup>2478</sup> (for one desirous of a son or one adopting a son, Āsv. II. 10. 8-9), *Lokeṣṭī*, *Mahāxurāṇī* (Āsv. II. 11. 1-4) or *Mitravindā* (Kāt. V. 12, for one who is desirous of prosperity, territory, friends and long life, addressed to ten deities), *Sahjānī* (for the reconciliation of those who have fallen out), *Kārirīṣṭī*<sup>2479</sup> (for one who desires rain, Āsv. II. 13. 1-13, Āp. XIX. 25. 16 ff), *Turḍyana* (Āsv. II. 14. 4-6),

2478. The *Kāṭhāpurāṇa* quoted in the *Vyavahāramayūkha* (p. 114 text) prescribes that on adopting a son who is about five years old (or more) the adopter should perform the *putreṣṭī*.

2479. In the *Kārirīṣṭī* the sacrificer had to wear a dark garment having dark hem. Tai. 8. (II. 4. 7-10) deals with this *istī*.



Dakṣāyana<sup>240</sup> ( Āśv. II. 14. 7-10 ). These and other iṣṭis though very interesting from several points of view have to be passed over for want of space.

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<sup>240</sup> For the Mitravindaḥ vide Sat. Br. XI. 4. 3; for the Dakṣāyana vide Sat. Br. II. 4. 4 and Sat. Br. XI. I. 2. 13 (S. B. E. vol. 44 p. 5), which says that the Dakṣāyana need be performed only for 15 years, since therein two new moon and two full moon offerings are performed every month.

## CHAPTER XXXII

### PAŚUBANDHA OR NIRŪDHAPAŚUBANDHA<sup>2481</sup>

(immolation of an animal in sacrifice).

The animal sacrifice is an independent sacrifice and it is also performed in soma sacrifices as a constituent part (*udga*). The independent animal sacrifice is called *nirūdhapāśubandha* (offering of an eviscerated animal) and the subordinate ones are called *śaumika* (Āśv. III. 8. 3-4). The *nirūdhapāśu* is really a modification of an animal sacrifice in *somayāga* (called *agnisomya paśu*) as Jal. VIII. 1. 13 declares, but in many sūtras the full procedure of both is set out in the *nirūdhapāśu* section (vide Kā. VI. 10. 32 and com. on Kā. VI. 1. 31). The *nirūdhapāśubandha* itself becomes the *prakṛti* (archetype or model) of all other animal sacrifices, except *śavanyā paśu* and *anūbandhyapaśu*. The independent animal sacrifice is to be performed every six months or every year by the *dhātṛgni* throughout his life.<sup>2482</sup> If done once a year it was to be performed in the rainy season (i. e. in Śrāvapa or Bhādrapada) on New moon or Full moon day or if done six monthly then at the beginning of the southward and northward passages of the Sun (*dakṣiṇyāna* and *uttarīyāna*). Then it may have to be performed on any day and not necessarily on *amāvāsya* or *pauṣṇamāsi*. According to Āśv. (III. 1. 2-6) optionally an *isti* before and after the independent *paśubandha* rite may be performed and if performed it is offered either to Agni or to Agni-Visṇu or to Agni and Agni-Visṇu. In this sacrifice there is a sixth priest called *Maitrāvaruṇa* (or *Prakṛtṛ*) in addition to the five required in the *caturmāsyas*. An *udumbara* staff is given to the sacrificer when he is initiated for a sacrifice like *Agnistoma*. In the *paśubandha* when the *Maitrāvaruṇa* enters the sacrificial ground after the priests are chosen the *adhvaryu*

2481. Vide Śat. Br. III. 8. 4 ff., XI. 7. 1 ff., Tai. S. I. 3. 5-11, VI. 2-4; Kā. VI. Āp. VII. Āśv. III. 3-8, Band. IV.

2482. Manu IV. 26 also recommends an animal sacrifice at the beginning of the *ayana*, Āp. VII. 8. 2-3 and Band. IV. 1 set out the *yajñapātra*s and other materials required in *paśubandha*.



(or yajamāna in some śākhās)<sup>2483</sup> hands over that staff (which in length would reach the mouth of the sacrificer) to the *maitrāvaruṇa* with a mantra and the *maitrāvaruṇa* accepts it with a corresponding mantra. The *maitrāvaruṇa* stands slightly bent to the south of the seat of the *hotṛ* resting his staff on the *vedi* and utters directions to the *hotṛ* to repeat *yājyās*. Till he utters the first *praiśa* he is not to touch himself or any one else with the staff. The *maitrāvaruṇa* is to utter in a standing posture while holding the staff the *praiśas* and the *anuvākyaś* wherever a *praiśa* is employed and do a few other acts standing; but the rest of his duties in soma sacrifices he does sitting. Jaimini (IV. 3. 16-18) has a discussion (arising out of *Tai. S. VI. 1. 4. 2* 'kṛite some *maitrāvaruṇāya dāṇḍam prayacchati*') on the question whether the handing over of the staff to *maitrāvaruṇa* is a *pratipattikarma* or an *arthakarma* (the conclusion is that it is the latter). The *adhvaryu* makes an offering of clarified butter in the *āhavanīya*, which is called *yūpāhuti*, with the *sruc* or with a *sruc* in which four ladlings of *ājya* have been poured, with the mantra 'uru viṣṇo' (*Vāj. S. V. 41, Tai. S. I. 3. 4. 1*). The *adhvaryu*, taking the rest of the *ājya* and the *sruc*, goes to a place where trees grow, accompanied by a carpenter (*takṣan*) holding an axe (*Āp. VII. 1. 13* and *Kāt. VI. 1. 5*). The sacrificial post (*yūpa*)<sup>2484</sup> is to be made of the *palāśa*, *khadira*, *bilva* or *rauhitaka* tree according as one desires various rewards (*Āp. VII. 1. 16*), but in Soma sacrifices the *yūpa* must be of *khadira*, if possible. *Jai.* (VI. 3. 28-30) states that, if by accident the sacrificial post made of one kind of tree is destroyed during the continuance of the rite, another *yūpa* of the same tree or of a tree very similar to it is to be substituted. The tree to be cut must be full of leaves, must not have its top dried up, must be straight and growing on a level spot, and its branches must be turned upwards and it should be bent in some direction other than the south. *Adhvaryu*, *brahmā*, the sacrificer and carpenter touch the tree after selecting it with the mantra 'atyanyān' (*Vāj. S. V. 42, Tai. S. I. 3. 5*). The *adhvaryu* touches the trunk of the tree all round (where it is to be cut) with the *sruc* anointed with *ājya* with the mantra

2483. वशासारं कीर्त्तयन् वपाय दण्डमस्ते वपश्चेद् दक्षिणोत्तराभ्यां पश्चिमाभिजा-  
वदनयोस्ता वायुर्वा वशास्तोः पश्चिमा वपश्चान्नीति । आश्व. III. 1. 16; compare *Kāt.*  
VI. 4. 4, *Āp. VII. 14. 5*.

2484. Vide *Sat. Br. III. 6. 4* to *III. 7. 1* for an extensive treatment of everything regarding the *yūpa*, and also *Ait. Br. 6. 1-3*.



'May god Savitr ancint thee with *madhu*' (Tai. S. I. 3. 5) or with '*Viṣpave tvā*' (Vaj. S. V. 42). He keeps obliquely a darbha blade on the trunk with the words '*osadhe trāyasvainam*' (Tai. S. I. 3. 5 or Vaj. S. V. 42) and strikes the tree with the axe with the mantra '*O axe! do not injure it*' (*svadhite mainam hiṁsīḥ*, Vaj. S. V. 42 and Tai. S. I. 3. 5). The first chip of the tree that is cut off, he keeps in a well-known place and the tree is cut at such a low height from the ground that the stump left in the ground would not strike against the axle of a cart going that way. The tree should be so cut that it should not fall to the south; it should fall to the east or north or north-east (Āp. VII. 2. 7); when it is falling he repeats the mantra '*do not scratch the heaven with your top &c.*' (Vaj. S. V. 43 or Tai. S. I. 3. 5). He offers ājya with the juhū on the stump of the tree with the mantra '*O tree, grow again with a hundred shoots*' (Vaj. S. V. 43, Tai. S. I. 3. 5) and having touched one's body with '*may we grow into a thousand branches*' (*ibid.*) he cuts off from the bottom upwards the twigs and knots of the felled tree. There were several views about the length of the yūpa (Āp. VII. 2. 11-17, Kāt. VI. 1. 24-26). According to some the yūpa may be of any length from one *aratnī* to 33 *aratnīs*, but Kāt. gives the usual length at 3 or 4 *aratnīs* and Āp. (VII. 2. 17) also quotes the Śat. Br. (XI. 7. 4. 1) that the yūpa in nirūḍha-paśubandha is three or four *aratnīs* in length, while in Soma sacrifices the other measures may apply. Kāt. (VI. 1. 31) states that in *śamayāga* the yūpa may be from five to fifteen *aratnīs* in length except 7, 10 or 14 *aratnīs* and in the Vājapeya sacrifice the yūpa is 17 *aratnīs* in length and in the *Aśvamedha* it is 21 *aratnīs*. According to Āp. it must be in length at least as much as the height of the *yajamāna* or as much as the *yajamāna* with hands upraised. The girth of the yūpa is not fixed. That part of the yūpa which is to be planted in the pit is called *upara*, which is not to be chiselled and which is about a 5th of the whole log but the rest of it is to be chiselled from the bottom towards the top so as to make the yūpa have eight angles and it should be somewhat tapering towards the top. One corner or angle (out of the eight) should be more prominent than the rest and should face the fire. Out of the top portion of the<sup>2485</sup> tree that remains after making the yūpa the carpenter prepares a wooden head-piece, eight-cornered and of the length of the hand from the wrist to the tips of the fingers and contracted in



the middle like a mortar. This piece is called *caṣāla* and is made hollow so as to fit in exactly on to the top of the *yūpa* like a turban and the peg-like top of the *yūpa* on which the *caṣāla* is fixed should protrude two or three *aṅgulas* beyond the *caṣāla* (Kāt. VI. 1. 30).

The *nirūdhapaśubandha* occupies two days, though it may be performed in one day. On the first of the two days called *upavasatha*<sup>2486</sup> preliminary matters such as preparing the *vedi*, bringing the *yūpa* are performed.

The *vedi* (a single one) in the *nirūdhapaśubandha* is prepared like the one in *Varuṇa-praghāsas* to the east of the usual *āhavanīya* fire-place (and not to the west as in *darsa-pūṇamāsa*). The dimensions of the *vedi* are variously given. According to Āp. VII. 3. 7-9 the *vedi* is three or four *aratnis* on its western side, six *aratnis* in length from west to east and three *aratnis* on the eastern side and it is less in breadth towards the east or it is as wide as the axle on the west, of the length of the shafts of a cart and to the east as wide as that portion of a yoke which is between the outer holes thereof. On this *vedi* an *uttaravedi* (a high altar) is measured with the *śamyā*<sup>2487</sup> (yoke-pin) on the eastern one-third of the *vedi*. From the northern corner of the eastern side (the shoulder) of the *vedi*, a pit called *cātvāla* is measured one *śamyā* square about one *prakrama* to its north; it is dug with a spade taken with the mantra 'devasya tvā ..... ādade' (Vaj. 8. VI. 1) and it is silently dug as deep as the knee or three *vitastis* (36 *aṅgulas*). The *Tal. Br.* I. 5. 10 gives the latter measure. The *cātvāla* is in front of the *utkara* and a passage is left between the *utkara* and the *cātvāla* which is contiguous to the north side of the *mahāvedi* (vide *Sat. Br.* III. 5. 1. 24-30). The earth dug up is heaped on the *uttaravedi* thrice<sup>2488</sup> with the mantra

2486. Vide Āp. VII. 6. 3 and com. इष्यहकारयति विधिरुद्रादिने । नैषा-  
दनयाह । इष्टिययुष्यः सोपययान् सद्योपज्ञा नेति ।

2487. The yoke-pin (*śamyā*) is of khadira wood and 32 *aṅgulas* long, having at the end eight knobs each of one *aṅgula*. Its length is variously given. According to the com. on Āp. I. 15. 13 it is one arm in length or 32 *aṅgulas*, while com. on Kāt. I. 3. 35 says it is one span in length. Its thicker part is called *kumba*.

2488. Āp. VII. 4. 5 and VII. 5. 1-2 give the several mantras which accompany the various operations of preparing the *uttaravedi* and the *nṛbhi*.

'a lioness art thou' (Tai. S. I. 2. 12. 2) and a fourth time silently and then is spread over the uttaravedi with 'uru prathasva ..... prathatām' (Tai. S. I. 2. 12. 2); he breaks up the clods with the śamyā, invokes the earth dug up, sprinkles it, spreads gravel on the earth so dug up and spread, pours down the remainder of the water contained in the prokṣaṇi vessel to the north of the uttaravedi by means of a channel made with one stroke of the sphyā and cements together the borders of the uttaravedi (with water and earth). On the uttaravedi he makes a square hole (called *uttaranūbhi*) a span in measure or measuring as much as a bull's or horse's hoof, invokes it and sprinkles it with water and the rest of the water is drained off to the south (as water was drained off to the north above). Then he covers the uttaravedi with twigs of udumbara or plakṣa tree and waits, if the paśubandha is so performed as to extend over two days. In the morning next day he pours clarified butter in a stream on the uttaravedi from the south-east corner to the north-west corner and from the south-west to the north-east carrying a golden piece in such a way that the butter will fall on the gold. Then he places three (pine) paridhis (enclosing sticks) which are of kārśmarya wood (according to Āp. VII. 7. 7) round the *nūbhi* in the west, south and north and puts down on the uttaravedi certain materials viz. bdellium, fragrant and appetising grass, bunch of white wool from between the horns of a ram (*petu*). Having kindled idhma (a bunch of samidhs) at the śhavanīya fire, he carries forward the kindled sticks (in a vessel)<sup>2489</sup> which is supported on a vessel containing gravel (to prevent the scorching of the hands) to the uttaravedi and places them down on the *nūbhi* over the bdellium and other things. This becomes the śhavanīya for all actions in the paśubandha and the original śhavanīya becomes the gārhapatya.<sup>2490</sup>

He takes a spade with a mantra (e. g. Vāj. S. VI. 1), draws to the east of the new śhavanīya an outline of the hole to be dug for inserting the yūpa. He digs a pit so deep that when the yūpa is erected therein its *upara* (the lower unchiselled portion) will not be exposed to view and he throws out to the east of the pit the earth dug out. The pit is so

2489. The baked clay vessel which is held beneath the vessel in which fire is carried is called *upayamanī*. The vessel in which fire is carried is called अग्न्युत्तरवेदी.

2490. एष पशुबन्धस्तद्वर्त्तनीयो यतः प्रणयति स गार्हपत्यः । आप. VII. 8. 2.



dug that it is partly within the vedi ( prepared for paśubandha ) and partly outside<sup>2491</sup> ( i. e. it is on the border ). The yūpa is laid down in front of the pit, with its top to the east, is washed with water and sprinkled over with water in which barley grains have been mixed, a separate mantra ( prthivyai tvā &c. as in Vāj. S. V. 26 ) being recited when sprinkling the bottom, middle and top of the yūpa. He places a handful of kuśas and the first chip ( that was cut off with the axe from the tree ) on the yūpa which are both subsequently thrown into the hole, the ends of the kuśas being towards the north and east ; and then places to the north of the top of the yūpa the caśāla. The rest of the water taken for sprinkling is poured into the hole for the yūpa with ' Śundhantām lokāḥ pitṛādanāḥ ' ( Vāj. S. VI. 1, Tai. S. I. 3. 1. 1 ) in which there is a reference to the world of the pitṛs. He silently makes an offering of clarified butter in the hole with the sruva ladle. Then the adhvaryu or yajamāna sits to the south of the yūpa and anoints it with ordinary ājya ( over which no saṁskāra has been performed ) by means of a chip from its top to its bottom including all its angles ( but excluding the upara ). While the adhvaryu is doing this he issues a direction to the hotṛ priest to repeat a verse for the yūpa that is being anointed<sup>2492</sup> and the hotṛ repeats ' añjanti tvām ' ( Rg. III. 8. 1 ) and stops when he has repeated half of it ( Āśv. III. 1. 8 ). Then the caśāla is anointed both inside and outside and placed on top of the yūpa with a mantra ( Vāj. S. VI. 2, Tai. S. I. 2. 2. 3 ). Then that angular part of the yūpa which is to face the fire together with the corresponding part of the upara is anointed in a continuous stream and the adhvaryu touches all round and holds with his hand that part of the yūpa over which a girdle would be placed later on. At the direction of the adhvaryu the hotṛ priest repeats the verses Rg. III. 8. 2-3, I. 36. 13-14 and III. 8. 5 ( half ), while the yūpa is being raised up. It is laid in the hole with a mantra ( Vāj. S. VI. 3, Tai. S. I. 3. 6. 1 ' yā te dhāmāni ) in such a way that its top will slant towards the āhavanīya and its corner ( which is more prominent than

2491. अग्न्यन्तर्वेदि निनोत्पर्वं बहिर्वेदि । अग्न्यन्तर्वेदो यजति न निर्वहतीति । . This passage is discussed by Jai. in III. 7. 13-14 and his conclusion is that it indicates only the spot where the yūpa is to be erected. The com. on Kāṭ. VI. 2. 8 says ' आहवनीयात्तद्वर्तमानं दिशि तत्रापदे यजति न च जातः सत्त्वमन्तर्वेदि अग्ने बहिर्वेदि स्थातुः ' .

2492. द्वापयोच्छ्रीपनाथापानुज्ज्ञेतीति संक्षेपमुच्छ्रीपनाथापानुज्ज्ञेतीति वा । आप. VII. 10. 8. Ap. prescribes Tai. S. I. 3. 1. 2 ' ud-divam ' as the verse to be repeated. Kāṭ. VI. 3. 7. prescribes Vāj. S. VI. 2.



the rest) will face the āhavanīya fire. If there are eleven yūpas in an animal sacrifice, then those prominent corners of all eleven yūpas should face the āhavanīya. He fills from left to right the hole for the yūpa with earth with 'brahmavanīm tvā' (Vaj. VI. 3, Tai. S. I. 3. 6. 2). The adhvaryu then strokes the earth thrice with the staff of the maitrāvaruṇa so as to make the ground round about the yūpa level with the rest of the ground with 'brahma dṛmha kṣatram dṛmha' (ibid) and sprinkles it with (ordinary) water all round. Two girdles of darbha are prepared one with two strands and two vyāmas<sup>2493</sup> in length (for the victim) and the other with three strands and three vyāmas in length (for the yūpa). The yajamāna touches the yūpa and the adhvaryu makes him recite 'observe the exploits of Viṣṇu' (Rg. I. 22. 19, Vaj. S. VI. 4, Tai. S. I. 3. 6. 2) and look at the head-piece with 'that is the highest step of Viṣṇu' (Rg. I. 22. 20, Vaj. S. VI. 5). Āp. (VII. 11. 3) says that he takes in his hand the girdle for the yūpa with 'devasya tvā savituh' and rubs up the yūpa with the hand having the girdle therein with Rg. I. 22. 19. Then he begins to encircle the yūpa with the middle of the girdle at a spot which is of the same height as the navel of the sacrificer or in the middle of the yūpa. He calls upon the hotṛ to repeat Rg. III. 8. 4 (yuvā suvāsāḥ) when the yūpa is being encircled with the girdle. The girdle is passed round the yūpa in three coils from left to right. When he has finished doing it he repeats 'parivir - asi' (Vaj. S. VI. 6, Tai. S. I. 3. 6. 2). The two ends of the girdle are intertwined into one another and he inserts the tip of the girdle inside the loop at the other end. Āp. (VII. 11. 6-10) says that the girdle may be pushed down or higher up from the place indicated above or the ends may be dealt with differently according as the yajamāna desires rain or not or according as female or male progeny is desired for the yajamāna. To the north of the corner of the yūpa facing the āhavanīya he inserts in the middle or last coil of the girdle or in all coils of the girdle the *svara*.<sup>2494</sup> Jai. (XI. 3. 5-7) concludes that the saṁskāras of prokṣaṇa (sprinkling), anolnting (añjana), raising up (ucchrayaṇa)

2493. A vyāma or vyāyāma is equal to four aratnis.

2494. The *svara* is the first piece that is severed when the yūpa was being hewn out of the tree trunk that was felled. Sabara on Jai. XI. 3. 9 remarks वृक्षपेक्षरपि वृक्षस्य वृक्षः स्वरः संभवति ... वः वृक्षः सकलः वृक्षोत्पन्न इवः कार्य इति वचनम्. Jai. (in XI. 3. 6-12) establishes that the *svara* is only one like the yūpa, even if there are many animals to be sacrificed in the same yajña.



and surrounding with a girdle (*parivyāna* or *parivyayana*) are performed on the *yūpa* only once and are not repeated at each time an animal is sacrificed. The girdle is an *aṅga* of the *yūpa* and not of the *paśu*, as otherwise as many girdles will be required for the *yūpa* as the number of victims to be sacrificed in a *yāga* (vide *Jai. IV. 4. 22-24*). The *avaru* is connected as an *aṅga* with the victim (for anointing the victim with it) and not with the *yūpa* (*Jai. IV. 4. 25-28*). Vide *Jai. IV. 2. 1-6* also.

The animal to be sacrificed is bathed with scented water, is led between the *cūṭvāla* and *utkara* and brought in front of the *yūpa* to the east with the animal's face to the west. The animal is a he-goat (*chāga*) which must not have a broken horn and must not be devoid of an ear or eye or tooth or tail, must not be lame nor have only seven hoofs (instead of eight, as each of the feet has two hoofs). If the animal is defective in any one of these ways an expiatory offering of *ājya* has to be made to Viṣṇu or Agni-Viṣṇu or Sarasvatī or Bṛhaspati (*Ap. VII. 12. 3*). Then follows *Paśūpākaraṇa*<sup>2495</sup> which may be done in two days. He takes a darbha blade other than from those spread on the *vedi* with 'upāvīr-asī' (*Vāj. S. VI. 7*) and touches the animal (that stands facing the west) therewith with the verse 'near the gods' (*upa devān, Vāj. S. VI. 7*). Another way (according to *Āp. VII. 12. 5-8*) is: he takes two blades of kuśa reciting 'ise tvā' (*Tai. S. I. 1. 1. 1*) and takes a branch of plakṣa tree that has many leaves and twigs, that is not dry at the end and is not hollow and touches the victim with the blades and the branch and repeats the two mantras 'upo devān-daivīr-viśah and 'praśāpater-jāyamānā' (*Tai. S. I. 3. 7. 1* and *III. 1. 1. 4*) and the words 'I assign thee, who are dear to Indra and Agni.'<sup>2496</sup> Then he produces fire by churning from the *arāṇis* and offers *homa* in accordance with the procedure of the *Vaiśvadeva-parva* (vide above pp. 1093-94). *Āp. (VII. 12. 11)* says that *upākaraṇa* may be done after the production of fire. He makes a loop of the

2495. तुजेन पशोऽपस्पृशनेन यत्पाशुके तदुपाकरणम् । com. on *Kat. VI. 3. 26* ; देवतार्पणेन संकल्पनमुपाकरणम् । com. on *Āp. VII. 12. 8*.

2496. According to *Āp. VII. 12. 9* the words 'इन्द्राग्निं वा जुष्टे' occur in five acts with the appropriate verb viz. उपाकरण, निषोजन (tying to the post), योजन, उपोजन (taking away the omentum) and इदुपाभिचारम् (pouring clarified butter over the heart of the animal when about to be thrown as an offering). For example, he would say 'इन्द्राग्निं वा जुष्टे विदुनमि or इन्द्राग्निं...जुष्टं योजामि'.



girdle which has two strands and which is two vyāmas in length; he twines the loop round the right fore-leg of the animal and then fastens tightly the girdle on the right horn with the mantra 'ṛtasya tvā' (Vāj. S. VI. 8, Tai. S. I. 3. 8); and ties the raśanā (girdle) round the yūpa towards its north with 'devasya tvā' (Vāj. S. VI. 9 or Tai. S. I. 3. 8. 1). He sprinkles water over it with 'adbhyas-tvaṇsadhībhyo' (Vāj. S. VI. 9). Then he makes the victim drink water (by holding below its mouth the agnihotra-havaṇi filled with water) for the last time with 'apām perurasi' (Vāj. S. VI. 10, Tai. S. I. 3. 8. 1). Then he sprinkles water over the upper limbs and lower limbs (such as its heart and belly) and over the whole of its body. Then he performs all the procedure of the darśa-pūṛṇamāsa beginning from the direction to the hotṛ to repeat a verse when the fire is being kindled up to the *prayājas* (i. e. the sāmīdhe-nā, pravara-varaṇa by the hotṛ, devatāhvāna, āghāras and pravara-varaṇa by the adhvaryu).

The paśu is meant either for Indra-Agni or Sūrya or Prajāpati and one has to dedicate the victim throughout one's life in every paśubandha to that deity which one chooses at the first animal sacrifice (Kāṭ. VI. 3. 29-30). He anoints the victim with śīya from the juhū ladle on its forehead, its shoulders and its hind parts after the last āghāra is offered (as in darśa-pūṛṇamāsa) and before dhruvā-samañjana (ladling śīya in the dhruvā ladle with the juhū thrice, once with a mantra and twice silently). While the animal stands<sup>2497</sup> he offers the prayājas, that are eleven in the paśubandha (while in darśapūṛṇamāsa they are only five and in cāturmāsya they are nine). The method of offering these in paśubandha is as follows: the adhvaryu directs the maitrāvaruṇa to request the hotṛ to repeat the yāgya verses from the Āpri hymns of the prayāja offerings in succession. The praises (directions to the hotṛ) that the maitrāvaruṇa utters are rather lengthy and hence the text of only one is given below.<sup>2498</sup> There are ten Āpri hymns in the

2497. If the animal has sat down it is made to stand up.

2498. अथर्ववेदा समिद्ध्याः देव्येति देवितः सम्मैत्रावरुण आहः होता पञ्चदशैः समिद्ध्याः सुवमिद्धा समिद्धं नामा दृष्टिपदाः सङ्गमे वाग्वत्त पञ्चमिद्धं इत्यस्यदे देवावरुण होतर्वेदः । This is the praise for sāmīdāṣṭ. In the other praises the names of deities are also put in the objective case (e. g. होता पञ्चसमूह-पतन् or नरासंसम्). Vide Vāj. S. 31. 29-40 for the praises of all the prayāja deities uttered by Maitrāvaruṇa with reference to the Āpri.



Rgveda ascribed to ten different sages. They are: I. 13 (of Medhātithi Kāva), I. 142 (of Dirghatamas Auchathya, an Āngirasa), I. 188 (of Agastya), II. 3 (of Gṛtsamada, a Śaunaka), III. 4 (of Viśvāmitra), V. 4 (of Atri), VII. 2 (of Vasiṣṭha), IX. 5 (of Kāśyapa), X. 70 (of Vadhryaśva), X. 110 (of Jama-dagni). Out of these in Rg. I. 13 and I. 142 there are verses for both Tanūnapāt (2nd prayāja deity) and Narāśaṃsa; while Rg. I. 188, III. 4, IX. 5 and X. 110 have only Tanūnapāt (and no Narāśaṃsa) and the rest have only Narāśaṃsa (and no Tanūnapāt). According to Āśv. III. 2. 5-7, persons of Śunaka and Vasiṣṭha gotras should repeat their own Āpri hymn (viz. II. 3 and VII. 2 respectively), persons of gotras other than these two should employ the Āpri hymn beginning with 'Samiddho adya' (according to the com. Rg. X. 110 and not I. 188) or persons of any one of the ten gotras may employ an Āpri hymn<sup>2499</sup>

2499. The word 'Āpri' appears to be used in two senses. One sense is 'a deity or deities' invoked by the verses of the hymn. Yaska (in the Nirukta VIII. 4-22) holds a lengthy discussion on the Āpri, where he appears to regard the Āpri as deities; अयात आदिपः । आदिपः कस्मात् । आप्नोतिः प्रीणातेर्षः । आदीभिः प्रीणातीति च वाक्यम् । तासामिदम् उपमानम् भवति । (Nir. VIII. 4). The 2nd meaning of Āpri is 'a verse (yajye) that gratifies a deity'. In this sense the word is used in the Alt. Br. VI. 4 'आदीभिर्प्रीणाति । समिधो वजति । ... दधुतपानं वजति । सराशमे वजति । इजो वजति । वहिर्वजति । हुरो वजति । उषासं नक्ता वजति । देवा होता वजति । तिस्रो देवीर्वजति । त्वष्टारं वजति । वनस्पतिं वजति । स्वाहाकुवीर्वजति । तामिर्वजति । आदीर्वापाद् वजति । आदीणाति वजमानमेव तद्वन्मुलाया मोक्षजतिः'. In this passage the explanations of समिधो वजति and others have been omitted. The word Āpri is here derived from the root 'pri' to please, while Yaska also suggests an alternative derivation from 'ap' to obtain but cites no Brāhmaṇa text in support of that derivation. The Sat. Br. III. 8. 1. 2 derives 'Āpri' from 'pṛ' to fill. According to Yaska the first Āpri deity is 'Idhma', while according to the Alt. Br. it is 'Samiddha'. It is to be noted that he explains all the verses of Rg. X. 110, as the Āpri hymn but as that hymn does not contain a verse about Narāśaṃsa he quotes one from another Āpri hymn a verse for him viz. Rg. VII. 2. 2 (in Nir. VIII. 7). Hence it is probable that he held the view that the Āpri verses for all persons should be taken from Rg. X. 110, while the Alt. Br. prefers the view that one should repeat that Āpri hymn that is ascribed to the founder of one's gotra. Yaska (Nir. VIII. 22) divides the Āpri hymns into three classes, those containing verses addressed to both Tanūnapāt and Narāśaṃsa, those addressed to Narāśaṃsa only and

ascribed to the founder of his gotra if he is from among these ten sages. The words of Āśv. I. 5. 21-22 create some difficulty. Āśv. there prescribes that when uttering the yāyā at the time of offering the 2nd prayāja, the formula should contain an address to Tanūnspāt for all except for persons of Vasiṣṭha, Śunaka, Atri, Vadhryaśva and Rājanya gotras. These latter should utter a formula addressed to Narāsaṃsa. Here if 'rājanya' refers to Viśvāmitra, then the difficulty is that in the Āpṛi hymn (III. 4) ascribed to him, the 2nd deity is Tanūnapāt and not Narāsaṃsa; but it is possible that the word 'rājanya' stands for a kṣatriya sacrificer in general and does not refer to Viśvāmitra gotra at all. After ten prayājas are offered, the adhvaryu says to the slaughterer of the victim 'bring your two-edged knife.' The adhvaryu takes the sava (chip of wood) and anoints the sava and one edge of the knife with the clarified butter from the bill-like (or spout-like) part of the juhū ladle (according to Āp. VII. 14. 10 the sava is anointed thrice) and holding the sava below the knife touches with both the head of the victim (forehead, according to Kāt. VI. 5. 12) with a mantra (Vāj. S. VI. 11, Tai. S. I. 3. 8. 1). After placing back the sava whence it was taken the adhvaryu gives the knife back to the slaughterer (śamīṭṛ) with the words 'let this edge be marked by you' (Sat. Br. III. 8. 1. 5). The animal when killed is cut up by the slaughterer with the un-anointed edge and the flesh when roasted is cut up with the edge that is anointed. The adhvaryu directs the maitrāvaruṇa to recite a mantra for indicating that fire (a fire-brand) is being carried round the victim and the maitrāvaruṇa recites 'agnirhotā no' (Rg. IV. 15. 1) or the verses Rg. IV. 15. 1-3 (according to Āśv. III. 2. 9). To the north of the cūtvāla pīt, he digs up a spot for establishing the

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those addressed to Tanūnapāt only. He mentions an 11th Āpṛi hymn occurring in the praiṣa (i. e. probably the praiṣādhyāya Āpṛi hymn). There are Āpṛi hymns in the other vedas also. For example, vide Vāj. S. 21. 12-22 (only Tanūnspāt), 29. 25-36 (containing addresses to both Tanūnspāt and Narāsaṃsa and being the same as Rg. X. 110 except the verse to Narāsaṃsa which is taken from Rg. VII. 3. 2), Atharvaveda V. 12 (same as Rg. X. 110), V. 27. The Tai. Br. III. 6. 3 contains all the Āpṛi verses of Rg. X. 110 and the verse Rg. VII. 3. 2. There is considerable literature on the Āpṛis, both ancient and modern. Vide Tai. S. IV. 1. 8, Tai. Br. II. 6. 12 and 18 and Ait. Br. (Haug's tr. pp. 81-82), Max Muller's H. A. S. L. pp. 463-467.



Śamītra fire.<sup>2500</sup> The āgnidhra, lighting a fire-brand at the śhavanīya, carries it thrice round the victim, the yūpa, the śhavanīya fire, the place where the śamītra fire is to be kindled, the cātvāla pit and the clarified<sup>2501</sup> butter, from left to right with the mantra 'pari vājapatih kaviḥ' (Rg. IV. 15. 3, Tai. S. IV. 1. 2. 5). In modern times the priest perambulates all these together and not separately. The āgnidhra throws the firebrand on to the śhavanīya fire and again goes round the above objects thrice from right to left. According to Āp. VII. 15. 4-6, the adhvaryu makes one, two, three or four offerings of ājya, with mantras called *apārya*, when fire is carried round the victim, when it is set free from the yūpa and tied on (Tai. S. III. 1. 4. 1-2). The āgnidhra, again taking up the same fire-brand, starts to go with his face to the north and the victim is led after the āgnidhra by the śamītr (who takes away the cord of girdle from the victim's head and ties it round its neck). The pratiprasthātṛ (an assistant of adhvaryu) touches the animal (that is being led northward) from behind with two utensils (spits) made of kārśmarya wood (used for roasting vapā, omentum), the adhvaryu touches the pratiprasthātṛ and the sacrificer touches the adhvaryu.<sup>2502</sup> A pit is got dug (by a servant) for covering in it the undigested food and the faeces of the victim when killed. They (the priests and yajamāna) should not pass beyond the place for the śamītra fire. The adhvaryu takes two kuśa blades from those with which the vedi is strewn and says to āgnidhra 'Ośārāśvaya'

2500. The fire on which the flesh of the victim is roasted is called Śamītra. The burning fire-brand, after it is carried round the victim, is placed by the adhvaryu (who takes it from the āgnidhra's hand) on a spot to the north of the cātvāla and that becomes the śamītra fire. अग्निपरिगृहे देव उरुहं निदधाति ; स शान्तिः । अथ. VII. 15. 2-3. According to some the śamītra fire is specially produced by attrition (vide Kāt. VI. 5. 14).

2501. There are several views here. Some hold that the fire-brand is to be carried round the victim alone, others hold that it is to be carried round the first five objects and others add ājya; others that the fire-brand is carried round the victim, the place of śamītra and ājya. Vide Kāt. VI. 5. 2-3, Āp. VII. 15. 2 and com. thereon. This operation of carrying fire round the victim is called *pariyagnikaraga*. According to the Tai. Br. III. 8. 17 the mantras 'megas-va pacatsir-avatu' are *apārya* and that the *Prāṇas* are *apārya* (the mantras are Tai. S. VII. 4. 12. 1).

2502. The idea of this touching seems to be that some spiritual influence passes from the consecrated victim to the sacrificer.

and the latter replies 'astu śrauṣaṭ' and then the adhvaryu issues an upapraīṣa (a supplementary direction) to the maltrāvaruṇa to prompt (the hotṛ) to recite for the offerings to Gods.<sup>2503</sup> The hotṛ then recites the famous (but long) adhigupraīṣa,<sup>2504</sup> which is an invocation to divine and human slaugh-

2503. The maltrāvaruṇa is an assistant of the hotṛ and the praiśa he utters is अग्नेदधिरसनह्वानं नि द्वेषो देवेभ्यो हव्यचाद् वाज्रोभिर्दिव्यामो धेनवोः कल्पमानो पञ्चमस्तुः मरिच्युपमेव्य होतृद्वेषा देवेभ्यः । Vids. Br. III. 2. 10, द्वे. ब्रा. VI. 5, द्वे. ब्रा. III. 6. 5.

2504. The adhigupraīṣa is : दैव्याः जमितार आरभध्वस्तु सव्यया उपमवत मेधया दुर आदासाना मेधपदिम्या मेधम् । वासा अग्निं नष्टं स्तुमीत बहिरन्वेने जाता सव्य-  
तान्तु पितातु जाता सव्यपोस्तु सखा सव्यद्वयः । उदीचीना अस्प पदो नियतात् सूर्यं चक्षुर्गन्-  
पतःप्रातं पाणमन्ववृजतादन्तरिक्षमर्तुं दिशः ओषं हुषिरीं शरीरम् । एकपात्रं रव्य-  
माच्छ्रुतात्पुरा नाम्ना अपि ज्ञानो वपास्तुस्त्रिदतादन्तरवोभ्यान् वारपचात् । इवेमस्य वराः  
कुक्ष्यात् मक्षसा बाहू शला द्रोणयोः करपयोमावच्छिद्ये ओषीं कवचोक्तं सेकवर्णादीवन्ता । बहू-  
निशतिरस्य पङ्कजवत्ता अष्टद्वयो वपापयताङ्गाव् मावमरवाद्गन् कुक्ष्यात् ऊचमपयोनि पाणिनिं  
खमतात् । अस्मा रक्षः संयुजतात् । बनिधुमस्य मा राविदोक्तं सव्यमाया नेह्रुलोके तवचं  
रविता रव्यतमितारः । अग्निमो जमीर्यं हवामि जमीर्यं जमीर्यमग्निवादि अपाय । आय. III. 3. 1, इति. औ. V. 17. This occurs in Tal. Br. III. 5. 6 and Ait. Br. VI. 6-7, where some expressions are also explained. Āśv. (III. 2. 11-30) explains how changes (Uha) are to be effected in this formula in different rites according to the limbs concerned, the deities and the number of victims. Āśv. (III. 3. 2 and 4) provides that the words जमितारः, अपाय and अस्मा रक्षः संयुजतात् are recited inaudibly and the passage 'अग्निमो ..... अपाय' is repeated thrice. This whole formula is called adhigupraīṣa and adhigupraīṣa was also supposed to be a deity presiding over the slaughtering of a victim in sacrifice. Vids. com. on Āśv. III. 2. 11. There were as remarked by Śāh. Sr. nine pauses to take breath at the end of each of the first nine sentences. The Nirukta (V. 11) explains 'adhigupraīṣa' as meaning a mantra and also states that the word is applied to Agni in Ṛg. III. 21. 4 and to Indra in Ṛg. I. 61. 1. The Nirukta quotes the words 'अग्निमो जमीर्यं ..... अग्निमो.' Jaimini considers questions arising from some of the words used in this formula ; in IX. 3. 27-28 (when there are many victims in a sacrifice, the singular 'cakṣur' is still to be used), IX. 3. 29-31 (the word 'ekadha' is explained), IX. 3. 32-40 (some śākhās read 'medhapataya' and some 'medhapatibhyām' and the word means 'devatā'), IX. 4. 1-16 (about '26 ribs' when there are two or more victims), IX. 4. 22 ('urūka' means 'vapā'), IX. 4. 23-24 ('praiśaṭ' means 'pradanta'), IX. 4. 25-27 (the words 'āyena, dāna, kasyapa, kavaya and erekaparya only mean that the limbs are to be taken out entire and when so taken out they resemble the hawk and other objects mentioned. Jai. (IX. 1. 45-49) says that in the Atirātra sacrifice of the ewe to Sarasvatī the adhigupraīṣa does not occur. Different views were entertained as to who the deity was, the usual opinion being that he was a

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terers calling upon them to bring the animal to the holy doors of the sacrificial place, wishing that the parents, relatives and friends of the victim will consent to its death and expressing the hope that its several organs and limbs, such as the eyes and ears, will be merged in divinities like the sun and giving directions as to how its parts are to be cut and disposed of. On reciting this solemn formula the hotṛ, while still occupying his seat, turns to the right (i. e. he comes to face the west) and has the sacrificial place behind his back and the maltrāvaruṇa does the same. The adhvaryu throws one of the two blades taken up by him to the west of the śāmitra fire, the victim is held over that blade with its head to the west (or to the east, according to Kṣt. VI. 5. 17) and feet to the north. Then its mouth is firmly held so as to stop its breathing and choke it to death or it is strangled to death without allowing it to give out a cry, by using a halter round its throat. The adhvaryu says 'kill it without <sup>2205</sup> allowing it to utter a cry' and then he along with the pratipraasthātṛ, āgnīdhra and the sacrificer come back to the āhavanīya which they face, turn from left to right and remain with their backs to the animal that is being killed (i. e. they do not see the actual slaying of the animal). According to Āp. VII. 16. 7 the sacrificer repeats at this time several verses such as Tai. S. III. 3. 1. 2, Tai. Br. III. 7. 7, the purport of which is that the victim may go to heaven, the sacrificer himself also may go to heaven after securing welfare in this world. When the śāmitṛ declares that the victim is killed the adhvaryu says 'let it lie down for a moment.' If the paśu bleats while being strangled the adhvaryu then offers

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person other than the *ṛvika* (though a few opined that one of the *ṛvika*s who choked or strangled the animal was called śāmitṛ). Vide Kṣt. VI. 7. 1-4 and the com. thereon. According to Jai. III. 7. 28-29, śāmitṛ is the adhvaryu himself. Āśv. XII. 9. 12-13 shows that the śāmitṛ may be a brāhmana or a non-brāhmana. The Ait. Br. VI. 7 and Āśv. III. 3. 4 state that the hotṛ is to utter inaudibly 'O (divine) slaughterers! whatever merit exists in this make that belong to us, whatever is sinful, make it go elsewhere'. The words हविर्गता, अग्निमाँड, अपत्य are called अवसाना (stops or pauses). The last is pronounced as अपत्य.

2205. According to Kṣt. VI. 5. 21 the adhvaryu only says 'kill it (the paśu), it has gone following (the gods)'; संक्षुपपात्तमञ्जितेव नृवत्. The com. on Āp. VII. 16. 5. explains 'अक्षुत्तव नारत्तं संक्षुपनम्' (it is killing without wounding or drawing blood). Sat. Br. III. 8. 1. 15 has the words संक्षुपपा ... मञ्जिति.



ājya in fire (as an expiation). The sacrificer and adhvaryu with vapāśrapaṇis (spits) approach the dead victim with the words 'O slaughterers, may you approach' (Tai. S. III. 1. 4. 3). He then removes the cord (by which the victim was tied) with 'may Aditi remove this cord' (Tai. S. III. 1. 4. 2). He winds round the raśanā (girdle of the victim) into a loop, keeps it on the arteries of the victim leading to the ears, attaches it to a peg and throws it into the cātvala pit (Āp. VII. 17. 4-6). According to Kāt. VI. 5. 26 he throws the tying cord into the *cilleḍḍa* by means of the two vapāśrapaṇis. Then the adhvaryu directs the pratiprasthātṛ to lead forward the sacrificer's wife from her seat to the vedī. When leading her who has a jar of water in her hands for washing the feet and other limbs of the paśu, the priest<sup>2506</sup> makes her recite a verse in honour of the sun 'namaste śtāna' (Vāj. S. VI. 12, Tai. S. I. 3. 8. 2). Āp. adds that the wife, priests and the sacrificer touch water on the cātvala pit (VII. 18. 4) with a mantra (Tai. S. I. 3. 8. 2 'apo devāḥ'). The wife sitting down near the dead paśu washes with water the several parts of the victim's body viz. its mouth, nose, eyes, navel, penis, anus, feet (all together) with appropriate formulae in each case (viz. 'vācam te śundhāmi' &c. Vāj. S. VI. 14). With the water remaining in the jar the adhvaryu and sacrificer sprinkle the other parts, such as the head, with Vāj. VI. 15 (Tai. S. I. 3. 9. 1). The adhvaryu turns the animal on its back and places on the victim's body a blade of kuśa with its end to the east about four fingers<sup>2507</sup> below the navel of the animal with 'ośadhe trāyasva' (Vāj. S. VI. 15), places the marked edge of the knife on that blade, makes a slit on the kuśa blade and the belly obliquely, takes in his left hand the portion of the blade cut off and anoints the ends of the other portion of the blade with blood (that spurts out from the slit) with 'thou art the portion of evil spirits' (Vāj. VI. 16), touches water and throws that blood-stained blade on the utkara.<sup>2508</sup> The

2506. Kāt. (VI. 5. 28) says that where an animal is sacrificed in a Soma sacrifice (as the agatamlyn paśu or savanlyā paśu in Agni-ṣṭoma) it is the neṣṭṛ who leads forward the wife. If the sacrificer has several wives they all are led and all repeat the formula (Vāj. VI. 12), but only one carries the water jar.

2507. The vapā (omentum) of the paśu is about four fingers below the navel.

2508. In Kāt. the mantras about paśu-bandha are taken from Vāj. S. VI. 1-22 and they are not mentioned here in many cases.



sacrificer treads<sup>2509</sup> upon the blood-stained blade with the left foot ( and then touches water with his hand ). The adhvaryu then pulls out from the belly of the victim the omentum, envelopes the two spits<sup>2510</sup> ( vapāśrapaṇis ) with it, pierces the thin end of the vapā with one spit, severs it from the belly on all sides and sprinkles it with water holding the spits over the cātvāla pit. Then the pratiprasthātṛ heats the omentum on the śāmitra fire. The adhvaryu, pratiprasthātṛ and āgnidhra come from the cātvāla to the āhavanīya. The āgnidhra throws the śāmitra fire ( viz. the firebrand and not the fire produced by attrition ) into the āhavanīya and the adhvaryu also throws into it the portion of the blade held in his left hand ( as stated at p. 1123 above ). Āp. ( VII. 19. 3 ) adds that the śāmitṛ holds tightly by the closed fingers of his hands the two portions of the skin of the victim's belly till the omentum is offered into fire. The pratiprasthātṛ, standing to the north of the āhavanīya fire, heats the omentum on that fire, then carries it by the space between the yūpa and āhavanīya, goes round to the south side, and roasts the omentum on the āhavanīya. The adhvaryu takes clarified butter in the sruva ladle and pours ājya on the omentum that is being held for roasting on the āhavanīya by the pratiprasthātṛ with a mantra. When drops ( stokas ) of fat begin to drip from the omentum, the adhvaryu directs the maitrāvaruṇa to recite for the drops. The maitrāvaruṇa recites Rg. I. 75. 1 and Rg. III. 21. 1-5.<sup>2511</sup> When the omentum is well roasted, the pratiprasthātṛ says to the adhvaryu ' it is roasted, proceed.' The omentum is placed on the south corner of the western side ( śroni ) of the vedi on a branch of plakṣa tree stretched on the barhis ( kuśa grass on the vedi ). Then the hotṛ recites the mantra for sruḡādāpana ( making the adhvaryu take up the juhū and upabṛṣṭ ladles ) and the adhvaryu issues a direction<sup>2512</sup> to the maitrāvaruṇa

2509. Āp. VIII. 18. 14 has the characteristic words which the sacrificer utters when treading अग्नेनसम्भवेन यद्वाग्निमिहोत्तमं त्वेतेषां हृदमहं पृथोऽसुमं तमो नृपामिनि । This formula occurs in Vaj. S. VI. 16.

2510. The vapāśrapaṇis are made of sticks of kārśmārya wood, one being straight and pointed while the other has two forks at the top.

2511. यथातं अत्पनाजयां तपयज्ञाह्वयाय ये विन्दुः पतन्ति ते स्तोत्राः । com. on Kāt. VI. 6. 18. In each of the five verses of Rg. III. 21 the word ' stoka ' occurs. Vide Āv. III. 4. 1 for the verses that are to be repeated.

2512. The adhvaryu directs the maitrāvaruṇa in the words स्वाहास्व-स्विनः स्वः and the latter says होतः यज्ञदक्षिं स्वाहास्वस्व स्वाहा स्वेष्टः &c. ( Āv. III. 4. 3 ) and the hotṛ then repeats the last Āpri verse ( whatever hymn is used ) as the yajyā for the 11th यथातः.



priest to ask the hotṛ to recite the last Āpī verse as the yājña for the 11th prayāja (which had remained to be recited). Having offered ājya (the 11th prayāja) into fire and having offered the two ājyabhāgas (according to Jai. X. 8. 5 and some others the ājyabhāgas are not offered in independent animal sacrifices nor in the animal sacrifice in soma-yāga, Āp. VII. 20. 8) he puts ājya in the juhū ladle, places a piece of gold thereon, then the whole omentum on that piece (taking it from the spits), places another golden piece on the omentum, on which he pours ājya.<sup>2512</sup> The adhvaryu then offers into the āhavanīya the omentum so treated to Indra and Agni (or Sūrya or Prajāpati as stated above on p. 1117). The anuvākya and yājña of the vapā are respectively Rg. I. 93. 1 and 5. According to Āśv. III. 4. 4. the *pradānas* (*yāgas*) in all paśu-bandhas are three, viz. vapā, puroḍāśa and havis. After offering vapā, the adhvaryu throws, while standing to the north, into the āhavanīya the vapāśrapaṇī spits, the one with two forks having the forks in the east and the other having its point turned to the west (according to Āp. VII. 21. 3 it is the prati-prasthātṛ who does this). The adhvaryu offers on the spits the *sahsrām* (the drippings). Āp. (VII. 21. 5) and some other sūtras prescribe that the fee of one bull and three milch cows or three other cows is given to the priests at this stage. The priests (six), the sacrificer and his wife go out to the cātvalā and there purify themselves by *mārjana* (purifying with drops of water) with 'idamāpaḥ pravahata,'<sup>2513</sup> Vaj. S. VI. 17 and Rg. X. 9. 8 (while Āp. VII. 21. 6 prescribes five, viz. the three 'āpo hī śthā' Rg. X. 9. 1-3, 'idamāpaḥ' Rg. I. 23. 22, 'nirmā muñcāmi' Rg. X. 97. 16 = Vaj. S. XII. 90). When doing this the maitrāvaruṇa lays down his staff (Āśv. III. 5. 1).

Now preparations are to be made for the paśu-puroḍāśa<sup>2514</sup> and the necessary utensils are placed to the east of the āhavanīya (the former āhavanīya i. e. the gārhapatya in this sacrifice) on kuśa grass by the āgnidhra. The devatā of the puroḍāśa is the same as the devatā of the victim i. e. Indra and Agni (vide

2512. In this way the offering (omentum) becomes fivefold (पञ्चगुण) and this is done even for those who ordinarily make an offering caturavatta. Vide Āp. VII. 20. 10-11 and Jai. X. 7. 72-73.

2513. The com. on Kāt. VI. 5. 28 expressly states that the wife also repeats the mantra (Vaj. S. VI. 17). Āśv. III. 5. 2 states that *mārjana* is performed with Rg. X. 2. 8 and 'samitriyā na śpa' Tai. S. I. 4. 45. 2-3.

2514. पशवर्चः दुरोवासाः पशुदुरोवासाः : com. on Āp. VII. 22. 1.



p. 1117 above). Jai. ( XII. 1. 1-6 ) prescribes that the procedure ( viz. prayājas ) performed at the time of offering vapā is not to be repeated when the paśupuroḍāśa is offered. The adhvaryu separates the various organs ( such as the heart, the tongue ) from the corpse without cutting into parts each organ ( according to the com. on Āp. VII. 22. 5 and 7 it is the śamity who cuts up the several limbs ). There is some divergence as to the limbs of the victim that are cut off and are used as avadānas and since animal sacrifices became rare or were altogether stopped in mediæval times, the commentators do not explain all the words used in the ancient texts in the same way ( vide Āp. VII. 22. 6, Kāt. VI. 7. 6-12 and Baud. IV. 8 ). According to Āp. VII. 22. 6,<sup>2516</sup> the limbs cut off are : the heart, the tongue, chest, the liver, the kidneys ( vṛkyaṇ, vṛkkau in Kāt. ), left forefoot, the two flanks ( pāśve ), the right haunch, a third part ( i. e. the middle one ) of the entrails—these are meant for the devatās and are to be offered with the juhū ladle ; the right fore-foot, the left haunch, the thinnest third of the entrails—these are for sviṣṭakṛt ; the kloman ( the right lung ? )<sup>2517</sup>, plīhan ( the spleen ), puritat ( pericardium ? ), adhyūdhni ( a tubular vessel above the udder ), vaniṣṭhu ( large entrails ? ), medas ( fat ), jāghani<sup>2518</sup> ( the tail ). Kāt. VI.

2516. According to Kāt. VI. 7. 6 it is the foremost ( or upper ) joint ( pūrvanāḍaka ) of the left forefoot ( that is taken ) among the first nine. Kāt. VI. 7. 6. describes the first nine as jachavam ( to be offered with the juhū ) and the next three as connected with upabhiṣṭi ladle. The three cut into upabhiṣṭi are called tryaṇga and are meant for Sviṣṭakṛt. Vide Śat. Br. III. 8. 3. 18 ( S. B. E. Vol. 26 p. 205 ). The whole of the entrails are taken off at once and divided only at the time of cutting and getting into the juhū ladle.

2517. According to com. on Kāt. kloman is significant, while com. on Āp. says it is a Saśhy gland called 'tilaka' resembling the liver. Puritat is pericardium according to com. on Kāt. and entrails ( sūtra ) according to com. on Āp. Medas according to com. on Āp. is the membrane covering the heart and the vṛkya.

2518. Vide Jaimini III. 3. 20-23 about jāghani and pātulaśhyā and com. on Kāt. VI. 7. 10 for the various meanings attributed to jāghani. Jaimini has several sūtras on paśu. In X. 7. 1-2 he establishes that the whole animal is not one offering, but that its several limbs are separate offerings. In X. 7. 3-9 he establishes that only eleven organs ( heart &c. ) are fit to be offered, that the shoulders, head, anṛka and sakthi are altogether prohibited ; in X. 7. 10-11 he declares that the three śaḅas, viz. the front portion of the forefoot, the middle of the entrails, and the dropl are offered to Sviṣṭakṛt ; in X. 7. 12-17 he deals with the adhyūdhni given to hotṛ and vaniṣṭhu to śgaldhṛa.

7. 11 adds that kloman and the next three may be cut off or not. The medas (fat on the abdomen) is, according to Kāt., thrown on the *guda* (entrails) if the victim be thin. The tail is to be employed as an offering in the *Paṭubandhyāja*, according to Kāt. and the largest part of the intestines (3rd of the whole) was to be employed as offering in *upayaj homa*. The undigested grass (inside the belly of the victim) is put in a pit dug up to the west of the *śāmitra* fire and to the north of the *utkara* and on it the blood of the victim is poured with the words 'thou art the portion of evil spirits' (Vaj. S. VI. 16). The victim's heart is held pierced on a pike (*śūla*) made of *varapa* wood one *aratni* long and is roasted on the *śāmitra* fire and all other parts of the victim except the heart are cooked in an *ukhā* (pot for boiling or cooking). According to com. on Āp. VII. 22, 9 this cooking is done by the *śāmitr*. Jai. XII. 1. 12 prescribes that the cooking is done on the *śālamukhiya* fire and not on *śāmitra* fire. The *adhvaryu* performs the operation of sprinkling butter on the *juhū* and *upabhṛt*, cuts two portions from the middle and front parts of the cooked material into the *juhū*, pours butter over it and offers it into fire for Indra and Agni, then cuts one portion (for *Sviṣṭakṛt*) into the *upabhṛt*, makes two pourings of butter over it and makes an offering to Agni *Sviṣṭakṛt*.<sup>2519</sup> Jai. (XII. 1. 10-11) concludes that the offering of the *paśupuroḍāśa* is made with the ladles used in *darśapūrṇamāśa* and not with the soma vessels (viz. the cups and camasas). Then a portion is cut off out of the remainder of the material from which *puroḍāśa* was offered and placed in a vessel called *prākitraharana* (which portion of the sacrificial food is eaten by the brahmā priest) and some portion is cut off as the *iḍā*, which is invoked with mantras and eaten by all the priests. He then thrice asks the *śāmitr* whether the *havis* (the heart roasted on a pike) is ready cooked and the latter simply replies 'it is cooked'. Kāt. VI. 8. 1 prescribes that the *śāmitr* should in his reply utter only the word 'ṣṭam' and should not add any word like 'revered sir' (*bhagavaḥ*) or 'hi'. The *śāmitr* then

2519. According to Āśv. III. 5. 9 *क्षेत्रं चक्षुर्गन्धं पुष्पमासृज्यं पुष्पं क्षि-  
प्रंक्षिप्रं* is the direction of the *maltrāvarana* to the hoty and Bg. III. 1. 23  
and III. 54. 22 are the *paronuvākyā* and *yāgyā* of the offering of *puro-  
ḍāśa* to Agni *Sviṣṭakṛt* (in all animal sacrifices).



takes off the heart from the pike (śūla) on which it was roasted, and keeps it in a pot (kumbhī) and pours over it *prśadājya* (clarified butter in which sour milk is mixed) with 'san te' (Vāj. S. VI. 18, Tai. S. I. 3. 10. 1) and *ājya* over the other portions of the *paśu*. The *śamitṛ* gives the *hṛdaya-śūla* (the pike on which the heart was roasted) to the *adhvaryu* who does not keep it on the bare ground nor throw it in water, nor does he touch with it himself or others (but holds it tied by a cord). He takes these (viz. the roasted heart and the cooked organs) between the *yūpa* and the *śhavanīya* fire and places them on the southern part of the altar (viz. its southern corner of the western side) over which *kūśa* grass is already spread. Then *ājya* is sprinkled over four utensils viz. *juhū*, *upabhṛt*, *vasā*, *homahavani* (a *śruc* ladle with which the offering of *vasā* i. e. of the gravy is to be made) and the vessel in which *idā* is to be cut. Then a golden piece is placed in the *juhū* and the *upabhṛt*, which are then kept on twigs of *plakṣa* tree and then in the *juhū* and *upabhṛt* are cut by the *pratiprasthātṛ* (with the anointed edge of the knife) portions of the heart, then of the tongue and then of the chest (this order is stated in the Tai. S. VI. 3. 10) and then of the other limbs in any order (the whole of the entrails being at this stage cut in three parts). Two portions of the size of the fore-part of the thumb are cut both in the *juhū* (of the *daivata* limbs) and *upabhṛt* (of the limbs meant for *Sviṣṭakṛt*). While this is being done the *adhvaryu* directs the *maltrāvaruṇa* to repeat texts for the *havis* that is to be offered to *Manotā* and the *maltrāvaruṇa* repeats the whole hymn Rg. VI. 1 (in the first of which only the word *Manotā* occurs as an epithet of *Agni*, probably meaning 'thinker'). He takes the gravy in the *vasāhomahavani*<sup>2520</sup> with 'reḍ-asi' (Vāj. S. VI. 18), pours *ājya* over it twice and mixes the two together with the knife. The rest of the *vasā* he pours in the *idāpātra* to which are

2520. Vide Sat. Br. III. 8. 3. 14 (S. B. E. vol. 26 p. 203 where *Manotā* is of the feminine gender) and Ait. Br. VI. 10; the latter refers to Rg. VI. 1. 1-13 and says *Vāk*, *Go* and *Agni* are the three *Manotā*s. The hymn also is called *Manotā* (vide Āśv. III. 4. 6 and com.). The *manotā*-mantra is the same, though the animal may be offered in some sacrifices to other deities. Vide Jai. X. 4. 42.



added the chest and other boneless parts.<sup>2521</sup> When the yājñā for Indra-Agni is half repeated, a part of the vasā is offered by the pratiprasthātṛ sitting to the north into fire with 'ghṛtam ghṛtapāvānaḥ' (Vaj. S. VI. 19, Tai. S. I. 3. 10. 2) and with the remainder of the vasā he makes offerings in each direction with 'dīśaḥ pradīśaḥ' (Vaj. S. VI. 19, Tai. S. I. 3. 10. 2). No vasā is kept for being partaken of by the priests (com. on Kāt. VI. 8. 22). Then the adhvaryu takes in the juhū a part of prasādājya (mottled butter) from the pot of prasādājya and offers to Vanaspati and after taking the contents of the upabhr̥t into the juhū makes the offering to Sviṣṭakṛt (Āp. VII. 25. 14 and Kāt. VI. 8. 18-22 state that the order of these last offerings may be different). Then he touches the remaining organs and limbs of the paśu and keeps the juhū and upabhr̥t in their places. Then the idā (to be eaten by the priests) is brought between the yūpa and the śhavanīya fire. After the idā is invoked the six priests and the sacrificer partake of it, but there are special portions assigned to each viz. the vaniṣṭhu is given to the āgnidhra, the adhyūdhni to the hotṛ and the chest to brahmā. Then they all purify themselves by mārjana. The adhvaryu then directs the āgnidhra 'bring burning coals for upayaj offerings', directs the pratiprasthātṛ (called upayaṣṭṛ<sup>2522</sup> here) to attend to the coals; to the brahmā

2521. The whole animal is the sacrificial material (just as rice-grains are the material from which caru is prepared for offering) and *havis* is constituted by the heart and other organs of the animal. Vide com. on Kāt. VI. 8. 6 and Jai. X. 7. 1-2. The several organs and parts are taken out of the ukha and spread over a large bamboo vessel (vahnī-pātri), the last part being placed in the north. The adhvaryu performs on each of the eleven limbs (called jābhava) *prāyadāna* (vivisection) while no *prāyadāna* is done for the portions to be offered to Sviṣṭakṛt. According to Āp. VII. 24. 6 only one portion is cut from the limbs meant for Sviṣṭakṛt. Several rules are laid down in Āp. VII. 24. 6-12 about the cutting of some parts. Out of the three parts of the entrails, one of medium thickness is cut in two and placed among the *dalvata* portions, the thinnest part being for *sviṣṭakṛt*; the *medas* is cut in three parts, two being put in the two *aruc*s and the third in the *idāpātra*. The *medas* is mixed in the broth of the victim's limbs. The *idā* is made from the first six out of the limbs (heart &c.) and the *vaniṣṭhu* is the 7th. The *idā* is increased by the addition of the limbs that have no bones viz. klomsa, spleen and purīṣat.

2522. According to com. on Āp. VII. 25. 8 the hotṛ is the upayaṣṭṛ. According to Jai. XII. 4. 8 this offering of the entrails is a *samhakra* (pratipatīkarma) and when many victims are sacrificed in one rite, the entrails of all animals are offered as upayaj offerings.



priest he says 'shall I start' and also directs the āgnidhra to place a *śamīdh* on the fire. The āgnidhra brings red-hot coals from the *śāmitra* fire, and puts them down on the northern corner of the west side of the altar after removing the *kuśas* strewn thereon (in soma the coals may be optionally brought from the āgnidhriya fire-place and placed on *hotṛ dhisnya*). The third and thickest part of the entrails (that has been kept aside) is cut obliquely into eleven parts, which are offered into the red-hot coals placed as above by the *pratiprasthātṛ* with his right hand, each with a mantra (for eleven mantras vide *Vaj. S. VI. 21*, *Tai. S. I. 3. 11. 1*), when the cry *vaṇaṭ* is uttered for each of the eleven *anuyājas*<sup>2523</sup> that are offered with *prśadājya* here (*Āp. VII. 26. 12*). These eleven offerings of the entrails are called *upayājas* (additional offerings), vide *Jai. XII. 4. 8*. At the end of the 11th offering, the *pratiprasthātṛ* touches his mouth and the portion sticking to his hand is wiped on the *barhis* with the words 'adbhyastvausadhibhyaḥ' (*Tai. S. I. 3. 11*). At the end of the *anuyājas*, the *svan* is placed in the *juhū* ladle and offered into fire with 'may thy smoke reach the sky, may thy flame reach heaven, fill the earth with thy ashes, *svāhā!*' (*Vaj. S. VI. 21*, *Āp. VII. 27. 4*). *Āp. (VII. 27. 6-7)* and others say the direction (praise) for repeating the *sūktavāka* is uttered by the *maltrāvaruna*<sup>2524</sup> (and not by the *adhvaryu*). The *hotṛ* repeats it and the *maltrāvaruna* throws his staff into the *āhavanīya* fire (*Āśv. III. 6. 21*) and *Āp. (VII. 27. 8)* says that the three *paridhis* also are thrown into fire by means of the *gruce* except the *dhruvā*. The *patnīśamīyāja* is performed with the tail of the animal, which is taken to the south of the sacrificial ground. There was a difference of opinion whether portions of the tail were offered to all the four deities of *patnīśamīyāja*<sup>2525</sup> or to some only (vide *Kāt. VI. 9. 14-20*). According to *Āp. (VII. 27. 10)* and *Kāt. (VI. 9. 15-19)* only *śjya* offerings are made to *Soma* and *Tvaṣṭṛ*, the inside part of the tail (on which no hair grow) is cut up for the wives of the gods and the hairy part is cut up for *Agni Gṛhapati*. Whether

2523. The first मन्त्र is सधुर्वं वण्ड स्वाहा, the remaining ten all have the words वण्ड स्वाहा with ten names of deities in the objective case, viz. अन्तरिक्षं, देवैः सविता, मित्रावरुणौ, अश्वराज, छन्दांसि, वायुपृथिवी, वज्रं, सोमं, दिव्यं नमः, अग्निं वेन्वानरम्.

2524. The देव of वेन्वावरुण is 'अग्निमहं होतारमवृणीतायं वज्रमानः ..... होतारसि सधुवण्डाय वेन्वितो मातुषः सुकताकाय सुक्ता हृदि.'

2525. For the *patnīśamīyājas*, vide above p. 1076.



the sacrificer is *caturavaltin* or *pañcāvaltin*, all four or five portions are cut off from the tail and there is no under layer (*upastarāṇa*) and upper layer (*abhighāraṇa*) of śīya in this case. According to Kāt. VI. 9. 20 portions of the tail are offered to all devatās of *patnisamyāja*. Vide Jai. XII. 4. 10-16 and III. 3. 20-23 on this. Idā is cut from the hairless portion of the tail for hotṛ and from the hairy portion for the Agnidhra and the rest of the tail is handed over to the sacrificer's wife who passes it on to the *adhvaryu* or some *brāhmaṇa*. The *śamītr* had so far partaken of nothing, but he is now given the shoulder of the victim, but if he be not a *brāhmaṇa* he gives it to a *brāhmaṇa*. They offer three *samistayajus*,<sup>2526</sup> throw the barhis into fire, approach a pond (or reservoir of water) taking with them the spit (*śūla*) on which the heart was roasted. Ap. VII. 27. 15 says that they carry<sup>2527</sup> the *śūla* in such a way as not to touch it. The *adhvaryu* enters in the midst of the water and conceals the spit into the bottom underneath with its tip downwards with the mantra 'thou art sorrow; give him sorrow who hateth us and whom we hate' (Tai. S. I. 3. 11. 1-2 and also with Vāj. S. VI. 22 according to Kāt. VI. 10. 3), at the same time thinking of his enemy (without taking his name). If he does not enter water, then he may pour some water to the east of the *yūpa* and should conceal the spit at the place where the dry space and wet space meet. Āśv. (III. 6. 25-26) prescribes that all the priests, the sacrificer and the wife do not touch the *śūla* after it is thrust into the earth, do not look at it, and return, each taking one after another three fuel-sticks with a mantra for each and put them on fire with a mantra for each stick one after another, after doing homage to the *śhavanīya* with Rg. I. 23. 23. Then they all perform *mārjana* near the concealed *śūla* or the *cātvāla* with 'sumitriyā na āpa osadhayaḥ' (Tai. S. I. 4. 45. 2) or according to Kāt. VI. 10. 5 they touch water with 'dhāmno ..... sumitriyā na āpaḥ' (Vāj. S. VI. 22). Then they pray Varuṇa to free them from sin in the words 'dhāmno dhāmno rājan' (Tai. S. I. 3. 11. 2), and 'ud-uttamam' (Tai. S. I. 5. 11. 3). They lay *samidha* on the *śhavanīya* as in Varuṇapraghāsa. The animal sacrifice ends with the *samsthājapa* as in darśapūrṇamāsa.

*Kāmyāḥ Paśavaḥ*:—Just as several *kāmya* *isṭis* were prescribed for securing various desired objects so various animal

2526. For *samistayajus*, vide p. 1062.

2527. The priests, the sacrificer and his wife go to a pond.



sacrifices are found in the texts prescribed for the attainment of such objects as prosperity, villages, eloquence &c. *Tai. S.* (II. 1. 1-10) refers to several such sacrifices. For example, *Tai. S.* II. 1. 1. 1 says 'one who is desirous of prosperity should offer a white paśu to Vāyu; one who is desirous of a village should sacrifice an animal to Vāyu Niyutvat; one who having command over speech or words is not able to speak eloquently should offer an ewe to Sarasvatī' (II. 1. 2. 6). The *Tai. Br.* (II. 8. 1-9) contains the anuvākyās and yājyās of the vapā, puroḥṣa and havis offerings of many animal sacrifices. *Ap.* (XIX. 16-17) deals with kāmya animal sacrifices. *Āśv.* III. 7 gives the anuvākyās and yājyās of a group sacrifice (*Alkādaśina*) of eleven animals<sup>2522</sup> to Agni, Sarasvatī, Soma, Pūṣan, Brhaspati, Viśve Dēvas, Indra, Maruts, Indra-Agni, Savitṛ, and Varuṇa; while *Āśv.* III. 8. 1 sets out the anuvākyās and yājyās of eighteen animal sacrifices in addition.

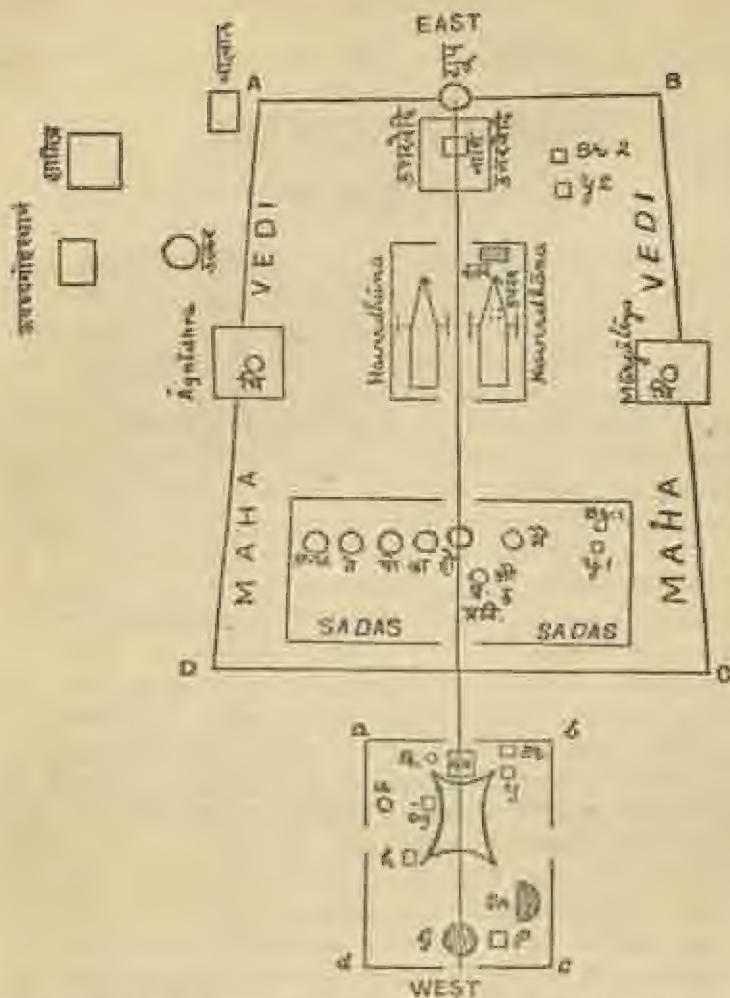
These follow the procedure of the *nirūdhapaśubandha* sacrifice and are all passed over here.

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<sup>2522</sup> The *Alkādaśina* animal sacrifice is a special form of the animal sacrifice, for which *Ap.* XIV. 5-7 may be consulted. It follows the procedure of *savaniya paśu* (*Jai.* VIII. 1. 14). In this there may be thirteen yūpas for eleven paśus or only one yūpa for all paśus. Eleven yūpas are the ordinary ones, the 12th is called *upaśaya*, the whole of which is chiselled, but is not implanted in a pit like the others; it lies near the yūpa to the south; the 13th is called *pāṇivata* and it is not higher than the navel when imbedded in the ground. The yūpas are so arranged as to rise on the south side i. e. the southern-most is the tallest of all. The paśu tied to the *pāṇivata* is meant for *Tvaṣṭṛ*, but it is let off and *śija* is offered. *Jai.* (II. 3. 19) concludes that when the Vedic text says 'after carrying fire round the *pāṇivata* victim, it is let off', only a special matter is laid down concerning the *pāṇivata* victim. He further says (in IX. 4. 56-60) that the *śija* offered is not a substitute for the victim, but is a separate rite in which the deity is the same. Vide *Kṣi.* VIII. 8. 27 ff. If there be more yūpas than one, then the *samākṛta*s from *aṅjana* to *parivyāpa* (surrounding with a girdle) are all to be done on one, then on another and so on. Vide *Jai.* V. 2. 7-9.







A B C D=Mahavedi in soma-yāga  
 a b c d= Ordinary vihāra  
 A H= Āhavanīya fire  
 D A= Dakṣiṇāgni  
 G= Gārhapatya fire  
 Br= Brahmin priest seat  
 Y= Seat of sacrificer  
 P= Seat of wife  
 ag= agnīhira's seat  
 h= Seat of hotr  
 u= Utāra  
 Pr= Prastā water  
 Br 1= Seat of Brahmin when sto-  
 tras are chanted in sadās  
 Y 1= Seat of yajamāna when  
 stotras are chanted

Br 2= Seat of brahmin at time of  
 Paśu offering  
 Y 2= Seat of yajamāna at time  
 of Paśu offering  
 अ०= औपवर्ग post  
 व= place of वृद्धा when chant-  
 ing  
 ग= place of गृह्यता when chant-  
 ing  
 व०= place of व०व०ता when chant-  
 ing  
 य०= Seat of य०व०व० in व०व०  
 वि= वि०व०  
 अ०व०= अ०व०व०व०व०व०  
 व०= व०व०व०व०व०  
 ::= four उपरान holes

## CHAPTER XXXIII

### AGNIŚTOMA<sup>2529</sup>

Sacrifices are often divided for convenience into *istī*, *paśu* and *soma*. According to Gaut. VIII. 21 and Lāt. Śr. V. 4. 24 there are seven forms of soma sacrifices, viz. Agniśtoma, Atyagniśtoma, Ukthya, Śoḍaśin, Vājapeya, Atiratra and Aptoryāma. The Agniśtoma is the model (*prakṛti*) of all soma sacrifices. The Agniśtoma is a one day (*aikāhika* or *ekāha*) sacrifice and it is an integral part of the Jyotiśtoma so much so that the two are often identified. Soma sacrifices are classified into those that are finished in one day (and so called *ekāha*), those that are celebrated for more than one day up to twelve (and so called *ahina*), those that extend over more than twelve days (and are called *Sattra*). The *dvādaśāha* is both a *sattra* and an *ahina*.<sup>2530</sup> The Jyotiśtoma occupies generally five days and the chief rites performed on these days are: (1) choosing of priests, *madhuparka*, *dikṣapīyestī*, consecration of the sacrificer (*dikṣā*); (2nd day) *Prāyanīyā istī* (i. e. opening *istī*), purchase of soma, *atithyeṣṭī* (*istī* offering hospitality to soma), *Pravargya*,<sup>2531</sup> *Upasad* (homage twice a day in the morning and evening); (3rd day) *Pravargya* and *Upasad* twice again; (4th day) *Pravargya* and *Upasad*, *Agniprapayana*, *Agniśtomaprapayana*, *havirdhāna-pranayana*, animal sacrifice; (5th day called *sutya* or *savaniya*) pressing of soma, offering it and drinking it in the morning, mid-day and evening, the *udayanīyā* (concluding *istī*), *avabhṛtha* (final purificatory bath). In the following pages only a skeleton outline of

2529. Vide Tai. S. I. 2-4, III. 1-3, VI. 1-5, VII. 1, Tai. Br. I. 1. 1, I. 4. 1, and 5-5, I. 5. 4, II. 2. 8, Sat. Br. III-IV, Ait. Br. 1-15, Āp. X-XIII and XIV. 8-12, Kat. VII-XI, Baud. VI-X, Āśv. IV-VI, Satyapadha VII-IX, Lāt. I-II.

2530. Vide Jai. X. 6. 60-61 for *sattra* and *ahina*. 'एकेन ब्रह्म योगा-देकाहस्य । द्वयदिनिरहीत्येवं धाग्राह्यसाहाय । स तु कथमप्युपगतमा । तद्वचनिकमेव यासद्वचसेषमसरे सप्तवकादयोगनिमित्तं समस्यन् । इतिविशेषयोगादिवचादित्यमिति ।' तन्त्र-वातिक p. 471 on जै. II. 2. 2.

2531. एका दीक्षा सिद्ध उपसद्ः पञ्चमीं यदुतः । तिस्रो वा दीक्षास्तिस्र उपसद्ः सप्तमीं यदुतः । चतस्रो वा दीक्षास्तिस्र उपसद्विंशतीं यदुतः । आप. X. 15. 1; also आप. IV. 2. 17 एका तिस्रो वा दीक्षास्तिस्र उपसद्ः सप्तमवकादस्य । Vide Jai. VI. 5. 28-29 where Śabara and Kumārila seem to disagree.



Agniṣṭoma is presented, derived from the principal Śrauta sūtras. Jai. in VI. 2. 31 declares that the performance of Jyotiṣṭoma is obligatory on all members of the three higher varṇas, just as upanayana is, since the word brāhmaṇa in Tai. S. VI. 3. 10. 5 (a brāhmaṇa when born comes charged with three debts) is only illustrative. Agniṣṭoma is so called because in it Agni is praised or because the last chant (*stotra*) is addressed to Agni.<sup>2532</sup> It is to be performed in *vasanta* (spring) every year and on the New Moon or Full Moon day (Āp. X. 2. 2, 5 and 8, Kat. VII. 1. 4 and Sat. VII. 1 p. 552). The general view expressed in Jai. IV. 3. 37 was that one should perform a soma sacrifice after having performed darśapūrṇamāsa, cāturmāsya and paśu sacrifice, but some held that it could be performed even before darśa-pūrṇamāsa, but after agnyādhāna (Āsv. IV. 1. 1-2 and Sat. VII. 1. p. 556). Jai. (V. 4. 5-9) also states this as the view of soma. Jaimini, however, declares that all modifications of the Agniṣṭoma must be performed after one has begun to perform darśapūrṇamāsa (V. 4. 26). The intending sacrificer sends a person called *somapravāka* (inviter to officiate at a soma sacrifice) to invite brāhmaṇas who are thorough masters of the Veda, neither too young nor too old, with clear and loud voices and not deficient in any limb (Tāndya Br. I. 1. 1, Drāhyāyaṇa Śr. I. 1. 10, Āp. X. 1. 1). He invites the principal four or all the 16 (or 17, including 'śadasya') priests ( *ṛtaḥ* ), who make inquiries whether some other person has refused the office and whether the fee will be excellent. Those portions of the choosing mantras are uttered inaudibly wherein the priests are invoked as if they were divinities and the portion *asau mānuṣaḥ* or *tvam mānuṣaḥ* is uttered loudly.<sup>2533</sup> When the priests come *madhuparka* is offered to them. The sacrificer goes to the king ( of the country ) to ask for a sacrificial ground ( *devayajana* ), even if he has one already, with the formula 'god Varuna, give me devayajana'.<sup>2534</sup> This is a mere

2532. स वा एषोऽग्निष्टोमस्तं पदस्तुर्षस्वरनाद्वाग्निस्तोमस्तमग्निस्तोमे सन्तमग्निष्टोम इत्युच्यते परोक्षमिवा इव हि देवाः । ऐ. वा. 14. 5; अग्निष्टोमः पथमपञ्चाः । आप. X. 2. 3; पञ्चापञ्चिपत्य स्तोमे अग्निस्तुत्या पत्य संस्था षोडशितोमः पथममाहर्षयः । com. The Yajñśāstra is Bg. IV. 48. 1-2 (पञ्चापञ्चा वा अग्नये &c.) = मानयेद् (इत्युच्यते) I. 5. 1-2.

2533. 'अग्निं होतादित्यो मेऽध्वर्युश्चन्द्रमा मे ब्रह्मा वर्जस्यो न उज्जता... इत्युपांशुं देवतादेशानम् । असौ मानुष इत्युच्यते । आप. X. 1. 14; 'अग्निं देवो होता एव मानुषा । &c. सां. श्री. V. 1.

2534. देवा इत्यन्तेऽस्मिन्निति देवचजनं सकलवयोयाङ्गभूतो सुमिवदेताः । com. on कात्या. VII. 1. 10.

form, but even the king has to make a similar request (in his case) to the hotṛ and other priests. The requirements of a proper devayajana have already been given above (p. 988n). In the western portion of the devayajana from which all roots are uprooted, a pavilion <sup>2535</sup> (*vimāṇa*, a four-cornered maṇḍapa) is erected, the central ridge and the covering bamboos of which run from west to east, which has doors (two cubits wide) in all directions and which slightly inclines towards the east, or a rectangular house (*śāla*) may be built, twenty *aratnis* long and ten *aratnis* wide (Kāt. VII 1. 19-25, Āp. X. 5. 1-5, Baud. VI. 1). A shed for cooking the *vrata* food is erected to the south of the pavilion and another to the west for the *pātri* (wife of the sacrificer). The sacrificer while in his house implants his *gārbhapatya* and *āhavanīya* fires on the *arāṇis* with a mantra 'ayam te yonih' (Vaj. S. III. 14., Tai. S. I. 5. 2), comes to the devayajana, enters (along with the priests and his wife) the maṇḍapa by the eastern door with the *arāṇis* in his hand, and touches the central post of the pavilion. The things that are required (*sambhārāḥ*) <sup>2536</sup> are also brought to the pavilion. In the pavilion a *vedi* is prepared and fires are established after being produced by attrition. Offerings of *ājya* with the *sambhārayajus* formulas (Tai. Ā. III. 8), with the *sapta-hotṛ* formulas (Tai. Ā. III. 5) are made and also a *yūpāhuti* is offered. Outside the pavilion to its north the sacrificer gets the hair on the head, arm-pits and on the face cut by a barber in a tent covered with mats, pares the nails of his hands first (of the right hand first from the small finger) and then of the feet. Jai. (III. 8. 3-11) establishes that it is the sacrificer (and not the *adhvaryu*) who pares his nails, cuts his hair, brushes his teeth, subsists on milk. Sat. VII 1. p. 387 states that the nails of the left hand are pared first and then of the right hand. He brushes his teeth with an *udumbara* twig, then he bathes in a reservoir of water or in a *kupḍa* after putting a golden piece in it with mantras, performs *ścamana* and drinks water as a consecration.

2535. The pavilion is called *prāṅvāṇa* or *prācīnavāṇa* and according to some it is 16 *prakramas* long (from west to east) and 12 *prakramas* wide (from south to north). It may have four or five (one in the north-east) doors and apertures in the four quarters. Vide Āp. X. 5. 5.

2536. Baud. VI. 1 enumerates thirteen requisites (*sambhāras*) that the *yajamāna* brings with him and thirteen more which are placed round about the wife.



All these from paring nails (called *apsu-dikṣā*)<sup>2537</sup> except the cutting of hair are also undergone by the wife at the instance of the *pratiprasthātṛ* priest (but without mantras). The *adhvaryu* hands over a fine silken fresh garment to the sacrificer which the latter wears. In the afternoon in the *prāgvamśa* he partakes of food (rice)<sup>2538</sup> mixed with ghee and sprinkled over with curds and honey or whatever is liked by him. The wife also does the same. He takes up butter (*navasūta*) with two bunches of *darbha* grass and aneams himself thrice with them beginning from the face. He applies collyrium with a *darbha* blade twice to the right eye and once to the left or thrice to both. The *adhvaryu* performs the purification (*paṇa*) of the sacrificer outside the *prāgvamśa* to its north by three bunches of seven *darbhas* each rubbed twice over his body above the navel and once below the navel with mantras and the sacrificer also mutters mantras. The wife also does all this (smearing the body with butter, applying *añjana* and purification) without mantras at the instance of the *pratiprasthātṛ*. The sacrificer enters the pavilion by the eastern door and the wife by the western and occupy their respective seats. Then follows *dikṣāṇīyā iṣṭi*<sup>2539</sup> which is so called because it effects a *samskāra* in the man intending to sacrifice and because after it is performed he is entitled to be called 'diksita'. The conclusion in *Jai. V. 3. 29-31* is that a man becomes a *diksita* at the end of the *dikṣāṇīyā iṣṭi* and has thenceforward to observe the rules laid down for a *diksita* and that one does not become a *diksita* by being given the staff or the girdle &c. At first six *āhutis* called *dikṣāhutis* are offered, four with *ājya* taken from the *dhruvā* into the *sruva*, 5th with the *sruv* and the sixth is called *pūrnāhuti* and is offered with *sruv* (in which twelve ladlings with *sruva* have been made). These six *āhutis* are called 'audgrahana' (*Āp. X. 8. 7* and com. on *Sat. VII. 1. p. 591*) or 'audgrabhāṇa' (*Kāt. VII. 3. 16*). In the *dikṣāṇīyā iṣṭi* a cake

2537. For the word '*apsudikṣā*', vide *Kāt. VII. 2. 7*. According to Baud., the hair of the wife also is cut (*VI. 3*). The com. on *Sat. VII. 1. p. 587* makes the interesting remark that according to the *sutrakāra* the *adhvaryu* himself pares the sacrificer's nails, but that as in his time the priests had no instruction in such matters and as people had come to look with disfavour on such a practice, the barber pares the nails.

2538. According to some the meal takes place before the cutting of hair (vide *Āp. X. 6. 10*).

2539. *द्विद्वयपुत्रोऽथ द्विद्विद्वयपुत्रः* com. on *आन्व. IV. 2. 1*; *हपर* on *Jai. V. 3. 31* says '*द्विद्वयपुत्रि तद्वद्वयपुत्रि सनारण्या भवति*'.



prepared on eleven pots/herds is offered to Agni-Viṣṇu ( or boiled rice with clarified butter). Some offered another offering of boiled rice to Aditi. Several matters that occur in the model *īṣṭi* (such as observing a *vṛata*, the girding up of the wife, cutting off a portion for *yajamāna*, *phalikaraṇahoma*, cooking *anvāhārya* rice as fee for the priests, *sumistayajus*) are omitted in this *īṣṭi* (Baud. VI. 3 mentions ten matters that are omitted, *Āp.* X. 4. 12, *Sat.* VII. 1. p. 575). According to *Jai* VIII. 1. 3-10 the several actions done in the model *īṣṭi* are not to be extended to *somayāga* unless the vedic texts expressly say so, and *Jai* X. 1. 4 establishes that there is no *ārambhanīyā* *īṣṭi* in *dikṣanīyā* and other *īṣṭis* of *somayāga*. The *dikṣanīyā* ends with the *patnīsamnyājas* and the eating of the 2nd *lā* (*Sat.* VII. 1. p. 578). Certain rules are laid down about the pitch of the voice in the several rites. According to *Āp.* X. 4. 9 everything is said inaudibly till the *agnīṣṭoma* rite. According to *Kat.* (VII. 2. 31-32) the voice reaches the highest pitch in the *dikṣanīyā* *īṣṭi*, the mantras in the *prāyanīyā* and *ātithyā* *īṣṭis* are in a lower tone than in the *dikṣanīyā* and the upasad mantras are repeated inaudibly. The *dikṣā* (consecration) of the sacrificer and his wife proceeds as follows.<sup>2540</sup> To the south of the *āhavanīyā* two black antelope hides (or one if two are not available) with the neck portion to the east are spread on the altar with the hairy part outside. He (the priest) sits to the west of the antelope skin bending his right knee; the sacrificer touches the white and black spots (or the line that joins them, *Kat.* VII. 3. 23), then creeps upon the hide with his right knee bent and sits down on the western side of the hide. The sacrificer ties round his waist above the garment worn by him a girdle of three strands made of hemp and *muñja* grass, covers his right shoulder with a fresh garment and folds round his head a piece of cloth, he is given the horn of a black antelope about a span in length with three or five folds (from left to right), which he ties to the hem of his garment (or in the corner of his upper garment). He touches his forehead above the right brow with the horn, draws a line with it from west to east outside the *vedi*, and if he wants at any time to scratch

2540. All these several actions in the *dikṣā* are done to the accompaniment of mantras as in *Vaj.* IV. 2 ff. and *Tai.* S., but they are not referred to for reasons of space. Elsewhere also mantras have been often omitted.



his body he does so with that horn. Jai. (XL 4. 49-49) declares that the mantra is to be repeated only once even if the yajamāna feels the desire to scratch several parts of his body at the same time. The adhvaryu gives a staff of udumbara (or of some other sacrificial tree) which is as high as the sacrificer's mouth (or chin), which he raises up and keeps on his right shoulder. While the adhvaryu is doing these things for the yajamāna, the pratiprasthātṛ does the same things for the wife (without mantras) except that she has the yoktra girt round her upper garment, that her head is covered by a jāla (a net or fillet) of wool and she has a piece of some sacrificial tree one span long for scratching her body. The sacrificer and adhvaryu repeat long passages wherein the word dikṣā occurs frequently (Āp. X. 10. 6 and X. 11. 1), and the adhvaryu makes him repeat the sambhāra-yajus mantras (Tai. Ā. III. 8). The sacrificer then contracts the fingers of both hands one after another with mantras (first the small fingers of both hands, then the ring-fingers of both hands and so on) and ultimately he clinches his fists. He observes silence. Some priest (like the pratiprasthātṛ) other than the adhvaryu inaudibly declares (to the gods) thrice and loudly proclaims to the world thrice 'this brāhmaṇa has undergone the consecration, son of so and so, grandson of so and so, great-grandson of so and so, the son of such and such a woman, grandson of such and such a woman and great-grandson of such and such a woman'. Even when the sacrificer was a keatriya or vaiśya, the announcement was still to be 'this brāhmaṇa<sup>2541</sup> &c.,' since after dikṣā a person was supposed to be reborn and to be a child of holy prayer and to have become pure enough for receiving spiritual influences. The Śat. Br. III. 3. 3. 12 states 'he who is consecrated becomes an embryo'. Dikṣā takes place in the afternoon (Āp. X. 12. 1) and the sacrificer observes silence till the appearance of stars in the evening. The adhvaryu directs the milking of two cows to supply milk for

2541. अपैतं त्रिवर्षादेवैवति त्रिवर्षेदीक्षितार्थं ब्राह्मणोऽसामुप्य दुषोऽमुष्य  
 योषोऽमुष्य मतामुष्यः पुषोऽमुष्यः पीषोऽमुष्य गतेति । ब्राह्मणो वा एष जायते यो दीक्षते ।  
 तस्माद्वाजन्वैवैवति । ब्राह्मण इत्येवैवति । आप. X. 11. 5-6; compare कात्या.  
 VII. 4. 11-12, Band. VI. 5, Sat. VII. 1. p. 597. The reference by name  
 will be like the following 'अदीक्षितार्थं ब्राह्मणो योपीनाद्यर्जनी वासिडो मधेज्जर्मणः  
 दुषः केवजर्मणः पीषः कुष्णजर्मणो मता यदुनादापाः पुषो लस्मीदापाः योषो दक्षिणीदापा  
 गतेति ।' com. on Sat. or one may say 'यदुनादेवपः पुषः' &c.



the sacrificer and his wife who are to subsist on the milk of the two cows during the period of the sacrifice. This *vrata* (observance) of subsisting on milk is declared by Jai. (IV. 3, 8-9) to be *kratvartha* (an obligatory rule) and not *puruṣārtha* (recommendatory). Vide also Jai. VI. 8, 28. Some allowed rice or barley to be cooked in that milk. The two cows were milked in two separate vessels, one of which (meant for the sacrificer) was heated on the *gārhapatya* and the other (for the wife) was heated on the *dakṣiṇa* fire. A *ksatriya* or *vaiśya* sacrificer could take gruel or *ānikaṣā* respectively or all persons could subsist on milk or on rice cooked in milk or on fruits (if enough milk was not available) or if he had a desire for curds, he could use curds or use fried barley grains or he could take ghee. He was to take his food at midday or midnight long after ordinary men have taken their meals and he took his food from a pot which was not earthenware and the wife from a copper pot. Persons who were not *dīkṣitas* were not to see him when taking his milk or other *vrata* diet. The wife was also to take her milk or other diet in her own place. Vide Āp. X. 16 and Kāt. VII. 4. 19-34 for details. The *dīkṣita* and his wife (to some extent) have to observe certain rules (till the final bath) and people also had to observe some rules with reference to him. He has to keep awake on the night of the *dīkṣā* (Jai. XII. 1. 17), on the night when soma is purchased and on the night before the pressing day. He is not<sup>2542</sup> to speak with women or *śūdras* nor should a *śūdra* follow him. If he is obliged to speak to a *śūdra* he should do so by employing a messenger belonging to the three higher *varṇas*. He may speak to or bless another, but he was not to bow to another, even if the latter was his *Ācārya* or father-in-law or a king. No one was to touch him or to address the *dīkṣita* by his name (but use only such terms of address as 'bhoh', 'dīkṣita' &c.). The sacrificer was not to keep aside the antelope horn till the fees were distributed. He could laugh covering his face with his hand and should not show his teeth. He was not ordinarily to answer calls of nature by day, but if he has to do so, he must do so in a shaded spot. He has to observe complete celibacy. While he is consecrated for the sacrifice, he does not go out by the

2542. Āp. X. 12-15, Baud. VI. 6 give long lists of the observances for a *dīkṣita* out of which a few are set out above.



western door, nor does he perform the daily agnihotra, nor vaiśvadeva nor offering of balli nor perform the darsapūrnāmāsa īṣṭi (Jal. XII. 1. 19-23), but he may employ another to do all these. He must speak the truth and address people in a pure and conciliatory style adding the word 'canasita' when addressing a brāhmaṇa and the word 'vicaksana' when addressing a kṣatriya or vaiśya (vide Alt. Br. I. 6). He must always be in the pavilion at sunrise and sunset; he sleeps on the ground to the south of the āhavanīya with his head to the east and sleeps on his right side and does not turn his back to the fire. He always sits on antelope hide and never leaves it and his staff (except when answering calls of nature). No one is to eat the food given by a dīkṣita till the agnisomya victim or its ornament is offered. It is recommended by all the sūtras that dīkṣā (consecration) should not be finished in one day, but it should extend over 12 days or a month or a year or till from being fat he becomes lean (vide Āp. X. 14. 8, X. 15. 4, Āśv. IV. 2. 13-15). Every day (while the dīkṣā lasts) the sacrificer observes silence from the afternoon till the appearance of stars and in the morning from before sunrise till the sun goes up. The dīkṣita is allowed to go himself or to send agents called (santhāra) <sup>2543</sup> to collect money and materials necessary for the sacrifice. He has to observe many rules on his journey (vide Āp. X. 19. 6-16).

After the day (or days of dīkṣā), the next day the first rite is the prāyanīya <sup>2544</sup> (opening) īṣṭi. In this īṣṭi caru (rice) cooked in milk is offered to Aditi (Jal. IX. 4. 32-40) and four offerings of ājya to four more deities viz. Pathya Svasti, Agni, Soma and Savitr in the four directions (viz. east, south, west and north) respectively. Caru is offered to Aditi in the centre, Agni Sviṣṭakṛt is the sixth deity. According to Āśv. IV. 3. 3 no ājyabhāgas are offered in this īṣṭi, but according to Kā. VII. 5. 15 they are offered. The priests that officiate in this īṣṭi should as far as possible officiate in the Udayanīyā (concluding) īṣṭi. The rites of this īṣṭi end with the first Samyu, <sup>2545</sup> but there is no patni-samyāja and no samistayajus.

2543. तस्माद्विहितो द्वादशार्हं भुवि वर्तते । यज्ञमेव सर्वमस्मिन्नि विज्ञायते । एषा सन्त्येति सर्वोद्धारणं संज्ञायते । आप. X. 18. 4-5, vide आप. VII. 6. 3-4.

2544. अतिवसन्तिऽनया यज्ञं द्वाविंशति इति दापनीया । com. on Āp. X. 21. 1.

2545. Vide Jaimini X. 7. 38-42 for the propositions that the prāyanīya ends with the first samyu and the Atithya with the first idā.

The puronuvākya verses in this īṣṭi become the yājña verses in the udayantiya īṣṭi and *vice versa* ( vide Āśv. IV. 3. 2 for them ). He keeps aside in a well-known place in the *prāgvaṇśa* the cooking pot ( from which the leavings of rice sticking to the bottom are not removed according to some ), the makṣana and the *barhis* ( except the prastara ) for use in the udayantiya. Jai. ( XI. 2. 66-68 ) refers to this use of niskāsa in the udayantiya īṣṭi.

Then comes the purchase of soma ( referred to in the Brāhmanas and Sūtras as 'rājan' ). Soma is purchased from a brāhmaṇa of the Kutsa gotra or from a śūdra ( Āp. X. 20. 12 allows it to be purchased from any brāhmaṇa ).<sup>2545</sup> Jai. III. 7. 31 states that the vendor of soma is someone other than the priests. The seller of soma is asked to free it from the weeds that may be mixed up with it; the adhvaryu turns his back towards soma when this ( weeding ) is being done and neither the adhvaryu nor his assistants nor the sacrificer nor the latter's sons should do the weeding out nor does anyone of these see it being done ( Sat. VII. 1. p. 609 ). The soma plant is placed on the southern part of the red hide of a bull by the pratiprasthātr spread on the place where uparavas ( four sounding holes ) will be made later on and the seller of soma sits on the northern part of the hide. A water jar is placed in front of soma. The doors of the sacrificial hall are shut, the adhvaryu pours into the juhū four times ājya from the dhruvā ladle used in the prāyaṣīyā ( or five times for those who are *pañcā-vattins* ), ties a piece of gold by a blade out of the darbhas spread on the altar, puts down into the juhū the blade with the gold and makes an offering into the āhavantiya of that ājya ( this offering is called hiraṇyavati śruti ); he takes out the piece of gold, casts the blade ( with which it was tied ) on the vedi and ties the gold piece with a thread. The doors of the hall are opened and the adhvaryu and yajamāna come out. To the south of the eastern door of the sacrificial hall stands a heifer ( called *somakrayavī* ), that is one, two or three

2545. राजानं कीदृशंति । आश्व. IV. 4. 1; कौत्साद्वान्नानं कीजीवादन्वत्साह्यं ब्राह्मणा-  
दित्युत्तराहोत्पन्नब्राह्मणादिति । आप. X. 20. 12; सोमविकल्पितं न्यायवति कौत्सेण दृष्टं वा ।  
मत्स्यपुराण VII. 1. p. 606, where the com. remarks 'स च ब्राह्मणः कौत्सः कुत्स-  
गोत्रः कुत्सितवर्मा वा । ... दृष्टः सच दृष्टो गोवो नास्ति वा । ... प्राज्ञान्तरे समितुलोम-  
निकल्पितौ कुत्सालावित्प्राज्ञान्तरे कुत्सालोपि पश्ये । निषाद्वत्प्राज्ञान्तरे दृष्टं सच पश्यन्ते प्राज्ञ-  
अपे च दृष्टो निषान्तरे दृष्टः । '



years<sup>2547</sup> old, is tawny, has yellowish brown eyes or is red (but has no red eyes), has not given birth to a calf, has no deficiency and is not tied ( vide Āp. VI. 20. 2-5 and Sat. VII. 2, p. 623 for further details). The cow is not held by her ear or her foot is not tied by a rope (she may be held by the neck, if necessary). She is invoked by the *adhvaryu* (who is sitting) with a mantra 'cidasi' (Vaj.S. IV. 19, Tai.S. I.3.4.1). The cow is led towards the north, the *adhvaryu* and *yajamāna* follow her. After she goes six steps, at her 7th step, the *brahmā* and *yajamāna* sit down to the cow's right, behind her sits the *adhvaryu* and the next priest to her north. They keep the golden piece on the spot where the 7th step is put by her (which is first covered with his folded hands by the *adhvaryu*) and make an offering of it to *Aditi* (*adityai idam na mama*). Taking the *sphya* the *adhvaryu* draws lines round the 7th foot-print (once with a mantra, twice silently) from right to left (Āp. X. 23. 3 adds that lines are drawn also with the antelope horn of the sacrificer); the dust on the lines is gathered with the hand and put into a pot (*sthāli*) and handed over to the *yajamāna* who passes it on to his wife who invokes the cow with a mantra. He washes his hand (that has the piece of gold in it) on the 7th foot-print (of the cow), pours some water on the dust collected in a pot, divides the dust into three parts, one of which is placed on the cold ashes of the *gārhapatya*, the 2nd on the cold ashes of the *ahavantiya* and the third is given to the wife who places it in the house. The *adhvaryu* ties the piece of gold to his small finger (on which it must be at the time of *Āpyāyana* and pressing of soma and at the time of taking the *ahsu* and *adābhyā* cups). The *adhvaryu* directs the sacrificer's servant to bring a piece of cloth for tying soma, another for covering it all round and a turban; the first is carried by the *adhvaryu* or *yajamāna* and the rest by the *pratiprasthātṛ*. They go with their faces to the east towards the soma which is in a four-wheeled cart

2547. अद्वयवैवहायस्या विद्वत्प्राया यथा सोमं कीयाति : quoted by Sabara on Jaimini III. 1. 12, who engages in a lengthy discussion about the purport of this passage. Vide हे. सं. VI 1. 6. 7 'एवहायस्या, कीयाति : ... अद्वयस्या विद्वत्प्राया कीयात्येवै सोमस्य सोमं स्वैर्वैवं देवस्य कीयाति : ' where other requirements are set out. The idea was that the cow (the price of Soma) was to resemble the soma beverage in colour as much as possible. Vide also Jai. IV. 1. 25. The cow was called *somakrayaṇi* as soma was purchased with it; सोमः कीयते यथा यथा सा सोमकृयणी says com. on Sat. VII. 2 p. 623.

covered all round and above with mats &c. Detailed rules follow how soma stalks (*añśu*) are selected and taken with the hand, tied in the cloth and covered with the turban (Āp. X. 24. 7-14, Kat. VII. 7. 13-21). The yajamāna pays homage to soma and waits upon Aditi (Āp. X. 25. 1). The adhvaryu hands over the soma (so tied and turbaned) to the vendor of soma<sup>2548</sup> and there ensues a dialogue (which is a mock drama) between the vendor and the adhvaryu wherein they higggle for the price of the soma (five times, beginning with a *kālā* or  $\frac{1}{2}$ th or the thigh of the cow and ending with the whole cow). Gold piece is also offered to the vendor of soma, who says 'soma is sold to you but offer me some other animals' and the adhvaryu replies 'yours are the gold piece, clothes, goats, another cow, a cow and bull and three other cows.' Adhvaryu comes with the soma in his right hand and pushes aside the garment from the sacrificer's right thigh and places the soma tied in a piece of cloth on the thigh of the sacrificer, who mutters the text 'śvāna bhrājāp-ghāre<sup>2549</sup> &c.' (Vaj. VI. 27, Tañ. S. I. 2. 7. 1). Ultimately the gold piece and somakrayanī cow are brought back, another is offered in exchange and the former is sent to the cowpen belonging to the sacrificer. Āp. (X. 27. 8) and Sat. (VII. 2. p. 644) say that according to soma the vendor is always struck with sticks and clods of earth (i. e. there is a show of seizing the soma from him and driving him away with sticks, vide Kat. VII. 8. 27 also). The sacrificer's staff is handed over to the maltrā-varuṇa priest (vide Jai. IV. 2. 16-18) and the sacrificer holds in both his hands the bundle of soma placed on his thigh, gets up, places his hand on his head and thereon the bundle of soma, approaches a cart (*śakata*) kept to the south (of the place

2548. The Śat. Br. III. 3. 3 (S. B. E. vol. 26. pp. 69-70) contains the higgling at length. Vide also Āp. X. 25. 1-16, Kat. VII. 8. 1-21. Sat. (VII. 2. pp. 636-643) sets out what things are offered in exchange of soma and the dialogue between the adhvaryu and the vendor of soma. There were several options as to the things offered in exchange for soma. They were ten viz. seven cows, a gold piece, clothes, a she-goat; some said they were 13 (ten cows plus the other three) or only four (one cow and the other three).

2549. Śvāna, Bhrāja and others are supposed to be Gandharvas, guardians of the cow and other things offered as the price of soma. Vide Śat. Br. III. 3. 3. 11 (S. B. E. vol. 26 p. 72). Jaimini (XII. 4. 5-7) states that ten things are offered as the price of soma and that soma is not purchased by offering these separately, but by offering them in one lot (*samuccaya*). Baud. VI. 14 enumerates them in one place.





invitation to Indra). According to Lāt. I. 3. 1 this litany is recited after the performance of ātithyā *īṣṭi*, but according to Āp. and Kāt. it is recited before Ātithyā. At the time of each upasād the subrahmaṇyā litany is recited (Sat. VII. 4. p. 676). According to Lāt. the subrahmaṇyā stands inside the spot where the altar would be prepared and recites the litany and the yajamāna touches him and the wife touches the yajamāna. The formula is 'O Subrahmaṇyā (Indra who protects excellent prayers), come, O Indra! O Lord of *hari* (day) steeds! Ram of Medhātithi! Menā (wife or daughter?) of Vṛṣapaśva! Attacking buffalo! Lover of Ahalyā! O Kauśika! O brāhmaṇa! Thou who callest thyself Gautama!'. Then he should state 'in so

(Continued from last page)

gives rules about the accents of the Subrahmaṇyā. According to Lāt. and Drāhyāyana I. 3. 17 the subrahmaṇyā litanies after the upasāds are finished are recited near the utkara outside the altar. The priest takes breath at each of the first two words (पुनश्चोत्तर), then again after मेने and after वृषप. This invocation is repeated thrice (Āp. X. 28. 6, Lāt. I. 3. 10). On the Agnīṣṭomya day (day before pressing) before the reference to *autyā*, the words 'asaṁ yajate' (this, so and so, offers sacrifice) occur and the names (nāṁkṛta, gotra and vyāvahārika names) of the sacrificer are mentioned with the names of his ancestors (son of so and so, grandson of so and so, great-grandson of so and so) and then the names of his living descendants according to seniority by birth, both males and females, in the words 'father of such and such a son &c.'. Manu IX. 126 refers to this last. In Rg. I. 51. 1 and I. 52. 1 Indra has the appellation 'meṣa' and there is a legend that Indra became a ram and drank the soma of Medhātithi Kṛṣṇa. In Rg. VIII. 2. 40 it is said that Indra in the form of a ram carried off Medhātithi Kṛṣṇa. In Rg. I. 51. 13 Indra is spoken of as born of the Meṇa of Vṛṣapaśva (meṇābhavo vṛṣapaśvasya) and Śāyana quotes the Tāndya that Menā was the daughter of Vṛṣapaśva. Indra is addressed as Kauśika in Rg. I. 10. 11. The legend of Indra's lover Ahalyā, the wife of Gautama, is well-known. Vide Rāmāyana I. 48 and Viṣṇupurāṇa I. 9. 21. Jaimini (in IX. 1. 42-44) states that when the Subrahmaṇyā litany is uttered in Agnīṣṭoma and other rites and when for Indra the word Agni is substituted, there is no substitution of other adjectives in place of Harivat and others. Śabara, however, notes that yājñīkas do substitute other words viz. they say 'अग्नौ अग्नये रोहिताय वृष-जानो पुनश्चो जामवेदो विचरन् इति'. Kumāriladhya in his Tantravārtika (p. 298 on Jal. I 3. 7) explains, like a modern comparative mythologist, that Indra in this legend means the Sun and Ahalyā means the night एवं सप्तर्षिर्जातः परमेश्वरनिमित्तस्तद्व्याख्याः सविता इति श्रौतमान्तरा रातेः खल्वग्नौ वृष-पाशपायाः अवाप्तवज्रजम्बवदुत्पाज्जीर्णस्तद्वृषेनेकाक्षिणेत्वादिष्व एवाप्तवज्रात् उच्यते. Vide Haug's tr. of Alt. Br. pp. 383-84, S. B. E. vol. 26, p. 81-82.



many days, to the soma feast.' Then he adds 'Ye Gods and brāhmanas ! come hither !' While the Subrahmanya is being recited the sacrificer mutters certain prayers (Āp. X. 28. 5). Near the eastern door of the prāgvamśa the pratiprasthātṛ stands holding by the ear a goat (as a present to king Soma) that has white and dark spots of hair or red and dark ones, that is hornless, fat and bearded. The cart is stopped to the east of the prāgvamśa with its shafts to the east or north, the yoke-pins are taken out, the oxen are released from the yoke (or only one ox, the northern one, is released). While this is being done preparations are made for ātithyestī to receive hospitably as a guest king Soma. The adhvaryu and three other priests make ready a stool or couch (āsandi) of udumbara wood, having feet as high as the navel, with a board one *aratni* square plaited with cords of muñja grass, on which a black antelope skin is spread. On this the soma is placed after being taken out of the cart. Soma thus seated on the couch is brought inside the śālā by the eastern door, is taken to the west of the āhavanīya and established to the south of the āhavanīya to the east of the seat of the brahmā priest. Then follows the work of ātithyestī. The wife quickly takes out the materials for a cake on nine pots/herds for Viṣṇu (who is the principal deity in this iṣṭi). In all iṣṭis (in Agnistoma) after the dikṣapīṣā up to udayanīyā (the concluding iṣṭi) there is no agnyanvādhāna, no taking up of vrata, no subsisting on fast food, no gifts and no choosing of brahmā. There are only five prayāja offerings and no anuyājas.<sup>2551</sup> Fire is produced by attrition, and the iṣṭi comes to an end after the first idā. For details see Āp. X. 30 and Kāt. VIII. 1. After the idā is eaten there is tānūnaptra, a solemn covenant made by the sacrificer and the priests pledging themselves in the name of Tanūnapāt (the mighty blowing wind, that is the witness of all living beings) not to injure each other. They make this<sup>2552</sup> covenant by touching simultaneously clarified butter taken in a vessel of kāmaya or in a camasa from the ājya in the dhruvā ladle used in the ātithyā and placed on the southern hip (south corner of west side) of the altar. That clarified butter used for this covenant is shaken by the adhvaryu and is kept by him in a vessel (which is not earthen-ware) in a well-known spot

2551. Vide Jaimini X. 7. 38-39 and 40 for the proposition that there are no anuyāja offerings in ātithyestī and that it ends with idā.

2552. अनायुजसमिति यजमानसद्वत्ता कश्चिजसद्वत्त्वं समवयुजसि । आप. XI. 1. 2. Vide also Sat. VII. 5. p. 660.

and is given mixed with the fat milk (*vrata-dugdha*) to the sacrificer in the afternoon (for eating). Then follows the *avāntara-dīkṣā* (intermediate consecration) of the sacrificer, in which he offers a fuel-stick in the *śhavanīya* fire (with 'agne *vratapās*' *Vāj. S. V. 6*), the wife also silently offers a fuel-stick in *gārhapatya*; he touches water heated in a vessel called *madanti*, clenches his fists more closely, tightens his girdle and drinks only hot milk. All priests also touch the *madanti* water and together with the sacrificer strengthen<sup>2553</sup> the soma stalks with their hands holding golden pieces with the mantra '*arṣur-arṣu*' (*Vāj. S. V. 7, Tai. S. I. 2. 11. 1*). Then they place their right hands one after another on the *prastara* which is on the southern end of the *vedi* with the palms turned upwards and cover the palms with their left palms turned downwards (this action being called *nihnava*, according to *Āp. XI. 1. 13* and *Kāt. VIII. 2. 9*). *Nihnava*<sup>2554</sup> is a kind of salutation to Heaven and Earth.

Then follows *Pravargya* and after that *Upasad* or the *Upasad* may precede *Pravargya* (*Āp. XI. 2. 5, Sat. VII. 4. p. 662*). Both are done twice, in the morning and then in the afternoon, for at least three days (2nd, 3rd and 4th) if soma is to be pressed on the 5th, but if soma is to be pressed on the 7th or any later day (from the beginning) then there will be more *Pravargyas* and *Upasads*.<sup>2555</sup> The same *barhis*, *prastara* and *paridhis* employed in the *śtithyā* are used in the *upasads* and in the rite of *Agniṣomiya paśu*.

*Pravargya* is separately dealt with in most *sūtras*, as in *Āp. XV. 5-12, Kāt. XXVI, Band. IX. 6 ff.* It was supposed to provide the sacrificer with a new celestial body<sup>2556</sup>. It was an

2553. This is called '*ṣpyāyana*' (strengthening or increasing), which according to *com. on Āp. XI. 1. 11* and *Sat. VII. 3. 661* means 'touching with a mantra' or according to others 'sprinkling with water'. *Vāj. S. V. 7*, and *Tai. S. I. 2. 11. 1* read अङ्गुरमुदे देव सोमोपापयामिन्द्रायैकपानमिदं, in which the word '*ṣpyāyana*' occurs.

2554. निह्नवो नाम नमस्कारः सावाप्तुविधिनामेव तन्मन्त्रमुपादिति कर्मानम् । तेन वाग्निनिधानं नमस्काराकलिकेन कर्तव्यम् । *com. on आप. IV. 5. 7.*

2555. एवं साधेमातः पञ्चमोपसद्मस्य पञ्चरत्न । ऋषयस्तैः ऋद्धयः । ऋषयस्तैः ऋद्धयः । ऋषयस्तैः ऋद्धयः । *आप. XV. 12. 5.*

2556. सोमेर्देवयोग्या आहुतिष्वः केमवति कश्चपि पशुमयः साममयो वेदमयो ब्रह्ममयोऽसुतमयः संभूत देवता ऋद्धयः अयेति..... यन्मये विद्मः तेन यजेते । *ऐ. वा. IV. 5.*



independent rite by itself (*apūrva*) and was not the modification of any other rite ( vide com. on *Kat.* XXVI. 2. 5 ). It appears from *Āp.* XIII. 4. 3-5 that the *Pravargya* rite was not necessarily performed in every *Agniṣṭoma*. The *gharma* is styled *Sathrā*; in *Vaj.* S. 39. 5, is identified with the sun, is said to be the head of *Yajña* and the hot milk was divine life and light. Vide *Ait. Br.* IV. 1, *Śat. Br.* XIV. 1-4, *Tai. Ār.* IV. 1-42, V. 1-12; and Haug's translation of *Ait. Br.* pp. 41-43 (note), S. B. E vol. 44, Intro. XLVI—L. An earthenware vessel, one span in height, is made, the middle of which is contracted ( like a mortar ), which has a rim or belt ( *mekhalā* ) about three fingers lower down from the top which is a large and deep bowl and has at the end a hole or spout for pouring in liquid. This is called *mahāvira* and it resembles three pots placed on one another. There are two other earthenware vessels ( which are called *mahāvira* ). There are also two milking bowls ( *pinvāna* ) and two round plates called *rauhina* for baking two cakes. All the three are heated with the fire of horse dung kindled at the *gārhapatya* ( or *dakṣiṇa* according to some ) fire, baked in a square pit like ordinary pans and then taken out. The two *purodāśas* baked on the round *rauhinas* are offered into fire in the morning and evening to Day and Night respectively. The vessel called *mahāvira* is placed on a raised clay platform and fire is kindled round it, and when it is hot ghee is poured into it. The principal *mahāvira* is the first vessel and the other two are not to have the different processes performed on them ( they are *apracaramiṇi*, *Āp.* XV. 6. 11 ). These other two are kept covered with cloth on the big *āsandi* to the north of the stool on which *soma* is placed and to the south of the *śhavanīya* ( *Kat.* XXVI. 2. 17 ). To the boiling ghee in the principal vessel are added the milk of a cow and of a she-goat having a male young one. The hot milk thus mixed and contained in the *mahāvira* is called '*gharma*', of which offerings are made to *Aśvins*, *Vāyu*, *Indra* ( with *Vasus* and *Rudras* and *Adityas* ), to *Savitr*, *Brhaspati*, *Yama*. The sacrificer drinks ( the priests only smell ) the remainder by the *upayamanī*. The hotr repeats several mantras at various stages from the time the *mahāvira* is placed on the raised platform up to the time when the hot milk is offered and the priest called *prastotṛ* chants *sāmāna*. The whole of this ceremony is called *Pravargya*. A few interesting matters out of the numerous details of this rite are indicated here. All the doors of the sacrificial hall are screened with cloth, the wife's shed also is so screened and she is to sit in her





sand) are made to the north of the gārhapatya and of the āhavanīya and a third mound (called ucchiṣṭa khara) is made in the north-east of the prāgvamśa, having a channel outside (the śālā) for wiping off the leavings. A silver blade or plate of one hundred *raktākāś* (barries for weighing) in weight is inserted in the loose sand of the western mound, sheaths of reed grass kindled at the gārhapatya are thrown on the mound and the mahāvīra vessel is placed thereon. Then pieces of vikāṅkata wood (paridhis) are laid round the Mahāvīra by the adhvaryu and pratiprasthātr, in all 13, the last being placed by the adhvaryu. Then a gold bar or plate (representing the Sun) is placed on the Mahāvīra pot. The adhvaryu fans the fire thrice by means of the three fans made of black antelope skin from right to left and then thrice from left to right. When a blaze is produced the gold plate is taken away. According to the Ait. Br. IV. 2 and Āśv. IV. 6. 3 the hotṛ recites several verses (21 in number) when the empty Mahāvīra is being heated (they constitute the *pūreṇa pafala*) and several operations such as anointing it are being performed. The Ait. Br. IV. 5 further prescribes 21 verses for recitation by the hotṛ when the cow is being milked (they are called *uttara pafala*). Vide Āśv. IV. 7. 4 also.

According to Śat. Br. XIV. 2. 2. 44-46 and Jai. III. 3. 32-33 the Pravargya was not to be performed at a sacrificer's first soma sacrifice and it was not to be performed for anyone and everyone, but only for him who was well-known or was a complete master of the veda. On the day previous to the soma pressing day, the two performances of pravargya and upasāda are combined and gone through in the morning and on that day takes place the 'udvāsana' (setting out or orderly discharge) of the pravargya either by laying out the pravargya apparatus in the form of a human body or by throwing them in the midst of water or in a river island &c. They (the priests and yajamāna) set out as a general rule (Āp. XV. 16. 6) all the implements on the uttaravedī, the principal mahāvīra vessel as the head is placed close to the front side of the naval of the uttaravedī, the two other mahāvīras are placed to its east, the bunch of kuśa grass (called veda) is placed on top of the mahāvīra to represent śikhā (top-knot of hair), the two lifting sticks (śaphas) are placed on two sides as arms and so on. Vide Śat. Br. XIV. 3. 1. 16, Āp. XV. 15, Kāt. 26.7.14 ff. According to Āp. XV. 11. 10-13 the yajamāna and some of the priests viz. hotṛ, adhvaryu, brahmā, pratiprasthātr and agnidhra drink the remainder of the milk (gharma) from the upayamani (a large wooden spoon).



When a person performs pravargya he should not for a year partake of meat, should not approach a śūdra woman for sexual intercourse, should not drink water from an earthen pot and should not allow a śūdra to eat the leavings of his food (Āp. XV. 12, 13). According to Śat. Br. XIV. 3. 1. 32 if the gold plate goes to the brahmā, the gharma to adhvaryu, while according to Āp. XV. 13. 1 the sacrificer gives the gold and silver plates to adhvaryu, the cow to hotṛ, the she-goat to āgnidhra and a pregnant cow to brahmā.

*Upasad*<sup>2551</sup> is an iṣṭi. The several processes such as agnyan-vādhāna found in the darśa-pūrṇamāsa are not performed in this iṣṭi, but a start is made from the carrying forward of the prapitā water. Offerings of clarified butter are made in this iṣṭi to Agni and Soma with the juhū ladle and to Viṣṇu with the juhū after pouring therein the ājya taken in the upabhr̥t ladle; that is, the principal deities are Agni, Soma and Viṣṇu and that besides the āhutis of ājya to these there are the upasad āhutis with the mantra 'yā te' &c. Vide the com. on Kāt. VIII. 2. 35 for all details. All actions done after the ātithyā iṣṭi such as the strengthening of soma, the nihava, the recital of the subrahmanya litany take place in each upasad (performed in the morning and afternoon for three or more days). There are no ājyabhāgas, no prayājas nor anuyājas and no offering to Agni Sviṣṭakṛt (Āśv. IV. 8. 8.). The three verses, Rg. VII.15.1-3, are repeated thrice each, so as to make nine kindling verses (sāmidhenis) in the morning and Rg. II. 6. 1-3 (repeated thrice) are sāmidhenis in the evening. Upasad offering is made by the sruva ladle with the mantra 'yā te agne ayahāyā tanūr'<sup>2552</sup> (Vaj. S. V. 8) on the first day, on the 2nd day with the same verse but reciting 'rajahāyā' for 'ayahāyā' and on the 3rd day with 'hariāyā' for 'ayahāyā'.

2551. According to the com. on Śat. VII. 4. p. 665 the word is derived from 'ad' (to shatter) with 'upa' and means 'that by which the allied cities became shattered'; 'उप उपमयानि संभूतानि एतानुमानि दुरानि विभीषानि भवन्ति यथा सोपमसुः । उप उपमयानि सैन सङ्ग सङ्गना अपि प्रतुषा विभीषा भवन्ति यजमानस्य यथा सा । ... तेषामनुमानं लिङ्गः दुर आसन्नियमोपसङ्गविविधविधा-कषाण्डिका समिद्धा ।'. Vide Kaṇṇ. Br. VIII. 8 for the legend.

2552. या ते अग्ने अयःशया तदूर्ध्वं विहा नदरेहा । उर्ध्वं यजोऽयानपीत्येवं यजोऽयानपी-त्साया । वाज. सं. V. 8. The Tai. S. I. 2. 11. 2 reads 'या ते अग्नेऽयानया रजःशया दुराशया'. Vide Jai. II. 1. 48 for the proposition that the very words तदूर्ध्वं विहा &c. are to be connected with the words रजःशया and दुराशया (and no other ordinary words are to be coined for completing the sentence). Vide Jai. V. 3. 3 for another detail.



The upasād mantras show that they have reference to the sieges of iron, silver and gold castles. How these mantras came to be inserted here it is difficult to say. Vide Śat. Br. III. 4. 4. 3-4 (for the cities and their siege). Āp. XI. 4. 8 adds that if a hostile king gives battle or attacks the capital of a kṣatriya performing a soma sacrifice, on the first upasād a piece of iron should be placed in the eruva ladle and offered along with the clarified butter, on the 2nd upasād a piece of silver and on the 3rd a piece of gold should be so placed. The yāgyās of the morning upasād become the anuvākyās in the afternoon and *vice versa*. Jaimini (X. 7. 43-46) establishes that Upasāds are special iṣṭis (apūrva) and only those parts that are expressly stated in the texts are to be performed in them and not others that occur in the model iṣṭi. The procedure of upasād is like upāmsuyāja (Śat. VII. 4. p. 666).

On the 2nd day of the upasāds after the morning pravargya and upasād rites are performed the great vedi for the soma sacrifice is measured and made (Kāt. VIII. 3. 6, Śat. VII. 4. pp. 679-685 and Āp. XI. 4. 11). In front of the āhavantya to the east a peg (śaṅku) is driven in the ground at a distance of 6 prakramas (Baud. VI. 32) or according to Kāt. VIII. 3. 7 at the distance of 3 prakramas to the east from the eastern post (i. e. the middle of the door) of the ordinary agni-śālā a peg is driven which is called *antahpātya* (intermediate) or *śālāmukhiya* (according to Baud.); 36 prakramas to the east from this peg another peg is driven, which is called *yūpāvaliya* (i. e. connected with the hole for yūpa). A cord is stretched between these two pegs and is called *prsthā* (spine). On both the south and north sides of the first peg (i. e. of antahpātya) pegs are driven at the distance of 15 prakramas and on the south and north sides of the 2nd peg two pegs are driven at a distance of 12 prakramas each. In this way the west side called *śroni* (hips) of the mahāvedi is 30 prakramas<sup>2563</sup> and the

2563. For prakrama vide p. 989 n. 2299 above. Instead of prakramas, the measurement may be only with the padas (footsteps of the sacrificer). Vide com. on Āp. XI. 4. 13. According to com. on Kāt. VIII. 3. 14 a pada is equal to two prakramas. Kāt. VIII. 3. 10 optionally allows 16½ prakramas on the north and south of the first peg i. e. the śroni (west side of the mahāvedi) will then be 33 prakramas (instead of 30). Even so early as the Tai. S. these measurements of the mahāvedi are given: 'विश्वपद्मानि वधातिरेकी भवति बहुविश्वपद्माची बहुविश्वपदि: पुस्तान्तिरेकी' वे. सं. (VI. 2. 4. 5).



east side called *aśva* (shoulders) is 24 prakramas and the length of the mahāvēdi is 36 prakramas. A rope is passed all round the mahāvēdi. Almost all the saṁskāras that are performed for the veda in darsapūrnāmāsa are performed for the great veda in somayāga (Sat. VII. 4. p. 685). An uttaravēdi (a quadrangular platform raised high) is measured on the mahāvēdi in its eastern part. This uttaravēdi is on its west side (*śronī*) ten padas (i. e. five on the south and five on the north of the *prṣṭhyā*) and on its east side (*aśva*) eight padas (some hold that the uttaravēdi is 10 padas on all sides i. e. a perfect square). The *cātvā* pit (i. e. its southern shoulder or the middle point of the southern side) is  $1\frac{1}{2}$  padas (or one prakrama, according to Sat. p. 687) to the north from the northern shoulder of the mahāvēdi towards the west, while the *utkara* near which the *Aguldhra* sits is 12 prakramas to the west of the *cātvā* <sup>2564</sup> (i. e. its western side or its middle) and one prakrama to the north of the line of the veda. The *utkara* is about two padas in extent (com. on Sat. VII. 4. p. 687). The way to and from the veda is between the *utkara* and the *cātvā* pit. The veda is prepared (i. e. its earth is loosened, clods are broken, roots taken out) with the *sphya*, a *ṛṣi* (of some holy animal) or an axe. For the *nābhi* vide at p. 1113 above. That day the veda remains covered with the branches of *udumbara* or *plakṣa* tree.

On the next day both the *pravargyas* and *upasads* of the morning and afternoon are gone through in the morning. After the *udūṣṭama* of the *pravargya*, the bringing forward of the fire (*agnipranayana*) from the *āhavanīya* to the *uttaravēdi* takes place. The fire placed on the *nābhi* becomes the *āhavanīya* for all actions in the soma sacrifice and the original *āhavanīya* becomes the *gārhapatya* (Āp. XI. 5. 9-10). *Kuśa* grass, the fuel and veda are thrice sprinkled with water and the veda is covered with that grass with the points of the blades to the east. Two carts, washed with water, with their yokes tightly bound but with no yoke-pins, are brought round from the *agnīśāla* and placed in the mahāvēdi, one about one cubit (*aratnī*) to the south of the *prṣṭhyā* line and the other to the north about one cubit. The cart to the south (called *dakṣiṇa-havīrdhāna*) is larger than the one to the north and the shafts of both are towards the east. These carts are called *havīrdhāna* because

2564. For the *cātvā* vide p. 984 above.



the soma plant (which is the *havis* in somayāga) is to be placed thereon.<sup>2565</sup> The south and north carts are respectively in charge of the adhvaryu and pratiprasthātṛ. They are then covered with grass mats or thatch made of split bamboos. A maṇḍapa (called havirdhāna-maṇḍapa) is erected by having six posts in front of the two carts and six behind them and having two bamboos on the posts from south to north. He suspends from the front part of the maṇḍapa a garland-like sheaf of twisted grass (rarāṭṭi). Various saṃskāras are performed on the axles of the carts by the wife and pratiprasthātṛ respectively. Detailed rules about covering the carts and similar matters are passed over (Āp. XI. 7-8, Kāt. VIII. 4). The havirdhāna maṇḍapa is higher in the east than in the west and has two doors one to the east and the other to the west (Sat. VII. 4 p. 701). No one is to take his meals or even to eat *ida* inside the havirdhāna maṇḍapa. The adhvaryu digs four round holes (in two rows, two in each row) below the fore part of the shafts of the southern cart (but not far from the axle), each hole being about one span in diameter, being at a distance of one span from each and all being connected by cross-way subterranean passages. They are one arm deep. They are dug in such an order that the hole to the north-east is the last (i. e. first south-east one is dug, then north-west one is dug, then south-west and then north-east or first north-west one, then south-east, then south-west and lastly north-east). On these holes are spread kuśa blades over which two wooden boards (adhiṣavāna-phalaka) are placed over which is spread the red skin of a bull (adhiṣavāna-carma), on which soma juice is extracted by means of four stones. These holes add to the noise of the stones by the sound reverberating through them and they are therefore called *uparava*.<sup>2566</sup> Jai (XI. 4. 52-53) states that the mantra 'rakṣo-hano' is to be repeated at each time when a hole is dug and not only once for all holes. The adhvaryu and the sacrificer

2565. इति सोमो धारयतेऽवधोरिति हविर्धाने अन्वसी । com. on कारवा. VIII.3.21.

2566. उपरवा नाम कुपकाः । तेषां शोषार्थं विषयनफलके निधीयते तपोहवर्षविषयनफलार्थं तत्र सोमोभिप्लवते । तस्मिन्नुपरावविर्गन्धमाने आदित्रोद्गन्धुधिराले कुपा गम्भीरमुपवचनीति उपरवा इत्यभिधीयन्ते । com. on Kāt. VIII. 4. 28 ; उप उपरिष्ठत्वात् सोमो रवः स्रब्धो वेष्टु ते । com. on Sat. VII. 6 p. 703. Vide Kāt. VIII. 4. 28-VIII. 5. 24 and Āp. XI. 11. 1-XI. 12. 6 for detailed rules about the sounding holes (uparava).



insert their right hands in the holes (the *adhvaryu* inserting his hand in the south-east hole and the sacrificer in the north-west and then a second time the *adhvaryu* inserts his hand in the south-west hole and the sacrificer in the north-east) and touch each other's hands and *adhvaryu* asks 'sacrificer! what is there?'; the sacrificer replies 'welfare (or happiness)' and the *adhvaryu* in a low voice says 'may that belong to us both.' This is done twice (Kāt. VIII. 5. 14-21). At the second time the *yajamāna* asks '*adhvaryu*! what is there?', the *adhvaryu* replies 'welfare' and the *yajamāna* says 'let it be mine.' The *uparavas* are sprinkled with water beginning from the south-east one and ending with the north-east one with a mantra ('*rakṣohano &c.*' Vāj. S. V. 25, Tai. S. I. 3. 2). Then the rest of the *prokṣant* water is poured into them, *kuśas* are spread over their bottoms as in the hole of the *yūpa* (described above), a golden piece is placed thereon and offering of *ājya* is made. To the east of the *uparavas* or of the *adhiṣavāṇa-carma* or of the *upastambhāna*<sup>2567</sup> a four-cornered mound (*khara*) is made for keeping the *soma* vessels on with the earth (dug up from the *uparavas*) that is sprinkled with water and mixed with sand. In front of this mound sufficient space is left to move about in the *haviṛdhāna maṇḍapa*. To the west of the *utkara* at a distance of six *prakramas* (which comes to about the middle of the north side of the great altar) is prepared the shed for *āgnidhra*, which is half inside and half outside the great *vedi*, which has four posts and the beams of which run from west to east, which has a door to the south and is covered on all sides with *maṭa*. This shed is so made that its west side would be a continuation of the end of the western side of the *haviṛdhāna maṇḍapa* and this shed is a square having sides of five *aratnis* each (com. on Kāt. VIII. 6. 13). The *sadas* is measured at a distance of three *prakramas* from the western side of the great *vedi* to its east and has its length from south to north. The width of the *sadas* is nine *aratnis* (or half of its length) and its length (from south to north) 27 *aratnis* or as much as would be necessary for allowing room to all the priests, their *dhisnyas* (seats) and the *prasarpakas* (assistants and spectators). In the midst of the *sadas* a post of *udumbara* is fixed which is of the height of the sacrificer above its pit and which is placed at a distance of one *prakrama* to the south of the *pṛsthyā*. All *samskāras* that

2567. *Upastambhāna* is a prop made of two upright staffs held together by a rope on which the front portion of a cart might rest.



are made on the yūpa and its pit are made in the case of this post except those referring to *takala* ( vide p. 1115 above ). The udumbara post has an ear-like protuberance towards the east when it is fixed in the pit. On that protuberance a gold piece is offered with the juhū and ājya is poured on in such a way that some of it will trickle to the ground. This audumbari is thicker than any post of the sadas. The posts on the borders of the sadas are as high as the navel of the yajamāna towards its sides, but in the middle they are as high as the audumbari post. On the posts of the sadas beams are placed running from south to north and west to east. The middle of one third of this is covered with three mats that have their ends to the north, and then to the south and north of the middle portion three mats ( on each side ) are placed in such a way that their ends are turned towards the audumbari post. The sadas is covered with nine mats in all that are well sewn together. The sadas is surrounded by screens and it has two doors to the east and west ( just as the havirdhāna pavilion has ). Some prepare the sadas first and then the uparavas or *vice versa* ( Āp. XI. 10. 19 ). The doors of the prāgvāṇśa, the sadas and havirdhāna are so arranged ( opposite each other ) that a person sitting in one of these can see into all. Then eight dhispyas ( seats ) are to be prepared. The first is made in the āgnidhra shed in its middle in such a manner that between it and the north side of the great vedi some space will be left for moving about. Six more dhispyas are to be made in the sadas. The earth for all these dhispyas is taken from the cātvala pit. The six seats are made in the eastern portion of the sadas leaving between them and the eastern side of the sadas sufficient space to move about. The earth is spread on the seats by the adhvaryu who faces the north when preparing all the seats ( except two ) and who is touched by the sacrificer with the sphya. Over the earth sand or gravel is spread on all the seats. Out of the six seats the adhvaryu facing the west makes the seat for the hotṛ to the north of the prsthyā line but touching it about one prakrama from the eastern door of the sadas ( or on the prsthyā line itself, according to Āp. XI. 14. 4 ). Then four more seats are made to the north of the seat of the hotṛ in order for brāhmaṇacchamsin, potṛ, neṣṭṛ and acchāvāka respectively, each of which is at the same distance from the next and the seat of the acchāvāka is ( four angulas ) larger than those of the rest. The seats are either square or round ( according to Sat VII. 7. p. 723 ) and of 18 angulas in diameter



or on each side, and at the distance of one cubit or 18 *āṅgulas* from each other (com. on Kāt. VIII. 6. 22). To the south of the hotr's *dhissya*, the *adhvaryu* with his face to the north prepares at a distance of  $4\frac{1}{2}$  *aratnis* from the hotr's seat the seat for *maitrāvaruṇa* (or *prāśāstr*), which seat is also to the south-east of the *audumbari* post. The seat of *maitrāvaruṇa* is prepared immediately after hotr's seat. These seven priests viz. *agnidhra* to *maitrāvaruṇa* are called the 'seven hotrs' in *soma-yāga* according to Tai. Br. II. 3. 6 and *Sāyana* thereon, but *Āśv.* I. 2. 26 seems to be opposed to this. Outside the *śndas* just opposite the *agnidhra* shed to the south is prepared the *mārjāliya*<sup>2568</sup> shed which is half inside the great *vedi* and half outside to the south and in the midst there is the *mārjāliya* seat made by the *adhvaryu* facing the south. The *mārjāliya* shed has a door facing the north. When all these several sheds and seats are got ready the *adhvaryu* and spectators have to enter and leave the great *vedi* by a route between the *cāt-vāla* pit and the *utkara* or between the *cāt-vāla* and the *agnidhra* shed and according to some on the day on which *soma* is pressed spectators may move about anywhere (*Āp.* XI. 13. 10-11).

On the *uparavas* slender *kuśas* with tips to the east or north are spread and over them are kept two boards (of *udumbara* or *palāśa* or *kāśmārya* wood) called *adhisavana-phalaka*<sup>2569</sup>, between which there is a space of two *āṅgulas* (towards the west) which are one *aratni* long, are washed with water, their

2568. The *mārjāliya* is so called because the sacrificial vessels are cleansed there. *सुन्वन्ते क्षुद्रानि क्षिपन्ते पात्रानि यत्र तन्मार्जालीयम्* : com. on *सत्वा*, VII. 7. p. 726; *क्षुब्धस्तीति मार्जालीयं बहिःसदृशं क्षिपार्थं वेदेः समुदायीक्षीयेत्यत्रा क्षिप्येमान्तरेदि संचरो भवति*।

2568a. According to com. on Kāt. VIII. 5. 25 the boards are of *Varaṇa* wood. They are so called because 'अग्नि उपरि अधिरूपते सोमो यचोले अधिरूपफलके' com. on Kāt. VIII. 5. 25. The hide according to com. on Kāt. VIII. 5. 25 is of a bull and it relies on Rg. X. 94. 9 'अङ्गु इदमो अग्र्यामले मणि' for support. According to *Āp.* XII. 2. 14 the stones are four, according to Kāt. VIII. 5. 28 they are five. The fifth stone, according to *Āp.* XII. 2. 15, is called *upara*, it is very broad and on it *soma* stalks are to be crushed and round it the four stones (called *grāvan*) are placed, the *grāvana* being one *span* long and big and so tapering as to allow easy beating of *soma* stalks.



eastern face being curved like the board of a wheel and the western face being straight. In modern practice the boards are not curved on the east, but are straight. The wood is dry and well planed. In sacrifices in which soma is pressed on more days than one the boards are grooved and made to fit in each other and pierced with a nail. The boards are made firm by driving two pegs through them in front, two behind and one each to the north and south (so that they will not recede). Vide Band. VI. 28. The space of two fingers between the two is filled with the dust dug out from the uparavas. One board is placed on the two southern uparavas and the other on the two northern ones. On the two boards is placed a hide (called *adhiṣavana-carma*), which is red and cut up all round to fit in with the boards, with the neck portion to the east and the hairy portion up. On the hide are placed four stones (*grāvan*) for pressing soma juice. The *adhvaryu* then issues directions to spread *barhis* over the great *vedi* (except the *uttaravedi*, the *khara*, *uparavas* and *dhīṣṇyas*, Sat. VII. 7, p. 727) and for making the sacrificer take only one-fourth of the first milk on which he is to subsist (according to Kāt. VIII. 6. 30, half of the milk). Then begins the procedure of the sacrifice of an animal to Agni and Soma (jointly). This is on the same lines as the *nirūdhapāsubandha* which has already been described. The various actions such as *paristarāṇa*, placing the sacrificial *pātras*, *prokṣaṇa* are gone through. One more ladle called *pracaraṇi* made of *vikantaka* wood and resembling a *juhū* is used in addition (Āp. XI. 16. 6). The *pratiprasthātr* (or next according to Sat. VII. 8, p. 736) brings the wife from her usual place (the *patniśālā*). The sacrificer's near relatives who always share the same roof are called. The *yajamāna* touches the *adhvaryu*, the wife touches the sacrificer, the sons and brothers of the sacrificer touch the wife. They are all covered with a fresh piece of cloth and the *adhvaryu* offers with the *pracaraṇi* offerings of *ājya* called *Vaisarjina*<sup>2569</sup> to Soma (Kāt. VIII. 7. 1, Āp. XI. 16. 15). Then comes the carrying forward (*prapayana*) of Agni and Soma. Fire is kindled on the *āhavanīya* and is carried to the *uttaravedi*. Numerous utensils and vessels are taken to the great *vedi* beyond the *sadas* for use in the animal sacrifice and in the pressing of soma next

2569. According to the Sat. Br. III. 6. 3. 2 the *Vaisarjina* offerings are so called because by them he sets free all (from the root 'sṛj' with 'vi').

day and kept in proper places.<sup>2570</sup> Fire is established in the *agnidhṛa dhīṣṇya*. The soma stalks are taken to the *havirdhāna* mandapa and placed in the southern cart (*havirdhāna*) on a black antelope skin. The sacrificer consigns the soma to the care of gods with a mantra 'God Savitr! here is thy soma' (Vaj. S. V. 39, Tai. S. I. 3. 4. 2). Then the *yajamāna* gives up the intermediate *dikṣā* after offering into the *śhavanīya* a *śamidh* with the mantra 'Agni-vratapate' (Tai. S. I. 3. 11. 1, Vaj. S. V. 40) i. e. he loosens his girdle and his fists (that so far had been clenched), gives up the vow of silence (to be observed at both *sandhyās*) and his fast food and he hands over his staff to *maitrāvaruṇa* (Āp. XI. 18. 6). He may on the next day (soma pressing day) partake of soma and the leavings of sacrificial food. Hereafter he may be addressed by name and food prepared in his house may be taken by others (Kat. VIII. 7. 22). Then the sacrifice of the animal to Agni and Soma takes place (of the omentum, the *paśupuroḍāśa* and *havis*). Jai. after a lengthy discussion (VI. 8. 30-43) holds that this *paṣu* must be a *chāga* (a goat). Jai. (VIII. 1. 12) states that the procedure of *darśa-pūrṇamāsa* is followed in this animal sacrifice and not of soma sacrifice. Vide also Jai. VIII. 2. 10-14. Animal sacrifice has already been described above (pp. 1109-1131); but there are a few points of difference between the *nirūḍha-paśubandha* and the *agnisomiya paṣu* offered the day previous to the soma pressing day; viz. the *śvaru* is not offered into fire in the latter nor is the heart-spit discharged. According to Jai. III. 7. 43-45 the *maitrāvaruṇa* is the priest where *praiśa* and *anuvākyā* are to be uttered (ordinarily the *praiśa* is given by *adhvaryu* and the *anuvākyā* is uttered by *hotṛ*). When the omentum is offered a direction is issued to the *subrahmaṇya* priest to chant the *subrahmaṇyā*<sup>2571</sup> litany for inviting Indra in which the sacrificer is described as the son, grandson and great-grandson of so and so and as the father and grandfather of so and so

2570. Vide Kat. VIII. 7. 5-8 and com. thereon and Āp. XI. 17. 1-5 for the utensils and vessels.

2571. हुताशो वधाशो मार्जयित्वा शुभङ्गान् पितादुषीर्वा शुभङ्गानामाहवेति संवेत्यति पितादुषीर्येषात् ऋषे शुभङ्गान्वा यजति : आप. XI. 20. 3-4; vide also Kat. VIII. 9. 12. The com. on Āp. says 'विमरश्च हुताश्च वधाशो कीर्तयेते सा पितादुषीर्वा.' Lkṛ. I. 3. 18-19 states 'पातरदुवाकोयजनवेलायामसौ यजत इति यदेकं दुषी-वाद्यजनानामपेवाप्यसुखं युवा दीप्तौ नयेति दुषीर्वा । अथाशेषो वधाशवेष्टं कीर्तुं सा ये कीर्तेतुः ।'



(vide note 2550 above). Hereafter wherever the subrahmanya is to be recited it is in this form. The agniṣomiya rite ends with the Patnīsaṁhāja (Sat. VII. 8, p. 757). When the subrahmanya call has been made, standing with his face to the west he brings in a jar the water from a flowing river that starts from a mountain,<sup>2572</sup> but he should not pass over a river that is near his place, even if it does not start from a mountain. He takes this water before the sun sets and from a spot in the river where the shadow of a cloud and sunshine meet or (if that is not possible) in the shadow of one's own body or of a tree or of the river bank. He should fill the jar with water against the stream with 'haviṣmatir' (Vaj. 8. VI. 23, Tai. S. I. 3. 12. 1). Śat. Br. III. 9. 2. 8-9, Kāt. VIII. 9. 8-10 and Āp. XI. 20. 10-12 suggest other alternative sources for the water. He enters with the jar of vasatīvari water<sup>2573</sup> by the path between the utkara and cātvala, takes it by the north of the āgnidhra shed, enters the sāla by the eastern door and places the jar to the west of the sālamukhiya<sup>2574</sup> fire. In the second watch of the night the adhvaryu carries the jar of vasatīvari waters on his shoulder and takes it round the altar and fires in several ways (minutely described in Āp. XI. 21. 3-5, Sat. VII. 8. p. 759 and Kāt. VIII. 9. 18-23). At that time only the sacrificer and his wife are allowed to stay inside and all others have to go out. Ultimately the vasatīvari jar is placed in the āgnidhra shed (Āp. XI. 21. 5, Kāt. VIII. 9. 23) and the soma plant also is placed in the same but but on the śaṇḍī (a large stool or couch). The sacrificer<sup>2575</sup> keeps awake or is kept awake that night in the āgnidhra shed or in the havirdhāna shed and guards the soma stalks, while the wife keeps awake in the prāgvarṇa (the

2572. There was a difference of opinion as to whether the Vasatīvari waters were brought before or after the subrahmanya call. Vide *com.* on Kāt. VIII. 9. 12.

2573. Water which was to be employed next day in extracting soma juice is called वसतीवरी. The word probably means 'desirable for abode or dwellers' (as the Sat. Br. III. 9. 2. 16 seems to suggest). These waters are carried round for protection and for repelling evil spirits.

2574. The सालामुखीय is the ordinary साहजनीय according to Sat. VII. 8. p. 736.

2575. अग्निं दृष्ट्वाग्निं वा पशुमानं जानत्पत्निः । पत्न्येते पत्नीयः । आप. XI. 21. 12.

usual sacrificial hall). All the priests stay that night in the āgnidhra shed and no one is to stay in the sadas. That night the pratiprasthātṛ draws milk in the evening for the payasyā (āmikṣā) to be offered to Mitra and Varuṇa the next day and the adhvaryu issues orders to milk the cows that yielded the fast milk for the sacrificer and his wife for making respectively from their milk ūśir (i. e. soma mixed with milk) and for the graha (cup) of curds (dadhi) and to milk the cow that yielded the milk in the pravargya rite for dadhigharma<sup>2575</sup> (a warm beverage made with inspissated milk) and for the milk that will be heated but not mixed with butter milk (to be offered) to Mitra and Varuṇa and boiled milk mixed with butter milk and brought to the state of curds for the Āditya graha (cup). The priests deck themselves with ornaments and fine clothes and stay for the night in the āgnidhra shed.

The last day (generally the 5th day) is called 'sutyā' (on which soma is pressed). The priests are awakened sometime after midnight long before dawn in order to be able to finish all actions up to upāṁśu (i. e. the extracting of Soma with upāṁśu stone before sunrise, com. on Āp. XII. 1. 1). Then the adhvaryu sips water and invokes the āgnidhra shed, the havirdhāna shed, the sadas shed, the aruc ladles and vessels called vāyavya (that are contracted in the middle like a mortar, are one span in length and have a bowl on the upper part, Āp. XII. 1. 4). The adhvaryu makes 33 offerings of ājya called yajñatanū in the āgnidhṛtya fire with mantras (from Tai. S. IV. 4. 9. 1). The various<sup>2576</sup> pātras are placed on the khara (mound), the upāṁ-

2575. दध्ना तावपो यमो यमनामकर्मविज्ञेयो दधिर्नमस्तर्धदः com. on Sat. VII. 8. p. 760.

2576. Among the several pātras the following deserve notice: द्रोणकलश (a vessel like a dropa or trough in shape) with the दासपवित्र, kept below the southern havirdhāna cart to the west of the axle, the kṛdhavanīya trough (for cleansing soma) of clay placed on the box of the northern havirdhāna cart, the pūtabhṛt (that has a wide mouth) trough of clay at the mouth of the yoke of the same cart, three (or more) ekadhāna jars (that hold water to be poured over soma in extracting the juice). The dropakalada is square or round and the other two are earthen and like kumbhas. The daśapavitra is a strainer made of the wool of a living ram, which wool must be white. It is to be about an aratni in length (vide com. on Kāt. IX. 2. 15). Vide Haug's tr. of Ait. Br. note on pp. 483-490 for the vessels and the method of extracting soma juice.



śupātra on the south corner of the eastern side of the great vadi and the antaryāmapātra on the north corner and between the two the grāvan (stone) called upāmsusavana (employed in extracting soma). Āp. (XII. 1. 6-XII. 2. 13), Śat. (VIII. 1, pp. 770-777), and Kāt. IX. 2 describe at great length how and where the numerous pātras required on this day are placed. According to Kāt. IX. 2. 1 the unnetṛ priest arranges the pātras. Then preparations are made for the savanīya paśu (the animal to be killed and offered on the day of the pressing of soma) on the lines of the agnīṣomīya paśu offered the previous day. Then so early before dawn that birds have not begun to chirp or men to speak the adhvaryu issues directions, to the hotṛ to recite the prātaranuvāka (morning prayer) in honour of the gods that come early in the morning (viz. Agni, Uṣas and the Aśvins), to the brahmā priest to observe silence, to the pratipraethātṛ to take out the materials (nirvāpa) for the savanīya cake and to the subrahmanya to recite the subrahmanya litany (he will use the words 'adya sutyām' in the formula) and promises the hotṛ that he (the adhvaryu) will follow the hotṛ mentally in the latter's recitation. The hotṛ sits down between the yokes of the two havirdhāna carts and recites the prātaranuvāka in three parts (called *kratu*), the first for Agni, the second for Uṣas, and the third for the Aśvins.<sup>2577</sup> In each part he has to repeat at least one hymn in each of the seven metres viz. Gāyatri, Anuṣṭubh, Triṣṭubh, Bṛhatti, Uṣṇih, Jagati and Pañkti. Āśv. (IV. 13. 6-IV. 15. 3) states the hymns to be recited, the minimum being at least one hundred ṛks. If all the hymns and verses specified by Āśv. are recited the total of the Āgneya section will be over 1324 (out of which verses in Gāyatri are 320, in Triṣṭubh 591 and only one hymn, Rg. V. 6 of 10 verses, is in Pañkti metre).

2577. In Rg. V. 77. 1 the Aśvins are called 'prātara-yāvāṇā' (early coming). Vide Ali. Br. VII. 6 'एते सप्त देवाः प्रमोदन्ति यद्विषया अभिनीत एते सन्तिः सन्तिः सन्तिः सन्तिः सन्तिः सन्तिः सन्तिः'. Certain verses are omitted from the hymns because they are addressed to some other deity or because they are in another metre than the one required. For example, in Rg. VIII. 11 the last verse is in Triṣṭubh and so it is omitted in the Gāyatri group; similarly in Rg. X. 8 the last three Triṣṭubh verses are omitted as they are addressed to Indra.

About 250 verses<sup>2578</sup> are set out by Āśv. for being recited in the Uṣas kratu and about 407 in the Āśvina kratu of the prātaranuvāka (in all about 2000 verses i. e. nearly one-fifth of the whole of the R̥gveda). The prātaranuvāka is to be recited in the low or base (mandra) scale (Āśv. IV. 13. 6). Āśv. further directs that even when the minimum of 100 verses or any number short of the one prescribed by him are recited, the order of the hymns set out by him is to be followed and that the three hymns R̥g. VII. 12 (to Agni in Trīṣṭubh), VII. 73 (to Āśvins in Trīṣṭubh) and I. 112 (to Āśvins in Jagati) are called maṅgala (auspicious) and that if the darkness of night is still there when he is about to finish the prātaranuvāka he should go on repeating R̥g. I. 112 till sunlight appears (Āśv. IV. 15. 7 and 9).

While the Prātaranuvāka is being recited by the hotṛ, the āgnidhra (according to Kāt. IX. 1. 15, the pratiprasthātṛ according to Āp. XII. 4. 4) priest takes out materials (nirvāpa) for five offerings which are a cake on eleven potshards for Indra, dhānā (fried barley) for two Havis (bay horses of Indra), Karambha (barley flour with curds) for Pūṣan, curds for Sarasvatī, payasyā for Mitra and Varuṇa. There is an option that all five are meant for Indra, but the last four are in that case to Indra associated with the other deities in order as shown below.<sup>2579</sup> The adhvaryu asks the hotṛ to think of water and issues directions to the attendant of maltrāvaruṇa holding a maltrāvaruṇa camasa (a flat wooden dish or cup with a handle) that he should come with the adhvaryu, to the neṣṭṛ to fetch the wife or wives of the sacrificer, asks the other ṛtviks to hold the ekadhana pitchers and the āgnidhra to wait near the cātvala pit with vasantivarī waters. The adhvaryu goes to a pond or

2578. Vide Prof. Eggeling's note in S. B. E. vol. 26 p. 290 for the variation in tone when repeating the hymns and detached verses. The word kratu occurs in the Ait. Br. VII. 3 'अद्वयं क्रतुः अद्वयं क्रतुः अद्वयं क्रतुः अद्वयं क्रतुः'.

2579. Payasyā is the same as amikṣā. Vide com. on Āp. XII. 4. 11 and above n. 2448. इन्द्राय द्रविणे वाजा, इन्द्राय पूषण्ये कर्मा, इन्द्राय सरस्वतिवे दधि, इन्द्राय मित्रावरुण्ये यमस्या : com. on Kāt. IX. 1. 20. Sat. differs in some details. He says that karambha is mantha (parched barley meal) mixed with water or s̥jya (com. on Āp. XII. 4. 13) and parivāpa (is̥jas of rice) are offered to Sarasvatī (Āp. XII. 4. 6 and 13). Vide Sat. VIII. 1. p. 789 which is 'इन्द्राय द्रविणे ..... कर्मन् सरस्वत्ये भारत्ये परिवापलाजा-भिन्द्राय दुरोहाभानवाकपातम्'.



lake, makes offerings of *ājya* with the *camasa* of *maitrāvaruṇa*, fills it with water, the *ekadhana* pitchers also are filled and the wife fills a vessel called *pannejana* or *pānnejana*<sup>2580</sup> (a small vessel with water for washing the feet or thighs). While the *ekadhana* pitchers are being filled the hotṛ recites Rg. X. 30. 1-9 and 11 which are called 'aponaptriya verses' as the deity of those verses is 'apānuapāt' (vide Ait. Br. VIII. 2, Aśv. V. 1. 8 and S. B. E. vol. 26. p. 232 n. 2).<sup>2581</sup> Then the water in the *maitrāvaruṇa* *camasa* and the *vasatīvarī* waters are mixed up together. And placing the *vasatīvarī* water in the hotṛ *camasa* the *adhvaryu* hands the *camasa* to the sacrificer, which water is thence-forward called *nigrābhya* (Āp. XII. 9. 1). Then the *adhvaryu* makes an offering of curds from a cup (called *dadhi-graha*, Āp. XII. 7. 5-7). He also takes a few *soma* stalks from the heap of *soma*, places them on the *upara* (vide note 2582) and pours some *vasatīvarī* water over them, beats the stalks with the stone, extracts *soma* juice, fills a cup with it and offers it (this is called *somagraha*, Āp. XII. 7. 10-12). Āp. XII. 9 and Kāt. IX. 4 describe how *soma* is extracted to fill the *Upāśūgraha* by using the *Nigrābhya* water, a portion of it is offered in the southern part of fire (the *tyāga* is 'idam sūryāya') and a portion is kept in the *Āgrayapasthāli* and a large coil of *soma* stalks is placed in the *Upāśūgraha* for use in the evening pressing. Vide Haug's tr. of Ait. Br. p. 489 and S. B. E. vol. 26 pp. 244-245 n. 2 for the method of the pressing of *soma* for *upāśū-graha* (they slightly differ). Then comes the *mahābhisava* (the great or principal pressing of *soma*). The *adhvaryu* goes near the *ādhavantiya* trough and pours into it all the water that is in the *maitrāvaruṇa* *camasa* and a third part of the *vasatīvarī* water also is poured in that trough and also of the *ekadhana* water. The rest of both kinds of waters is kept in the place of the *ekadhana* water (viz. to the west of the axle of the northern *haviṛdhāna* and below it). The *adhvaryu* sits to the north of the *adhiṣavapa-carma* towards the east and behind him sits the sacrificer, to the south of the *adhiṣavapa-carma* sits the *pratiprasthātṛ*, to the west next and to the north the *unnetṛ* (Āp. XII. 12. 2

2580. यस्या इदमशालनायां आयः पाजेमन्वः तसामाहृतयामां एताली पाजेजनी पाजेमन् च यलीसंस्तारः । *com. on Ait. Br. XII. 5. 3.*

2581. There are two kinds of waters used in extracting *soma*, viz. *vasatīvarī* that are brought the preceding night and *ekadhana* brought that very day (*com. on Aśv. V. 1. 9.*)



and Sat. VIII. 3. p. 825). A very large portion of the soma stalks is to be taken for the morning pressing and a small one for the midday one (Āp. XII. 9. 7). The adhvaryu takes hold of the stone called *upara*,<sup>2582</sup> places it on the adhiṣavapa hide, brings some stalks thereon, nigrābhya water is poured on them, the stalks are beaten by the priests with the other stones held in their right hands, which have a golden ring or the like. This is called the first turn or round (*parvāṇa*). Then there is a second turn, when the stalks of soma scattered about in the first beating are collected and are again pounded. Then there is a third turn. The texts even prescribe how many times the stalks are to be beaten in each turn (vide Āp. XII. 10. 4-8, 9 and XII. 12. 8-9). The wet and pounded stalks are collected by the adhvaryu into a vessel called *sambharapti*,<sup>2583</sup> are put in the *ādhananīya* trough which already contains water, the *ādhananīya* contents are thoroughly stirred, the stalks are washed, pressed, then taken out and placed on the adhiṣavapa-carma. The four stones are again placed facing the *upara* (the central big stone), the sediment or dregs (*rjṣa*)<sup>2584</sup> of the soma stalks are put over the face of the stones. The *dronakalaśa* (a big trough) is carried from its place and kept over all the stones by the udgātṛ priests, who spread over it a woollen strainer or sieve held on a wooden frame or stool with its hem to the north and its centre (*nābhi*) made of the bunch of wool that was handed over to the sacrificer when soma was purchased (Āp. X. 26. 11 and XII. 13. 1). The unnetṛ priest takes in a vessel (*camasa*) the soma liquid from the *ādhananīya* trough, pours it into the hotṛcamasa containing nigrābhya water held by the sacrificer, who pours a continuous stream on to the woollen strainer (from the hotṛcamasa). From the stream of soma juice flowing down from the strainer all cups (that are wooden) up to the *dhruva* cup are filled, the first being the cup called *antaryāma*. The soma that falls in the *dronakalaśa* is called *śakra* (Kat. IX. 5. 15). The *Upāṃśu* cup is offered before sunrise, while the adhvaryu offers the *antaryāma* cup when the sun rises (Āp. XII. 13. 12). The cups filled

2582. The stone (*upara* or *adri*) is called *upāṃśusavana* (Kat. IX. 4. 6). Com. 'उपांशुसवर्णं सोमं दृष्ट्वा येन स उपांशुसवन इति पौनिकी संज्ञा'.

2583. संक्षिप्यतेऽग्निबुधः सरतः सोमोऽस्त्वामिति संभरणी वारत्वं महर्कूर्यपात्रमिति ।  
soma. on कारपा. IX. 5. 6.

2584. कजीपी सोमः । पानोमस्य द्रव्यमात्मवाविरिष्यते तदुजीवद् । अपाजितं भवति ।  
तेन कजीपी सोमः । निबन्ध V. 12.



are Aindra-vāyava, Maitrā-varuṇa, Śukra, Manthīn, Āgrayaṇa, Ukthya, Dhruva and they are placed on various spots of the mound (khara) described at p. 1155 above. As the cups are filled from the stream (dhārā) they are called *dhārā-grahas* (com. on Kāt. IX. 6. 26). The cups are wiped with the hems of the strainer or another strainer is employed for the purpose (Āp. XII. 14. 10-11). In the case of the maitrā-varuṇa cup the contents are mixed with boiled but cooled milk, those of the manthīn with barley flour. The three grahas viz. Āgrayaṇa, Ukthya and Dhruva are filled to the brim. He then fills three cups called *atigrāhyas* for Agni, Indra and Sūrya (Āp. XII. 15. 9, only in Agnistoma and not in other soma sacrifices). After the cups are filled, the dropakalāśa trough is half filled with soma juice, then the stream of soma stops (Āp. XII. 16. 9, Kāt. IX. 6. 26), all fluid from the woollen strainer is wrung out into the dropakalāśa and the strainer is kept aside. Then he pours from the maitrā-varuṇa camasa which is filled with ekadhant waters into the ādhavanīya trough as much as would be necessary (for filling all soma vessels in the morning pressing); he spreads the strainer with its hem to the north on the mouth of the pūtabhrt trough, pours thereon a portion of the soma juice that is in the ādhavanīya trough and then touches all the three troughs with distinct mantras (Āp. XII. 16. 11). Then the adhvaryu, prastotr, pratihartṛ, udgātṛ, the brahmā (being the last) come out of the havirdhāna shed touching each other with the right hand in the order stated (Tāpdyā Br. VI. 7. 12, Āp. XII. 17. 1), adhvaryu being the first (some give a slightly different order). They perform (or according to Kāt. the adhvaryu alone performs) what are called 'viprud-dhomas'.<sup>2585</sup> When the soma is being pressed drops of it are scattered about. In order to make these drops go to the gods and also as a sort of expiation this offering of ājya is made to Soma (in all the three savanas). Then the five priests touching each other (adhvaryu being the leader, brahmā being the last and the sacrificer touching him) creep with heads bent in a stealthy manner (like hunters pursuing a deer, according to Āp. XII. 17. 3-4) towards the north for the purpose of the Bahispavamāna

2585. विप्रुद (f) means 'a drop or spray'. एकद्वानां विप्रुदा देवधातु-  
नार्थं वेदुदा नामैते अन्तरौ होमाः। com. on Āp. XII. 16. 15; अभिषेककाले ब्रह्मणकाले  
च एकद्वानां सोमविप्रुदा स्तन्मन्त्रमप्यप्यदिहाराय विप्रुदानमर्थं तत्र स्तन्मन्त्रमप्यभिषेकत्वेन  
सोमं कुर्वन्दिश्वर्यं इति नाम्नाचार्याः। विप्रुदहोम इतीयमस्मादुक्तेः संज्ञा। com. on Kāt.  
IX. 6. 30.



chant that is to be sung.<sup>2586</sup> The *adhvaryu* takes two blades from the grass strewn on the altar, throws one in the *cātvāla* pit and the other in front of the *udgātṛ* priests or gives a handful of kuśa grass to the *prastotṛ* with 'Vāyu makes the him sound' (TāI. 8, III. 3. 2. 1). The *udgātṛ* priests ask the permission of the *brahmā* priest 'shall we chant' (and also of *Maitrāvaruṇa*, according to *Āśv.* V. 2. 11) and he replies 'yes, do chant' (after repeating in the morning pressing 'bhūr-indravantṣ', but with 'bhuvāḥ' and 'svaḥ' in the other pressings). Vide *Āśv.* V. 2. 12-13. According to *Āp.* XIV. 9. 7. X. 10. 1 the *brahmā* repeats the text 'deva savitar &c.' and then one of the texts called *stomabhāgas* (in *Tāndya* I. 9-10), the one employed here being the first viz. 'rāsmirasi' (thou art a ray, to thee for residences, give impulse to residences) and then gives permission. All *pavamāna* chants are introduced in this manner (i.e. by giving a handful of kuśas to the *prastotṛ* &c.). In the case of *stotras* other than *pavamāna*, the *adhvaryu* makes the chanters start after giving them two kuśa blades with 'asarji ..... upāvartadhvam'. At the time of chanting the *bahispavamāna*<sup>2587</sup> *stotra*, the priests and sacrificer sit inside the *vedī* not far from the *cātvāla* pit in a certain order and look at the *cātvāla* or they sit round the northern shoulder of the *vedī*. The *udgātṛ* sits facing the north, the *prastotṛ* sits facing the west and the *pratīhartṛ* faces the south-east; in front of them with faces to the west sit *adhvaryu* and the *pratīprasthātṛ* and the sacrificer sits to the south of these.<sup>2587a</sup> They sit placing their right foot on the left thigh, look at the horizon and hold their mouths straight (neither hanging down nor up-lifted). This is the position of the chanters in all *stotras* (Lāṭ. I. 11. 18-23). Then the *prastotṛ*, *udgātṛ* and *pratīhartṛ* chant the *bahispavamāna* chant. The place where this chant takes place is called 'āstāva' (com. on *Āśv.* V. 3. 16).

2586. The purpose of this creeping is that the sacrifice is like a deer 'धृन इव हि यज्ञः' *Āp.* XII. 17. 4. Vide *Sat. Br.* I. 1. 4. 2 referred to in note 2508 above for the story of *yajña* having assumed the form of a black antelope.

2587. ऋषिः स्तुतमानं बलवत्मानं ब्रह्म बहिष्प्रवत्मानं बहिर्बहिर्मानं नवानपि पुनस्तमिति बहिष्प्रवत्मानमिति वा : com. on *Sat.* VIII. 4. p. 847.

2587a. Vide *Baud.* VII. 7, com. on *Sat.* VIII. 4 p. 848, in each of which the order is different. *Āśv.* V. 3. 4 says that while creeping out for a *pavamāna*, the *maitrāvaruṇa* and *brahmā* are always behind the *sāman* priests.



The Bahispavamāna of sacrifices lasting for more than one day is chanted in the *sadas* except on the first day (vide Drāhyāyana Śr. IV. 1. 13). The sacrificer and at least four of the other priests (but not *adhvaryu*) act as choristers (*upagātṛ*, Āp. XII. 17. 11-12). According to Lāṭ. I. 11. 26 and Drāhyāyana III. 4. 6 the priests sing the chorus 'ho' and the sacrificer says 'om' continuously in the *mandra* (low) tone in the intervals between the *prastāva* and the other elements of the chant and also during the chanting of these elements except the *nīdhana*, according to com. on Drāhyāyana III. 4. 6 and stop from doing so at the finale (*nīdhana*) which is to be sung by the three *sāma* priests together. Jai. (III. 7. 30) states that the choristers are some of the priests (*ṛtviks*) themselves (except *adhvaryu*) and not others. At the time of the first *prastāva* of the bahispavamāna chant, the <sup>2588</sup>sacrificer mutters the famous prayer (set out on p. 5 above) 'asato mā sad gamaya ..... māṁṛtam gamaya' (Br. Up. I. 3. 28 and com. on Kāt. IX. 7. 4), while according to Āp. XII. 17. 14 the sacrificer mutters the *daśahotṛ* texts (vide p. 993 above for them). The first stotra at each pressing is called Pavamāna (Āp. XII. 17. 8-9), that at the morning savana being called Bahispavamāna, those at the 2nd and 3rd pressings being respectively called Mādhyandina pavamāna and Ārbhava or Tṛtiya Pavamāna. The other stotras are called Dhurya (com. on Kāt. IX. 14. 5).

According to Lāṭ. I. 12. 1 and Drāhyāyana Śr. III. 4. 16-17 the *prastotṛ* takes the *prastara* bunch from the *adhvaryu*, asks the permission of the *brahmā* and the *prāśāstr* and then hands over the *prastara* to the *udgātṛ* who touches his thigh with it, and keeps it down with a *yajus* mantra.

2588. अथान्नामपवामानादीनि न वे कर्तुं यस्मैना ज्ञानं प्रसीदति न यमं यस्तु पारमेष्ठिनाम् । अथैवमस्मिन् मा सङ्गमय समन्तो मा उपेतिसिर्गमय सुयोनिर्गमय वनपेति । Br. Up. I. 3. 28. These three Yajus sentences are called *abhykroha* and are to be recited only once with the accent that they have in the Śat. Br. According to Āp. XII. 17. 15-16 the sacrificer mutters at the beginning of the Bahispavamāna stotra also 'dyenosi' and at the beginning of the first pavamāna of the other two pressings the following two mantras respectively. The Tai. S. III. 2. 1. 1 has the mantras 'सो वे पवमानानामन्वारोऽहनिष्कृत्य यजेतेऽहं पवमानानारोहति न पवमानेभ्योऽहच्छिद्यते द्येनोसि वाचय-  
न्मन्वा अमुं स्वारमे रक्षति मा सं पारय, सुयनोति विदुषुहन्ता ..... पारय, सवन्ति यमती-  
न्मन्वा ..... पारय'. Vide Tāṇḍya Br. I. 3. 8 and Drāhyāyana III. 4. 27 for these mantras.

The three sāmān priests then commence the chanting of the Bahispavamāna stotra, while looking at the cātvalā (Tāndya VI. 7. 24). The verses in this stotra are nine, viz. Rg. IX. 11. 1-3, IX 64. 28-30 and Rg. IX. 66. 10-12; they correspond to Sāmaveda II. 1. 1. 1-3 (Benfey) and S. V. vol. III pp. 4-5, 7-8, 10-11. According to the com. on Lāṭ. VI. 10. 1 each sāmān in a stotra has five parts called prastāva (preceded by 'hum' uttered by the sāmān priests together), udgītha, pratihāra, upadrava and nidhāna (*finale*), which are respectively chanted by the prastotr, udgātr, pratihartr, udgātr, all the three together.<sup>2589</sup> According to Lāṭ. I. 12. 7 the Bahispavamāna is begun to be chanted after once uttering the syllable 'hum', while the udgītha in all cases begins with 'om' (Lāṭ. VI. 10. 13)<sup>2590</sup>. In other stotras the himkāra is made more

2589. स्तोत्रगतस्य साम्याः प्रस्तावोद्गीथप्रतिहारोपद्रवमिधनानि मन्त्रस्तत्प्राञ्चविष-  
मित्युक्तं तत्र यथमा मन्त्रिः यस्ताव । com. on लःप्रवचनश्रौत VI. 10. 1; प्रस्तावोद्गीथ-  
प्रतिहारोपद्रवमिधनानि मन्त्रस्तत्प्राञ्चविषमं स्तुतं स्वाद्यपास्तम ओंकारदिङ्काराभ्यां मात-  
विषयम् । पञ्चविषयश्च I. 1 (ed. by Dr. Simon). The Tāndya Br. IV. 9. 9  
mentions these elements except upadrava and so does Chān. Up.  
II. 2. 1 where दिङ्कार is said to be one of the five elements of a sāmān,  
while in छान्दोग्य II. 10. 3 उपद्रव also is mentioned.

2590. The first verse of the Bahispavamāna is उपारमै गायता नरः  
पञ्चमागायेन्ध्रवे । ओमि देवाँ ह्रस्वते ॥ This will be chanted as follows :  
हुँम् । उपारमै गायता नरोम् । ॐ पा र वा र मौमोदेदीवा र इ । ओमि देवाँ र इयाँ  
१ २ १ २ । अतो । साँ ३ ४ ५ ६ ॥ Here उपारमै ... नरोम् is the प्रस्ताव, ॐ ...  
वा र इ is the उद्गीथ and so on. The other verses of the Bahispavamāna  
are set out below. लःप्रवचनश्रौत (VII. 10. 18-VII. 11. 14) illustrates how  
this verse is to be chanted. Vide Haug's tr. of Alt. Br. p. 120 for a note  
on this. In many rites the nidhāna was not fixed but could be varied  
according to the desire of the yajamāna. Vide लःप्रवचन, VII. 1. 11 'इयाँ  
पञ्चमागाय मिधनं कुर्वत्यः स्वर्गकामाय यतो मन्त्रवर्त्यकामाय आपुराणवर्तिने हंसोत्प-  
न्निचले' and लःप्रवचन VII. 11. 15, श्रौ. II. 2. 28-29.

ओमि ते मनुना पयोम् । ॐ मौषधेणिं अधिषा दे र युर्वे देवाँ यदौ १ २ १ २ ।  
हुँम् आ र । यौयो । साँ ३ ४ ५ ६ ॥

सै नः पवस्व सं गवोम् । ॐ वाँ र जा र ना र यँ समर्थौ तौ इ सः शौजाँ १ मो र  
यो भौ १ २ १ २ । हुँम् आ र । मौयो । सुँवा ३ ४ ५ ६ ॥

(द्वितीयस्तुतः) देविद्युतदियाँ हवोम् । ॐ पा रि छो' भा र तीयाँ रुपा र 'सोमाः  
शुक्रा र गोवाँ १ २ १ २ । हुँम् आ र । शौदरो । देवा ३ ४ ५ ६ ॥

'द्वितीये' हेतुभिर्हितोम् । ॐ मा वाजं वाज्यकमी' १ २ १ २ ४ ती' देतो  
नौ १ २ १ २ नुवाँ १ २ १ २ । हुँम् आ र । यौयो । वाँ ३ ४ ५ ६ ॥

(Continued on next page)



than once ( vide com. on Drāhyāyana Śr. III. 4. 23). The Lat. Śr. itself illustrates (in VII. 10. 18-21) how the first verse is chanted. The nidhānas for the nine verses are (Lat. VII. 13. 7) sāt, sām, suvaḥ, idā, vāk, ā (for the last four verses). The note below will, it is hoped, convey some idea (however vague) of the manner in which the sāmān verses are manipulated for the purpose of chanting. It is very difficult (nay, almost impossible) to convey in print how the sāmān are sung. The difficulty is aggravated by the fact that the notations adopted in the mss. and the editions are different and hardly any two MSS. agree in all respects. Besides the present writer does not profess to have studied the intricacies of ancient Indian or modern European music and is not in a position to write a dissertation on this topic. He has, however, given below and elsewhere such general and useful hints as could be gathered from Sanskrit works. Those who are desirous of making a

(Continued from last page)

ॐ वक्त्रं सोमं सुवस्तवोम् । ॐ सैजोमो नो दायिवो कापावि पैवैस्व संरियां  
१ २ १ २ | 'हुं आ २ | होओ | ओ ३ ४ ५ ॥

(तृतीयस्तुवः) पैवमानस्य ते कवोम् । ॐ वागिन्सर्गो असृक्षाता २ अर्कनो न  
अर्को १ २ १ २ | 'हुं आ २ | स्त्रोवो । आ ३ ४ ५ ॥

अर्च्छां कोशं मधुक्षुतोम् । ॐ मानुर्ध्वोरे' अम्बाया २ इ अवैकशंत ओ  
१ २ १ २ | 'हुं आ २ | तौवो । ओ ३ ४ ५ ॥

अर्च्छां समुदमिन्दवोम् । ॐ मास्तं गावो' न पेनावा २ः ओमैन्तृतस्य यो'  
१ २ १ २ | 'हुं आ २ । नौयिमो । ओ ३ ४ ५ ॥

This is taken from a Ms. in the possession of Svāmī Kevālānanda of Wai, Dist. Satara. The figures over the letters are shown in red ink in the Ms., the figures that come after the letters in the same line are shown in dark ink. In D.C. Ms. No 334 of 1883-84 which is on Agniṣṭoma and Jatra all the nidhānas of the Bahispavānta have at the end the same figures, viz. ३ ४ ५ and there are in it also a few more variations from the text printed above from the Wai Ms. A third Ms. (copied in 1755 A. D.) in the Bhan Daji collection at the Bombay Asiatic Society's Library has also been very useful in settling out the sāmān. In the Devatā-dhyāya Brāhmaṇa of the Sāmaveda (ed. by Burnell) it is stated that the devatās of the sāmān are determined by the nidhāna. In all sāmān having a nidhāna the deity is Indra except where special rules indicate other deities. 'अग्निं वक्त्रं सतापतिः सोमो वदन्त्यस्वदाक्षितः पूषा सरस्वतीन्द्राग्निः । इन्द्रानिधनानि यद्वनिधनानि इंकारनिधनानीत्याद्येवानी । सर्वाणि निधन-वग्वेन्द्राव्यवधानादिष्टेभ्यः । सर्वाणि स्वराणि माजापराणि यथा वामदेवम् । .... वाङ्निधनानि वाक्पदानि यथा वक्त्रावग्नीधम् ।' देवताश्चाय L.



close study of the *sāmans* may read the following: The *Pañcavidha-sūtra*, edited by Dr. Richard Simon (Breslau, 1913); Śaṅkara's introduction to his commentary on the *Sāmaveda* in vol. I. of the B. I. edition; *Nāradya-sikṣā* published in the Benares Sanskrit series; Satyavrata Sāmaśrami's learned notes in his edition of the *Sāmaveda* in five volumes (in B. I. Series); Burnell's *Introduction to Sāmavidhāna Brāhmaṇa* (1873), *Introduction to the Jaiminiya text of the Ārśeya Brāhmaṇa* (1878, where on p. XV he gives diagrams of the hand and fingers employed in indicating the chanting of the *sāmans*), *Introduction to Rktaṇtra-vyākaraṇa*, particularly p. XXXVIII (1879); 'the Vedic chant studied in its textual and melodic form' by J. M. Van der Hoogt (Wageningen, Holland, 1929) which presents a special study of *stobhas*; translation (with notes and Introduction) of the *Pañcaviṃśa Brāhmaṇa* by Dr. Caland (in the B. I. series, 1931); the Introduction to the recent edition of the *Sāmaveda* brought out by Pandit Sātavaṣṭekar at Anand (1939); 'the Music of Hindostan' by A. H. Fox Strangways (Oxford, 1914), particularly pp. 249-279; a booklet 'the Ancient Mode of singing *sāmagāna*' by Mr. Lakṣmaṇa Saṅkarabhaṭṭa Drāviḍa of Poona. It may, however, be stated here that even on reading these books no thorough knowledge of *sāmagānas* can be acquired. Thorough investigation and research have yet to be made in these *gānas* and the first endeavour must be to collect gramophone records of the methods of chanting adopted throughout India and then compare them. A generation or two hence, it is feared, hardly any learned *sāma* singers will be left.

Most of the *sāman* chants are taken from the *Rgveda*. In reciting a verse from the *Rgveda* attention has to be paid to the accents called *udatta*, *anudatta* and *svarita*. When the same verse is chanted as a *sāman*, one has to attend besides to the notes of the melody to which the verse is being sung. The way of marking the accents of the *Rgveda* verse is not followed when it is taken in the *Sāmaveda*. The *svarita* of the *Rgveda* is represented in the *Sāmaveda* MSS. in several ways, but generally by the figure 2 written above the letter and *anudatta* preceding an *udatta* is represented in the *Sāmaveda* *samhitā* by the figure 3 and *udatta* following an *anudatta* has the figure one placed on the letter. There are further detailed rules about these accents and also other marks which are not set out here. Only one further remark is made. The letter 'ru'



preceded by 2 is placed over a svarita coming after the udatta which follows another udatta. Modern sāma singers have generally no knowledge of these ancient rules and signs but only chant as they learned from their teachers, nor do their chants always agree with the notations in the several MSS. Further there is a certain monotony and sameness in their melodies. If one hears a modern singer sing songs in several rāgas like the *Jogī* or *Jhinjogī* or *Khumāch* a person totally ignorant of the rāgas can feel, however vaguely, the difference between the two. But this is not so when a Rathanara melody or a Bṛhat melody is sung. According to the *Sāmavidhāna-brāhmaṇa* ( I. 1. 8 and 14 ) these notes ( also called *svaras* ) are seven, viz. *krusṭa*, *prathama* ( 1st ), *dvitīya* ( 2nd ), *trītiya*, *caturtha*, *pañcama* ( or *mandra* ) and *antya* ( last ) or *atisvārya*.<sup>2591</sup> Śāyana explains that the seven *svaras* named above are arranged in a descending scale, though from the words first, second and so on one is apt to suppose that they are in an ascending scale. Śāyana further states that these seven *svaras* are also called *yamas*.<sup>2592</sup> In the *Nāradiya-śikṣā* ( Benares Sanskrit series ) the seven *svaras* are stated to be *prathama*, *dvitīya*, *trītiya*, *caturtha*, *mandra*, *krusṭa* and *atisvāra* ( I. 12 ). The *krusṭa* is the highest note and comes before *prathama* in many texts. The same work ( III. 5 ) mentions the seven classical notes, *śadja*, *ṛṣabha*, *gāndhāra*, *madhyama*, *pañcama*, *dhaivata* and *nīṣāda* ( which are indicated in modern India as *sa ri* or *re ga ma pa dha ni* ). The *Nāradiya-śikṣā* then ( V. 1-2 ) tries to establish a correspondence between the seven ancient names of the notes of sāma chanters and the seven notes of classical times by stating that the seven sāman notes mentioned ( from *prathama* onwards ) are respectively the same as the notes produced on the Indian *vīṇā* ( lute ) called *madhyama*, *gāndhāra*, *ṛṣabha*, *śadja*, *dhaivata*, *nīṣāda* and *pañcama*. Pandit Sātavajekar ( Introduction to the edition of the *Sāmaveda* p. 2 ) holds that the printed *Nāradiya-śikṣā* has

2591. तसोऽशौ कृष्टतम इव सामः स्वरसं देवा उपजीवन्ति सोऽपरेषां पथमस्तं मङ्गला जीवन्ति सो द्वितीयस्तं गन्धर्वान्तरसो चतुर्विधस्तं पञ्चमो वज्रतुर्धस्तं पितरो वे चाष्टेषु शस्त्रे यः पञ्चमस्तमपुरस्तादिति चोन्वयस्तमोऽपचयो वनस्पतयो यज्ञाग्न्यजयत्स्मादाहुः सनिषाकमिति साम सोषाहुर्पर्वीचने सायनस्तु । सामविद्यामञ्जरी 1. 1. 8.

2592. जीवि मङ्ग मङ्गलमुत्तमं च स्थानान्पातुः सत यमाणि वाचाः । अग्नयश्चात्र यमोऽविज्ञेयः सत स्वर ये यमास्ते वृषाणाः । अङ्गुपातिशास्त्र XIII. 17 ( published by Sankarī Sāhitya Paripad, Calcutta ). The com. says ये सत स्वराः वज्रजयम-यत्स्मादाहुर्पौ सायनवेदस्तमाम्नाता ये वा कृष्ट यथम-द्वितीयं तृतीय-चतुर्थ-गन्धर्वान्तरावाः सामस्तु निषदितास्ते यमा वेदितव्याः ।



wrongly transposed the places of *niśāda* and *dhaivata*.<sup>2592</sup> The notations employed in the North Indian and South Indian MSS. of the Sāmaveda vary considerably and the confusion is made worse by the fact that the several śākhās (such as the Kauthumās, the Rāṇyanyās and Jaiminiyās) have various readings and varying notations of their own. The Nāradiya-śikṣā further points out (VI 2-6) that the sāmanas can be sung to the notes of the ordinary vīṇā and also to the accompaniment of the movements of the thumb and fingers of the hand (and so it calls the latter *gāravīṇā*, 'body-lute'). The reciter sitting cross-legged is to place his hands on the two knees, to touch by the tip of the thumb the middle parva (joint) of the fingers for indicating the several notes of the song (and not the root of the fingers) and to hold the hand in front of his nose like a cow's ear. The seven svaras are indicated as follows:<sup>2593</sup> the *krusta* is on the head (top) of the thumb, the *prathama* (i. e. *madhyama* of classical notes) is on the central part of the thumb; *gāndhāra*, *śabha*, *śadja* and *dhaivata* (i. e. 2nd, 3rd, 4th and *mandra*) are respectively indicated by (touching with the tip of the thumb the central joints of) the fore-finger, the middle finger, the ring finger and the small finger; and *niśāda* is indicated at that part of the palm below the small finger which resembles a channel when the fingers are closed in a fist.

While the *Bahispavamāna* is being chanted the *annet* priest pours the soma juice contained in the *ādhavantiya* vessel on to the *pūtabhṛt* trough over which the woollen strainer is stretched with its hem to the north. When the chant is finished the *adhvaryu* issues directions (*praiśa*) to the *agnidhra* priest to kindle fires (on the *dhiṣṇyas*), to strew *kuśa* grass (on the *vedi*) and to deck the *puroḥāsās* and to the *pratiprasthātr* to come with the *savaniya* (to be sacrificed on the pressing day) *paśu* (animal). The *agnidhra* brings burning coals from the *agnidhriya* fire and kindles fires on the dust (or sand) of the several *dhiṣṇyas* beginning with that of the *botṛ* (in the order in which the seats were arranged and with the same mantras). The

2592. यः सामयानां ययमः स वेणीर्नयमः स्वरः । यो द्वितीयः स गान्धारस्तृतीय-  
स्तुतयः स्तुतः ॥ चतुर्थः षड्ज इत्येतत् । पञ्चमो वैरतो भवेत् । षडो निषादो विज्ञेयः सप्तमः  
पञ्चमः स्तुतः ॥ नारदीयशिक्षा V. 1-2.

2593. अङ्गुष्ठस्योत्तमे कुडोऽङ्गुष्ठे ययमः स्वरः । पदेक्षित्वा तु गान्धारः कथमस्तुतु  
स्तुतः ॥ अनामिकायां षड्जस्तु कनिष्ठिकां च वैरतः । तस्यापश्चात् च योण्यास्तु निषादस्तु  
विषमस्तु ॥ नारदीयशिक्षा VII. 3-4.



āgnidhra spreads kuśas beginning from the gārhapatya up to the śhavanīya, along the prsthyā line and decks the puroḥāśa. He offers soma into the śhavanīya, āgnidhriya and mārjāliya fires and ājya in others. The adhvaryu, whom the sacrificer touches, fills the Āsvina cup (*graha*) from the dronakalaśa with the pariṣṭavā (a small spoon resembling a eruc without its rod, Āp. XII. 2. 7) and the other cups that are not dhārāgrahas are also filled in the same way.

Then begin the rites for the offering of the savanīya paśu, commencing from the tying of a triple girdle round the post (*yūpa*). According to Kāt. IX. 8. 1 the girdle (*raśanā*) that was used the previous day at the time of sacrificing the Agni-somiya animal is again used for the savanīya paśu, while according to Āp. XII. 18. 12 a new girdle is used. In the Agniṣṭoma the animal sacrificed on soma-pressing day is a goat for Agni. In the Ukthya sacrifice another goat (in addition) is sacrificed for Indra and Agni, in the Somaśin sacrifice a third paśu (a ram according to Kāt. IX. 8. 4, a goat according to Āp. XII. 18. 13) is offered in addition and in the Atirātra a fourth one (a goat) to Sarasvatī in addition. Kāt. (IX. 8. 5-6) allows optionally a ewe. These four animals that are offered are called *śtomāyana* (Kāt. IX. 8. 7) and *kratupaśus* (Āśv. V. 3. 4). Then the procedure of Nirūdhapaśubandha described above is followed up to the offering of the vapā (omentum) and subsequent mārjana (purification with water). Then all the priests and the sacrificer enter the *sadās* and occupy places to the east of the audumbari post and to the west of their several seats (*dhīṣṇyās*)<sup>2595</sup> and other places after looking (with mantras for each) at the several cups, the three troughs (*śhavanīya*, *pūṣabhart* and *drona-kalaśa*), the clarified butter and vessels and the sacrificer pays homage to all these (with mantras set out in Āp. XII. 19. 5 ff).

At this stage the pratiprasthātṛ brings the five savanīya offerings (vide p. 1163 above). The adhvaryu places them on the *vedi*, cuts off portions of the offerings, arranges them in one large vessel (or the *juhū*) in such a way that the cake for Indra is placed in the middle, the *dhānā* is to the east of it, *karambha* to the south, *parivāpa* to the west and *āmikṣā* to the

<sup>2595</sup> This coming back to the *dhīṣṇyās* is called *surpapa*. Vide Kāt. IX. 8. 25. Āśv. V. 3. 24 says 'दुर्वैद्यैस्तुःश्रमिपदेन विष्णुवारं यजमानसङ्घविश्रान्तिः'.



north. The portions meant for *svistakṛt* are placed in the *Upabhr̥t*. The *adhvaryu* issues his direction to the *maitrāvaruṇa* to recite the *anuvākyā* for the *puroḍāsa* and other offerings to *Indra* in the morning pressing and to ask the *hotṛ* to repeat the *yājyā* for the same. The *anuvākyās* for the *puroḍāsa* and other offerings in the three *savanas* are respectively Rg. III. 52. 1, 5 and 6 and the *anuvākyās* in the three *savanas* for the *svistakṛt* offering are Rg. III. 28. 1, 4 and 5 respectively. The *maitrāvaruṇa*'s *praiṣa* to the *hotṛ* and the latter's formula before the offering is made are given in the note below.<sup>2596</sup> The *adhvaryu* makes the principal offering into fire and then the *svistakṛt*. Portions of the remainder are cut off for the *Brahmā* priest, *idā* is cut off and placed on the seat of the *hotṛ* and the rest is kept securely for the sacrificer.

Then offerings of *soma* from the cups are made to the joint deities ( *devidevīya grahas* ) viz. for *Indra* and *Vāyu*, *Mitra* and *Varuṇa*, and the two *Āśvins*. After this comes *camasonnayaṇa*. The *unnetr̥* fills to the west of the *uttaravedī* nine *camasas* for the priests called *camasādhvaryus*, by first pouring in each some *soma* from the *dropakalaśa* ( this is *upastaraṇa* ), then *soma* from the *pūtabhr̥t* trough and then again from the *dropakalaśa* ( this is *abhighāraṇa* ). The order in which the nine are filled is: first that of *hotṛ*, then for *brahmā*, *udgātṛ*, sacrificer, *maitrāvaruṇa*, *brāhmaṇācchamsin*, *potṛ*, *neṣṭṛ*, *āgnīdhra* ( there is none for *unnetr̥* and *acchāvāka* here ). The *maitrāvaruṇa* repeats Rg. I. 16, VII. 21 and IV. 35 in the three *savanas* respectively when the *camasas* are being filled ( *Āśv. V. 5. 14* ). Then follows *śukrāmanthi-pracūṛa*. The *adhvaryu* takes the *soma* cup called *Sukra*, the *pratiprasthātṛ* the *Manthiṇ* cup and the *camasādhvaryus* the *camasas* that are placed on the *uttaravedī*. The *camasādhvaryus* are not *ṛtviks* chosen by the *yajamāna* but they are assistants chosen by the priests ( the *ṛtviks* themselves ). Vide *Jai. III. 7. 27*. *Jai. (III. 7. 26-27)* further says

2596. 'मातः मातःसावयेन्द्राय दुरोवासायामनुजं' is the direction to the *मेजावयन* in *मातःसवन*, *माधपन्दिनसवन* *सवनसवेन्द्राय* &c. in *माधपन्दिनसवन* and *तुलीयसवन* *सवनसवेन्द्राय* &c. in *तुलीयसवन*. Vide *आश्व. XII. 20. 15*, *Kat. IX. 2. 6* and *8*, *Sat. VIII. 6*, p. 863. The *वेव* is होतर पशुहिन्द्वे हरिर्वा इन्द्रो वावा अतु वृषणान् करणं सरस्वतीपान् माक्षीपान् परिवाप इन्द्रस्वायुषः । मिजावयनयोः पशवो मातःसावयन दुरोवासानिन्द्रः अस्मिन्नात्तं जुषाणो वेतुं होतवन् । Vide *आश्व. V. 4. 3*. The होतर says 'वेतुं वावामेहे हरिर्वा इन्द्रो ... जुषाणो वेतुं वोतवन्' ( the words हरिर्वा ... वेतुं are repeated from the above वेव of *मेजावयन* ). Vide *दे. वा. 8. 6* for हरिर्वा इन्द्रो ... इन्द्रस्वायुषः as the words of the वावा.



that they are generally ten. They (adhvaryu and pratiprasthātṛ) cover the cups with two pieces of wood (chiselled off when the yūpa was made) that are sprinkled with holy water, wipe the cups from their mouths downwards with two pieces (of the yūpa, but not sprinkled) saying 'wiped off is Śaṇḍa' (adhvaryu says) and 'wiped off is Marka' (says pratiprasthātṛ). They place the cups on the south and north corners of the western side of the uttaravedī, go to the south and north of the yūpa, throw away the unsprinkled chips (referring to the repulse of Śaṇḍa and Marka)<sup>2397</sup> outside the vedī and the sprinkled ones are placed into the śhavanīya and standing on both sides of the yūpa they two offer the cups with their faces to the west and the camasādhvaryus (who are nine here and ten in other cases, vide com. on Kāt. IX. 11. 2) do the same with faces to the east and silently. All these offerings are made to Indra (com. on Kāt. IX. 11. 2). The pratiprasthātṛ pours what remains in the manthin cup into the śukra cup and the adhvaryu pours the mixture of the soma juice remnants of the two cups into the hotṛ-camasa. The adhvaryu directs attendants to refill the cups of the maitrāvaruṇa, brāhmaṇāc-chāmsin, potṛ, neṣṭṛ and āgnidhra with soma from the dropakalāśa and the contents are offered into fire respectively for Mitra and Varuṇa, Indra, Maruṭa, Tvastṛ, Agni. Then the hotṛ, adhvaryu and pratiprasthātṛ partake of the remnants of the contents of the cups offered to the double deities (Indra and Vāyu, Mitra and Varuṇa, the two Aśvins). Vide Āp. XII. 25. 13. A keen controversy is carried on in the sūtras whether the adhvaryu or hotṛ drinks first. Vide Āp. XII. 24. 6, Kāt. IX. 11. 12-17. The contents of the cup for Indra-vāyu are drunk twice and of the rest once. The mantra in all cases of the drinking of soma by the priests is 'vāgdevī juṣāṇā somasya tṛpyatu saha prāṇena svāhā' (Vaj. S. VIII. 37, Āp. XII. 24. 11. 12, Kāt. IX. 11. 19, Āśv. V. 6. 22). The remnants in the cups are poured into hotṛ-camasa. Then a very small part of the puroḍāśa is thrown

2397. It is rather strange that Prof. A. B. Keith says (in 'Religion and Philosophy of the Veda' part 2 p. 329) 'then are filled the goblets of the priests and offerings of the śukra and manthin cups made for the strange figures of Śaṇḍa and Marka'. As shown above the offerings of śukra and manthin were made to Indra. Band. VII. 14 says *सप्तद्वये सहेतो जुहुः । स प्रथमः संहृतिर्विश्वकर्मा ... तस्मा इत्याद्य जुतनाजुहोनि स्वहेति ।* Āp. XII. 23. 8 has the same verse. Śaṇḍa and Marka (or Amerka) are here offered only chips of wood; they are said to have been the purohitas of asuras. Vide Tai. S. VI. 4. 10, Tai. Br. I. 1. 1, Vaj. S. VII. 12-13.



into the aindra-vāyava cup by the adhvaryu, a portion of the payasyā in the maitrāvaruṇa cup and the dhānā in the āsvina cup. Vide Jai. III. 8. 33 (where it is said that this effects a saṁskāra of the puroḍāśa &c). The pratiprasthātṛ then keeps these cups on the northern wheel-track of the southern havīrdhāna cart. The adhvaryu and other priests make an offering of Vājina (Kāt. IX. 12. 1). The several priests drink soma from their camasas (in a rather complicated manner, for which vide com. on Kāt. IX. 12. 3 and Āp. XII. 25. 16-23). The hotṛ drinks once from all camasas and twice from his own camasa, the maitrāvaruṇa and other priests drink from their own camasas twice (Āp. XII. 25. 19-31).<sup>2598</sup> On drinking soma the priests touch their mouth and heart with Rg. VIII. 48. 3-4 'we drank soma and have become immortal &c.' Vide Āśv. V. 8. 26. All the camasas are then strengthened or replenished (āpyāyana) by the priests by repeating two mantras 'āpyāyasva' &c. (Rg. I. 91. 16 and 18 = Vāj. S. XII. 112-113, Tai. S. III. 2. 5. 3) and by filling them with soma from the pūtabhṛt trough and then they are placed under the southern havīrdhāna cart to the west of the axle and are thence-forward called Nārāśameśa till the taking up of the Vaiśvadeva cup (Āp. XII. 25. 24-27, Kāt. IX. 15. 5-8). The adhvaryu takes a small portion of the puroḍāśa and while giving it to the acchāvāka priest who sits outside the śadaś in front of the seat (dhiṣṇya) prepared for him says 'O acchāvāka, say whatever you have to say.' The acchāvāka holding the portion on a level with his mouth recites the three verses, Rg. V. 25. 1-3 (acchāvō agnimavase &c.). He combines the 'om' uttered at the end of the third verse with a long prose formula<sup>2599</sup> (nigada) which ends with 'O brāhmaṇa! call us who are brāhmaṇas'. The adhvaryu on hearing this requests the hotṛ to summon the acchāvāka (to the soma drink). When the hotṛ calls him, the acchāvāka

2598. The com. on Kāt. IX. 11. 23 states that the contents of the द्विविधस्यद्रव्यं are not actually drunk, but only smelt or only brought in contact with the lips. When vessels are filled with the sacred soma no question arises as to acchiṣṭa 'न सोमो नोच्छिष्टा भवन्तीति एतत्प्राचीनेषु चामसेन सर्वेति प्रकृत्यन्ति' com. on Kāt. IX. 12. 3. Vide आप. V. 6. 3 न सोमो नोच्छिष्टा भवन्तीत्युदाहरन्ति.

2599. The nigada is given by Āśv. V. 7. 3 'अन्तेन यजमेनोपसन्नुवाद् यजमान इतिरथर्वो ..... इन्द्राग्निर्वा सोमं वोचमीति अस्मान् ब्राह्मणान् ब्राह्मणाहव्यमिति'. The acchāvāka probably came to be so called from the first word 'accha' of Rg. V. 25. 1 which he recites,



recites Rg. VI. 42 and a camasa is filled for him first with soma from the dropakalāśa, then from the pūtabhṛt trough and again from the dropakalāśa. After the acchāvāka recites Rg. VIII. 38.7 (as the yājñā) the adhvaryu makes an offering of soma from his camasa in the ahavaniya, the acchāvāka lays down the piece of puroḍāśa and sitting on his own seat drinks the remainder of soma himself from his camasa and also eats the portion of puroḍāśa given to him (Āsv. V. 7. 7 and 9). His camasa is then placed among the other camasas.

After the acchāvāka sits down, the brahmā, hotṛ, adhvaryu, maitrāvaruṇa and āgnīdhra partake of the idā of the *savaniya* cake and the other four offerings in the āgnīdhra shed (Āp. XII. 25. 8-15, Āsv. V. 7. 10, Kāt. IX. 11. 29 and IX. 12. 16). The sacrificer also partakes of it and the wife partakes of light food (rice &c.) in her shed (Kāt. IX. 12. 16-17, com. on Āp. XII. 25. 12). Āp. (XII. 25. 13) states that at this time take place several of the acts that are done in the darśapūrnamāsa such as throwing the śākhā on fire, the offering of vajina, the two homas of piṣṭalepa and phalīkaraṇa &c.

Then comes the offering of *stugrahas*. These cups are filled from the dropakalāśa and are offered by the adhvaryu and the pratiprasthātr to the twelve months (Madhu, Mādhava, and so on, from Tai. S. I. 4. 14 or Vāj. S. VII. 30) or 13 months (when there is an intercalary month called Samsarpa in Tai. S. I. 4. 14. 1 and Amhasaspati in Vāj. S. VII. 30) or 14 (vide Āp. XII. 27. 1). There are 6 pairs of months, for the first of which the offering is made by the adhvaryu and for the 2nd by the pratiprasthātr with the mantra (Vāj. S. VII. 30) 'upayāmagṛhṭosi madhava tvā' (and so on). Baud. VII. 16 gives at length all the mantras for the twelve months. The praises are uttered by the maitrāvaruṇa and when the adhvaryu enters the havir-dhāna pavilion to make the offering the pratiprasthātr leaves it and *vice versa*. The vasaṭkāra for the first six is uttered respectively by hotṛ, potṛ, neṣṭṛ, āgnīdhra, brāhmanācchaṁsin and maitrāvaruṇa and the adhvaryu or pratiprasthātr (as the case may be) eats of the remains in the cup with that priest who utters the vasaṭkāra. In the next four the vasaṭkāra is uttered by hotṛ, potṛ, neṣṭṛ and acchāvāka and for the last two by hotṛ. After this a cup is filled from the dropakalāśa or pūtabhṛt for Indra and Agni (Āp. XII. 27. 8, Kāt. IX. 13. 20). All the soma pātras from which soma was drunk by the priests are washed on the mārjāliya place (Āp. VII. 27. 10).



It would not be out of place to remark here that according to the Ait. Br. 35. 2-4 (referred to on p. 140 above) a kṣatriya sacrificer was not to drink soma, but if he desired he might drink the liquid obtained by pounding the young sprouts of the bauyan tree and the fruits of that tree and of the udumbara and of other holy trees mixing them with curds.<sup>2600</sup> It is however to be noted that in classical Sanskrit literature sometimes kings are described as 'somapāh'. The sūtras (e. g. Sat. VIII. 7. p. 882, Āp. XII. 24.5) say the same. Jai. (III. 5. 47-51) refers to this practice and says that the liquid so prepared and poured into a cup is called *phala-camaṁ* and is really an offering made on a coal taken from the āhavanīya to its north, and not a mere substitute for some eatable. Vide also Jai. III. 6. 36.

The adhvaryu with the ṛtu cup in his hand sits down near the door of the *sadas* in front of the hotṛ with his face to the east, mutters the words 'Idā, the summoner of gods' (Tai. S. III. 3. 2. 1). Then the hotṛ performs japa of a long passage<sup>2601</sup> (found in Āśv. V. 9. 1), he issues without uttering bhīmkāra a call (āhāva) to the adhvaryu loudly viz. 'Som3sāvo3m' (let us both praise)<sup>2602</sup> and recites insudibly the prayer called

2600. स वहि राजन्वे वैर्यं वा पाजयेत्स वहि सोमं विमहापिपेहू न्यघोषतिभी-  
राहाय वाः संविष्य द्यधनुन्मृज्य तमस्मै मङ्गं प्रच्योषेत् सोमम् । quoted by Sabara on  
Jai. III. 5. 47 and III. 6. 36. Vide Ait. Br. 35. 4 for the ingredients  
'अथार्यैव स्तोत्रं भस्मो न्यघोषस्वारोपाय कलानि कौटुम्बराववाश्वघानि प्राक्षारमिषुषुषा-  
चानि भक्षयेत्' । Vide note 51 above.

2601. सुमलद्वन्द्वे पिता मातरिश्वाच्छिद्रा पदा पादश्चिद्रोक्ता कवचः सोमम् । ...  
क इदं संविष्यति स इदं संविष्यति । Āśv. V. 9. 1. This is the japa. The Ait.  
Br. X. 6 has the whole of it except the first five mystic letters, but  
it appears to explain those five and also the rest of the passage. Vide  
Haug's note on p. 151 of tr. of Ait. Br. for the whole formula.

2602. This summons is called 'āhāva' (from the root 'ave' to call)  
and this is the āhāva in all śāstras in the morning pressing (Āśv.  
V. 9. 2). The most common pratigara uttered by the adhvaryu is  
सोधातो देव (pronounced as देवा) while at the first āhāva it is the one given  
above in the text. Vide Āśv. V. 9. 4-10, Āp. XII. 27. 11-17, Sat.  
VIII. 6. pp. 896-898 for various modes of the pratigara. The Tai. S.  
III. 2. 9. 5 puts the pratigara as 'śomāmo daiveti pratyāhvayate'.  
प्रतिवर is explained as प्रतिवीर्यते प्रतुच्छार्पित इति (com. on Āśv. V. 9. 4 and  
Sat. VIII. 6. p. 897). In the mid-day pressing the āhāva is अथर्वो सोऽ-  
तोषोऽम् (Āśv. V. 14. 3) at the beginning of all śāstras and  
in the evening pressing it is अथर्वो सोऽतोऽनातोऽम् (Āśv.

(Continued on next page)



'tūṣṭīśāmsa.' The *adhvaryu* stands up or bends his body with his face to the west at the door of the *sadas* and makes the response (*pratigara*) with 'śomaśāmo daiva' (Āśv. V. 9. 5). There are several *śhāvas* and several *pratigaras* in the course of reciting all the texts connected with a *śastra*. The *tūṣṭīśāmsa* is of three clauses or six clauses (vide below).<sup>2603</sup> Then he loudly repeats twelve clauses called *nivid*, pausing at the end of each clause 'fire kindled by the gods, kindled by Manu..... the hotr chosen by the gods..... May the god bring the gods hither, may the god worship the gods, may he, *Jatavedas*, perform the rites' (Ait. Br. X. 2, Āśv. V. 9. 12).<sup>2604</sup> The Ait. Br. explains these clauses, says that they are to be loudly recited and calls them a *puroruc* for *Jatavedas* (Ait. Br. X. 7). This *nivid* is not to be combined with the *Tūṣṭīśāmsa*, but the last word of the former is to be combined with the first verse of the *Ājya śastra*, which is the name of the hymn Rg. III. 13 (verses 1-7). The first verse of this hymn is recited

(Continued from last page)

V. 18. 4). The *śhāva* is required at the beginning of all *śastras* whether recited by the hotr, the *matrāvaruṇa*, *brāhmaṇśecha*, *thrin* or *acchāvaka*. Vide Āśv. V. 10. 10-12, about the *śastras* these priests recite and how each of the *śastras* they recite in the morning and evening pressings contains four *śhāvas* and how the *śastras* in the mid-day pressing have five *śhāvas*. Āśv. (V. 10. 13-17) specifies the places where *śhāva* is to be uttered. Various explanations are given of the *pratigara* e.g. Śāyana on Ait. Br. XII. 1 explains 'सोमसो वैशेदे' as 'दे होतस्व सोम तव आसो देव इष्ये एवास्मान्मनोऽनुज्ञा दत्ता' . It appears that the *śhāva* and *pratigara* came to have a mystic significance and so several permutations and combinations of them arose. Vide Ap. XIII. 13. 8-10, Sat. IX. 3, p. 925 where three different forms of *pratigara* in the *Vaiśvadeva śastra* of the evening pressing are given. Vide Hang's tr. of Ait. Br. pp. 141-142 n. on *अष्टाव* and *प्रतिवर*.

2603. चुरतिर्ज्योतिर्ज्योतिर्योऽग्निः । इन्द्रो ज्योतिर्भुवो ज्योतिरिन्द्रोऽग्निः । इत्येते ज्योतिर्ज्योतिः सः इत्येतिमिति त्रिषद्वत्तृण्यमिति । यद्यु वे चत्वारः । पूर्वैर्ज्योतिःप्रत्येयैरपरेषु । Āśv. V. 9. 11. When six clauses are required the three clauses are each divided into two parts, the first ending with the first word 'jyotiṣ' in each clause. The Ait. Br. IX. 7 says that the first clause in the above is the *tūṣṭīśāmsa* in *Ājyadastra* and *Prangadastra* of the *prātahavane*, the 2nd of the *Niskeralya* and *Marutvallya śastras* of the mid-day pressing and the third of the *Vaiśvadeva* and *Āgnimūrti śastras* of the third pressing.

2604. अग्निर्देवेन्द्रा, अग्निर्मन्त्रिन्द्रा, अग्निः सुवन्ति, होता देवदत्तः, होता मनुदत्तः, पूर्णवैज्ञानाय, रथीरधराणाय, अतुर्लो होता, दुर्मिर्धवपाद, आ देवो देवान्यय, चतुष्टुतिर्देवो देवान्, सो अथवा करति जातवेदाः । वे. भा. X. 2.



thrice, each half of that verse being kept separate from the next half (Āśv. V. 9. 15, 20-21) and 'om' being added to the end of the verse. At the end of the sixth verse the hotṛ repeats the āhava (śo3māśvo3m) and the adhvaryu responds with the pratigara 'śo3māśmo daiva.' And then the hotṛ recites the 7th verse of Rg. III. 13 (which being the last verse of the śastra is called paridhāniyā, Āśv. V. 9. 23). At the end of the śastra, the adhvaryu responds with the word 'om' (Āśv. V. 9. 10). After the recitation of the śastra the hotṛ mutters 'the recitation is concerned in speech; to thee for glory' (Tai. S. III. 2. 9. 1). The adhvaryu then takes the Aindrāgna cup of Soma and the camasādhvaryus take the camasas and after āśravapa and pratyāśruta the adhvaryu issues a direction to hotṛ: 'O reciter of an *uktha* (i. e. śastra), repeat a yāgyā verse for Soma.' Then the hotṛ recites Rg. III. 25. 4 as the yāgyā (Āśv. V. 9. 26) and when he utters 'vau3ṣat' the adhvaryu offers the soma from his cup into the āhavanīya fire and after a second vouṣat is uttered (with the words 'somasyaāgne vīhi3 vau3ṣat') the camasādhvaryus only shake the Nārāśansa cups. The adhvaryu first partakes of the remnant from the soma cup and then the other priests who have camasas eat the contents of the camasas (Āp. XII. 28. 1-3).

It will have been noticed from the preceding description that there are six or seven elements connected with the recitation of the śastras: (1) the inaudible *japa*, (2) āhava and pratigara, (3) tūṣṭimśansa, (4) the *nid* or *puroruk*, (5) sūkta, (6) *japa* of words 'uktham vāci' (Āśv. V. 10. 22-24) with certain words added that differ at different times (this is called *ukthavīrya*), to which the adhvaryu responds with 'ukthasāh' &c., (7) the yāgyā (Āśv. V. 10. 21).<sup>2605</sup> Only the Tūṣṭimśansa does not occur in the other śastras.

In the Agniṣṭoma there are twelve *stotras* and twelve *śastras*. The words śastra and stotra in their etymological sense mean 'praise or laud,' but a stotra is a laud that is sung to a melody and a śastra is a laud that is only recited (vide Śabara on Jai. VII. 2. 17). A śastra always belongs to and follows a stotra. In the prātahsavana the hotṛ begins his āhava after the

2605. Vide Haug's note 3 on pp. 177-178 to his tr. of Ait. Br. about the several ways in which the words 'uktham vāci' occur in the several śastras. The Ait. Br. speaks of these elements and in X. 1 expressly says 'यद्वा वा अवातः एवं निविद्धं विद्म दूकम्'.



udgātṛ makes *hīmkāra* in the stotra he chants and in the other two savanas the hotṛ does so after the *pratihāra* element of the stotra (Āśv. V. 10. 1-3) when the prastotṛ draws his attention by uttering the word 'esā' (this) at the time of the *prastāna* of the last verse in the stotra.<sup>2606</sup> The Ājyaśāstra is the first śāstra in the Agnistoma and the Āgnimāruta is the last. Jal. (II. 1. 13-29) establishes that when the vedic text says 'he recites the prauga śāstra' or 'he chants the ājya stotra,' what is meant is not that these stotras and śāstras are merely some subordinate matters in connection with the devatā of the rite, but they are really principal matters. In X. 4. 49 Jal. states that in the Agnistut sacrifices there is no ūha of the stotras and śāstras of the Agnistoma, but they are sung and recited as in Agnistoma. In the morning savana (pressing of soma), five stotras are chanted viz. Bahispavamāna and four Ājyastotras; in the mid-day pressing five more viz. the mādhyandina pavamāna and four Prṛthastotras (vide Haug's tr. of Ait. Br. p. 193 n. 29) and in the evening pressing two stotras viz. the Ārbhava pavamāna and the Agnistoma-sāman (viz. yajñā-yajñā vo &c.). The corresponding twelve śāstras are: in the morning the Ājyaśāstra (by hotṛ), Prangaśāstra (by hotṛ) and three ājyaśāstras (by maitravaruna, brāhmaṇacchamsin and acchāvāka, these three priests being called hotṛakas); in the mid-day pressing the marutvatīya śāstra (by hotṛ), niṣkavāya śāstra (by hotṛ) and three more by the three assistants of the hotṛ; in the evening pressing the two śāstras are vaiśvadevaśāstra and āgnimārutaśāstra (both by the hotṛ). The Bahispavamāna is chanted in the Trivṛtstoma, the four ājyastotras and the mādhyandinapavamāna in the Pañcadaśastoma, the four Prṛtha-stotras and the Ārbhavapavamāna in the Saptadaśastoma and the yajñāyajñīya in the Ekavimśastoma (vide Tāndya Br. XX. 1. 1). *Stoma* means a group of verses and pañcadaśastoma and similar words mean that the verses (usually three) are increased to 15, 17, 21 &c. by repetition in various patterns (which are called *viṣṭuti*). There are three viṣṭutis of the pañcadaśastoma. These patterns differ in the order and number of repetitions. The prastotṛ marks the several turns, the number of verses and the order by means of small sticks a span long (called *kusās*) cut from the udumbara tree and placed on a piece of cloth spread in the

2606. स्तोत्रमये सञ्जातु । एवंति योक्त उद्गातृर्विष्णुने मातःसवन आहवरीत्य । प्रतिहार उत्तरयोः सवनयोः । आश्व. V. 10. 1-3; उत्तरतो वस्तुतयेति प्रतिज्ञापयति । लाट्यापन II. 6. 11.



midst of the fingers. Vide LĀt. II. 6. 1-4. For example, the first ājyastotra (Rg. VI. 16. 10-12 = S. V. II. 1. 1. 4, ed. by Benfey) is raised to fifteen verses in three *paryāyas* (turns) of five verses each. If the three verses are denoted by a, b, c then the 15 verses will be a a a b c (first *paryāya*), a b b b c (2nd *paryāya*) and a b c c c (third *paryāya*). Vide Tāñdyā Br. II. 4. The 2nd *viṣṭuti* of the pāñcadaśastoma is represented by a a a b c, a b c, a b b b c c c and the third *viṣṭuti* by a b c, a b b b c and a a a b c c c (vide Tāñdyā Br. II. 5-6). The word *stoma* is to be distinguished from *stotra*. The latter is a chant of a certain number of verses set to a certain melody out of those mentioned in the gānas of the Sāmaveda. Stobhas are musical interjections and flourishes introduced in the sāman chants such as 'hāu', 'hāi', 'i', 'ū', 'hum' (vide Chān. Up. I. 13). Hāu and hāi are stobhas employed in the Rathantara and Vāmadevya sāmans respectively. Jai. IX. 2. 39 defines stobha as that which is in addition to the letters of the ṛk (that is being chanted) and has other varṇas than those of the ṛk (adhikam ca vivarṇam ca Jaiminiḥ stobha-śabdātvaṭ). The word *sāman* means, no doubt, a chant (gīti), but since stobhas are necessary to bring out the melody and help in musical appreciation they are included in the connotation of the word *sāman*<sup>2607</sup> (Jai. II. 1. 36, IX. 2. 34-38). Śābara states that there are a thousand (numberless) means of adding to the charm of the melody (gīti), which only conveys certain notes produced by internal effort and which is denoted by the word *sāman*. The chant has a fixed extent and is sung on a ṛk verse. In order to effectuate that chant resort is made to change of letter (as in 'agnāyi' for 'agna' in 'agna āyāhi vitaye), to stobha and the other devices stated below<sup>2608</sup>. Since the ṛk verses are

2607. शबर on IX. 2. 35 says 'सङ्क-स्तोमस्वर-कालान्वासविजिह्वाया भीतिः सामशब्दो वाचकः'. The दुर्ग टीका demurs to this and remarks 'दृष्टपि स्तोमं न सामशब्दवाच्यस्तथाप्यलिङ्गिरेत्यन्ते । अथय । सामोपकारकमुपहरामाय । तस्योपकुर्वन्तो ह्येव साहाय्यं कुर्वन्तः स्तोमा उपकुर्वन्ति ।'. In another place शबर says 'सस्तोम-स्वरकालान्वासविजिह्वाया विकारणमवस्थाचोद्गीयतिहोपद्वयनिकनवप्रायुचि सामशब्दोऽभिपुनैकपञ्चमेति' on जै. VII. 2. 1.

2608. सामवेदे सङ्कचं कीदृशपादाः । आह । क इमे गीत्युपाया नाम । उपपत्ते गीतिर्नाम क्रिया । सा आभ्यन्तरमवल-जन्तिस्वरविज्ञेयानामभिधायिका । सा सामशब्दामित्युपा । सा निवतपरिमाणं ज्ञात्वा च कीदृते । तस्यैवावधार्यो जगत्तरविकारो विज्ञेयो विकर्षणप्रम्यासो विज्ञातः स्तोम इत्येवमाहुः सर्वे समञ्जिनाः समाम्नाचन्ते । शबर on जै. IX. 2. 29. Vide footnote of सप्तम on p. 12 of the Introduction to सामवेद vol. I (B. I. series) for explanation of these words.



sung to a certain melody the *ṛks* are the skeleton, the notes of the melody are the flesh that clothes the bare bones, they are super-imposed over the *ṛk*, and the *stobhas* are embellishments or flourishes like the hair on one's body. This very apt and happy figure is employed by the *Sāmavidhāna Brāhmaṇa* to illustrate the relationship of the *ṛks*, the notes and the *stobhas*.<sup>2509</sup> Each *sāman* chant is primarily connected with certain verses, e. g. when we speak of *Rathanantara* without more the verses meant are Rg. VII. 32. 22-23 *abhi tvā sūra &c.* = S. V. II. 1. 1. 11 (Benfey) and S. V. vol. III. pp. 83-84 (B. I. series); and when one refers to the *Vāmadevya sāman* without further qualification the verses intended are Rg. IV. 31. 1-3 (*kayā naścitra śbhuvāt*) = S. V. II. 1. 1. 12 (Benfey) and S. V. vol. III. pp. 87-89 (B. I.). These are called the own (*svakīya*) verses of the respective *sāmans* (vide com. on *Drāhyāyapa* II. 1. 1) and that one verse occurring in the *pūrvārōka* part of the *Sāmaveda*, which is the first in the *sāman* as set out in the *Uttarārōka* portion, is called the *yoni* of the *sāman* (*Jai*. VII. 2. 17 and *Śābara* thereon). But the verses that are the own verses of a *sāman* can be sung to another melody. *Tāndya* XV. 10. 1 says 'the *kavati* verses' are the verses '*kayā naścitra &c.*' which are the *svakīya* verses of the *Vāmadevya*. When some texts say 'he chants the *Rathanantara* on the *Kavati* verses' what is meant is that, not minding the *Vāmadevya* melody to which the verses '*kayā naścitra &c.*' primarily attach themselves, they are to be sung to the *Rathanantara* melody in that particular rite. So the word *sāman* as applied to *Rathanantara*, *Bṛhat*, *Raivata* and others means simply a melody and not one or more *ṛk* verses that are sung.<sup>2510</sup> (vide *Jai*. IX. 2. 1-3).

*Jaimini* deals in about 60 *adhikaraṇas* with matters arising out of the relation of the *Sāmaveda* to sacrifices in V. 3, IX. 1, IX. 2, X. 5-6 and elsewhere. Some of the conclusions are very interesting and may be briefly indicated; viz. the *śha-grantha* is of human authorship (IX. 2. 1-3), the *ṛk* is principal and the melody is an attribute of it (IX. 2. 3-13), the whole

2509. अथ ह वा पुनरयं सामं जनेवारयति रचरो मोक्षानि लोभा लोभानि । साम-  
विधानब्राह्मण I. 1. 10. The Calcutta edition of the *Sāmaveda* (vol. II  
pp. 512-542) contains a *pariśiṣṭa* on *stobhas*. Similarly the *छान्दोग्य* I. 6. 1  
says इत्यनेनैवतिः सामं तदेतदेतस्यामुच्यभ्युर्थं सामं तस्माद्वच्यभ्युर्थं सामं वीथीते ।

2510. स्वराद्विभिन्नेषामुपुर्णीमावस्तकस्युपपन्नस्यतिरिक्तं यद्वा वानं तदेव रथमन्तर-  
जन्मार्थः । सामज्या Introduction to *अज्जलेह* vol. I. p. 10 (B. I. series).



melody is to be sung on each rk of the sāman (IX. 3. 14-20), the verses of a sāman should as far as possible be in the same metre (IX. 2. 21-22), the rk verses set out in the Uttarāreika are to be taken for singing the melody on (IX. 2. 23-24), that two verses have to be arranged as three by repetition of the 4th or last pāda in certain melodies (IX. 2. 25-27), that in the Yajñayajūya sāman for the words 'gīrā gīrā' in the original 'irā irā' has to be substituted in the melody (IX. 1. 50-51).

After the recitation of the śastra and the partaking of remnants of soma the adhvaryu takes the Vaiśvadeva cup, fills it from the dropakalāśa, touches it with two kuśa blades, hands over the blades to the prastotr priest and urges the sāman priests to chant a stotra. This is the mode in all cases of dhurya stotras. Stotras other than the Bahispavamāna are chanted near the Audumbari post in the andas; the prastotr sits facing the west behind the adhvaryu, the udgātr sits to his west facing the west, and the pratihartṛ sits facing udgātr, but looking towards the south-east (Tāndya VI. 4. 14, Drāhyāyana III. 3. 28). The stotra chanted after the Vaiśvadeva cup is taken and the three following ones are called ājyastotras<sup>2611</sup> (com. on Āp. XII. 28. 6). The 2nd śastra is called *prauga* (Āśv. V. 10. 6) which is recited after the taking up of the Vaiśvadeva cup and is supposed according to the Ait. Br. XI. 2 to confer food. This śastra is made up of Rg. I. 2 and 3 (in all 21 verses), which are divided into seven triplets addressed to seven deities in order viz. Vāyu, Indra-vāyu, Mitra and Varuṇa, Aśvins, Indra, Viśva Devas, Sarasvatī. Each of the seven triplets is preceded by a verse called *puroruk*. The first *puroruk* is preceded by 'him' and 'bhūr-bhuvaḥ svarō 3m.'<sup>2612</sup> The 2nd verse of Rg. I. 2 is repeated thrice (and not the first as is usual, com. on Āśv. V. 10. 6). At the end of the recitation the priest mutters

2611. The first ājyastotra is Rg. VI. 18. 10-12; S. V. II. 1. 1. 4 (Benfey), S. V. vol. III. pp. 14-15; the 2nd is Rg. III. 62. 15-18, S. V. II. 1. 1. 5 (Benfey) and S. V. vol. III. pp. 15-17 (B. I. series), the third is Rg. VIII. 17. 1-3, S. V. II. 1. 1. 6 (Benfey), S. V. vol. III. pp. 18-19 (B. I. series), and the 4th is Rg. III. 12. 1-3, S. V. II. 1. 1. 7 (Benfey), S. V. vol. III. pp. 19-21 (B. I. series).

2612. The first triplet with introductory words and *puroruk* will be विं भूर्भुवः स्वरोऽम् । प्रोक्तवानोऽग्निं वायुस्तेषां यज्ञवीः सार्वं यन्मन्त्रा यज्ञम् । त्रिवो विदुहिः त्रिवर्णोऽवपरायानि &c. Vide Haug's tr. of Ait. Br. pp. 158-159 for the seven *puroruk* verses and how they are to be recited. Eight *puroruk* verses are set out at the end of the Nirpayasūtra ed. of the Rgveda in *pothi* form. The *puroruk* वायुस्तेषां &c. is in Tal. Br. II. 4. 7 and Vaj. S. 27. 31.



'uktham vāci ślokiya tvā' (instead of 'ghoṣṣya tvā'), and Rg. I. 14. 10 is the yāgya of the Prauga-śastra. This cup is offered and the remnants of it and of the camasa are drunk by the priests. Then from the Ukthyaśthali containing soma a third is taken for filling three cups to Mitra and Varuna, Indra, and Indra-Agni. Stotras and śastras follow at each of these three cups, the śastras being repeated respectively by the maitravaruna, brāhmanacchamsin and acchāvaka. For want of space all these three śastras cannot be set out at length here. Āśv. V. 10. 26 very succinctly indicates them. Each of these śastras has four parts, (1) a triplet called *stotriya* (because those very verses have been chanted in the corresponding stotra); (2) then another triplet called *anurūpa* which should agree in metre, deity and even the sage (according to some) with the stotriya triplet (Āśv. V. 10. 26-27); (3) the core or principal part of the śastra, hence called *uktha-mukha* (vide Śān. VII. 11. 3); (4) a yāgya verse. For example, in the maitravaruna śastra, Rg. III. 62. 16-18 constitute the stotriya triplet (those three verses are chanted as the 2nd ājyastotra), Rg. V. 71. 1-3 form the anurūpa triplet, Rg. V. 68. 1-5 and Rg. VII. 66. 1-9 are the uktha-mukha and Rg. VII. 66. 19 is the yāgya of the śastra. This brings the prātahsavana to an end, and the adhvaryu makes an offering at the end with the words 'May Agni protect us in the morning savana'. At the bidding of the adhvaryu the maitravaruna asks all the priests to come out of the sadas and they come out by the way they went in.

Then before the madhyandina savana begins the priests again enter the sadas, and the yajamāna enters by the eastern door. The procedure of the mid-day pressing is in main outline the same as that of the morning one (Āp. XIII. 1. 2). There is no hurry in the first two pressings, but the third pressing is got through with speed (Āp. XII. 29. 12). There are a few points of difference. In the mid-day pressing there are no cups for the joint deities (dividevatya grahas), no cups for the seasons (Āp. XIII. 1. 4). The great pressing is done as in the morning pressing, but in a loud voice (Āp. XIII. 1. 8). In this pressing the vasatvari waters are taken in the hotcamasa, are handed over to the yajamāna and become the nigrābhya for pressing soma. The cloth in which soma stalks are tied is loosened and given for wearing as a turban to the priest called grāvastut and it is taken back from him after he recites the praise of the crushing stone (Āp. XIII. 1. 5 and com.). The cups taken are five, viz. sukra and manihin, Agrayasa, two marutvatīya and ukthiya

(also taken either before both marutvatīya cups or between the two). The grāvastut (praiser of the stones used in crushing soma stalks) enters the havirdhāna pavilion by the eastern door, throws away a blade of kuśa on a spot which is to the north-east of the northern point of the axle of the southern havirdhāna cart and stands opposite the soma stalks with face to the south-east. He takes the cloth in his joined hands, folds it round his head and face from left to right thrice (so as to make it look like a turban). When the stalks of soma are placed for being crushed he should recite certain verses by the middle tone (Āsv. V. 12. 7-8), which is the tone for all vedic texts in the mid-day pressing. The texts repeated by the grāvastut are (Āsv. V. 12. 9-11): Rg. I. 24. 3, V. 81. 1, VIII. 81. 1, VIII. 1. 1, X. 94 (this hymn is called Arbuda), Rg. X. 76 and 175. Before the last verse of Rg. X. 94, the two hymns Rg. X. 76 and X. 175 are recited. Either between the latter two hymns or after them or before them he recites as many pavamāna verses as are required up till the taking up of the cups, finishes the last verse of Rg. X. 94 and hands back the turban to the sacrificer. Āsv. further directs that from the hymn Rg. X. 94 which has 14 verses the 4th is taken out and the last is the paridhāniya (the finishing verse) and the rest (12 verses) are divided into four triplets and each of the triplets is either preceded or followed by a triplet out of the following viz. Rg. I. 91. 16-18, IX. 8. 4, IX. 15. 8, IX. 107. 21, VIII. 72. 8, VIII. 72. 16, IX. 17. 4, IX. 67. 14-15 (which together come to twelve verses). The four triplets are respectively recited by the grāvastut at the time of sprinkling water on the soma stalks, pounding with the hands, extracting juice, and collecting the soma juice in the śdhavaniya trough (Āsv. V. 12. 15-19). In the mid-day pressing the place of the Bahispavamāna is taken by the Mādhyandina-pavamāna stotra (Āp. XIII. 3. 7). This stotra consists of Rg. IX. 61. 10-12, X. 107. 4-5, X. 87. 1-3, that is Sāmaveda II. 1. 1. 8-10 (Benfey) and S. V. vol. III. pp. 22-23, 41-42, 78-80. The pavamāna mutters several texts before the mādhyandina pavamāna is chanted and during its chanting (Āp. XIII. 3. 1).

After the chanting of the Mādhyandina-pavamāna comes the rite called Dadbhīgharma, if the sacrificer has performed the Pravargya rite (Āsv. V. 13. 1). The pratiprasāhātṛ brings curds in the ladle (śruc) made of udumbara; the curds are heated on the śgnidhrīya fire. The hotṛ when asked 'is the



*havis heated* repeats Rg. X. 179. 2 as the *anuṣkya* and X. 179. 3 is the *yajya* and after he says '*vauṣeṣat*' the curds are offered in the *āhavanīya*, and when he repeats '*agne vihi*' and also a second *vauṣeṣat* another offering of the heated curds is made and the remnants of curds are eaten by those who partake of the remnants in the *Pravargya* rite. Then the *paśupuroḍāśa* (of the animal killed in the morning) and the other offerings (such as *puroḍāśa* on eleven potsherds) are made and the remnants eaten. Then ten *camasas* are filled (including that of *acchāvaka*). Then offerings of soma from the *sukra* and *manthin* cups are made respectively by the *adhvaryu* and *pratiprathātri* and the *camasādhvaryus* offer the soma taken in their *camasas* and the remnants are partaken by the priests. After this come the offerings of *ājya* called *dakṣiṇāhuti* or *dakṣiṇa homa* (Kāt. X. 1. 4., Śat. IX. 2. p. 910). The procedure here resembles the *Valarjina homa* described above (p. 1158). Gold is tied by the hem of the garment that covers the *yajamāna* and his family, it is placed in the *ājya* contained in the *juhū*, and two *śhutis* are offered with '*udu tyam*' (Rg. I. 50. 1) and '*citrām*' (Rg. I. 115. 1) in the *gārhapatya* fire, the piece of gold is taken out and the *yajamāna* holding that gold piece and *ājya* in his hand approaches the *dakṣiṇās* (the various articles that constitute the fee) placed to the south of the *mahāvēdi*. Vide Śat. Br. IV. 3. 4 about *dakṣiṇā* (derived from '*daksay*' to invigorate) where it is stated that no priest should officiate at a soma sacrifice for a fee less than one hundred cows. Āp. (XIII. 5. 1—XIII. 7. 15) gives numerous rules about the *dakṣiṇā* to be distributed among the sixteen priests. The *dakṣiṇā* may consist of 7, 21, 60, 100, 112, or 1000 cattle or an unlimited number or a man may give all his wealth except the share of the eldest son<sup>2212</sup> and when he gives a thousand cattle or all his wealth he has to give one mule in addition (Āp. XIII. 5. 1-3). He may also give goats, sheep, horses, slaves, an elephant, clothes, chariots, corn of various kinds, asses. A man may give his own daughter in marriage (in the *daiva* form) as fee (Āśv. V. 13. 7). With regard to the cows meant as fee Āp. states that the *yajamāna* divides them with the black antelope skin so as to form them into four groups. One group (i. e.  $\frac{1}{4}$  of the whole number) is given to the *adhvaryu* and his assistants

2212. Prof. Keith in 'Religion and Philosophy of the Veda' part 2 p. 350 says 'after which the fees should be given consisting of 7, 21, ..., cattle or all the sacrificer's goods save his eldest son'. He obviously means 'save his eldest son's share'.

in such a way that the pratiprasthātṛ, neṣṭṛ and unneṣṭṛ receive respectively half, one-third and one-fourth of what the adhvaryu gets; that is, as stated by Kāt. X. 2. 25 and the com. on Āp. XIII. 2. 12, twelve cows are given to each of the four principal priests, 6, 4 and 3 respectively to each of their assistants in the order stated above in note 2228 (supposing one hundred cows are to be distributed). Jai. (as indicated below) and Manu VIII. 210 refer to this rule of distribution. The āgnidhra is the first recipient of gifts, receiving a piece of gold, pūrṇapātra and a pillow woven with threads of all colours. The pratihartṛ is the last recipient (Āp. XIII. 6. 2, Kāt. X. 2. 39). Gifts are made to the priests while they sit inside the *sadas* and to the adhvaryu and his assistants in the *havīrdbhāna* pavilion. To a brāhmaṇa of the Atri gotra (who is not a *ṛtvik*) a gold piece is given before everybody else or after the āgnidhra (Āp. XIII. 6. 12, Kāt. X. 2. 21). After the āgnidhra come brahmā, udgātṛ and hotṛ (Kāt. X. 2. 26). Apart from the gifts meant for the *ṛtviks* something is given according to ability and inclination to the *camasādhvaryus*, the *sadasya* and to sight-seers in the *sadas* (they are called *prasarpakas*), except to those who belong to the Kapra or Kaśyapa gotra or those who ask for a gift (Āp. XIII. 7. 1-5, Kāt. X. 2. 35). Āp. (XIII. 7. 6-7) says that generally no gift is to be given to one who is not a brāhmaṇa, but a gift may be given to a non-brāhmaṇa who knows the Vedic lore, while no gift is to be made to a brāhmaṇa who is not learned. Kāt. X. 2. 38 states that the wife also joins in making gifts. After the *anuvākya* is repeated by the *maitrāvaruṇa* for the *marutvatīya* cup to be described below no gifts are made (Āp. XIII. 7. 14, Kāt. X. 3. 2). On making the gifts the sacrificer does obeisance (*namaskāra*) to the priests and utters an invocation as to animals donated in the words 'who gave to whom?'<sup>2514</sup> Drāhyāyana (V. 3. 14-19) states that before accepting a gift every priest murmurs the famous mantra 'I take thee at the impulse of god Savitr... &c.' (Tāpdyā I. 8. 1) and after receiving the gift each donee murmurs 'who gave to whom' (Tāpdyā I. 8. 17). The gifts are taken away by the path between the āgnidhṛtya shed and the *sadas* and then by the *tirtha* (Drāhyāyana V. 3. 13). Jai. (X. 2. 22-23) declares that the making of gifts to the priests is not merely a formal act as part of the sacrificial rites, but is intended to induce the priests to give

2514. क इदं दत्त्वा... कामेभ्यः । इष्टिर्वा सोमस्य ददातु इति वा पवित्रद्वारिष्यन्ती-  
नामसुसुम्नयते । Adv. V. 13. 15. For क इदं &c. vide note 2391.



their services in return for the gifts. In Jai. X. 3, 39-49 it is concluded that in the words 'the dakṣiṇā is 112' the vedic text refers only to cows and not to the various kinds of corns, in X. 3, 50-52 that the division of the gifts is to be made by the sacrificer and not left to be done by the priests and that all the priests do not share equally, but according to the Vedic texts some get half (they are ardhinah), others one-third (they are called tṛtīyah) and still others one-fourth (X. 3, 53-55). Jai. XII. 1, 32 states that as valuable gifts are given in Somayāga, there is no rice cooked (called anvāhārya) for the priests in the īṣṭis of Somayāga as there is in darśapūrṇamāsa (note 2390).

When the gifts are taken away by the priests the sacrificer casts away the antelope horn in the cāvāla pit with two mantras (Āp. XIII. 7, 16). Jai. (IV. 2, 16-19) says that this casting away is the final disposal of the horn (it is a pratipatti-karma) and (in XI. 3, 13-14) that this casting takes place on the last day in sacrifices like the Dvādaśāha. The adhvaryu offers five offerings of ājya called Vaiśvakaṛmaṇa (i. e. for Viśvakaṛman) in the āgnidhra fire with five mantras from Tai. S. III. 2, 8, 1-3 (Āp. XIII. 7, 17 and Sat. IX. 2, p. 911). The adhvaryu and the pratiprasthātṛ take two cups for (Indra) Marutvat and offer them. The remnants of the cup in pratiprasthātṛ's hand are poured in the adhvaryu's cup; from this mixture a portion is poured in the cup of the pratiprasthātṛ. The priests partake of the remnants. Then a third Marutvatīya cup is taken to the accompaniment of the śāstra called marutvatīya<sup>2515</sup>.

2515. The parts of the मरुत्वतीयशस्त्रं may be briefly indicated here from Ādv. V. 14, 3ff. हि पृष्टं स्तरोऽथः अथर्चो त्रिंशत्तरोऽथः (अष्टावः) त्रिंशत्तरोऽथः (अष्टावः) according to Alt. Br. or त्रिंशत्तरोऽथः according to Tai. S. (vide note 2502 above). Then Rg. VIII. 68, 1-3 (triplet called pratipad), Rg. VIII. 2, 1-3 (a triplet called annara), Rg. VIII. 53, 5-6 (called Indranāthava pragaṭha); Rg. I. 40, 5-6 (called Brāhmaṇaspatya pragaṭha); Rg. III. 30, 4, 1, 21, 2, 1, 64, 5 (three verses called Dhārya); VIII. 89, 2-4 (Marutvatīya pragaṭha); Rg. X. 73, 1-6; a śloka 'Indro Marutvan' (Ādv. V. 14, 20, Sat. VIII. 16, 1 gives the whole in 20 short clauses); Rg. X. 73, 7-11; japa in the words 'uktham vacindīrya divyate tvā' (Ādv. V. 14, 26); and lastly Rg. III. 47, 4 as the yajña. This śāstra follows after and is connected with the Madhyandina pavamāna stotra (com. on Kāt. X. 3, 7). According to Kāt. X. 3, 8 the pratigera of adhvaryu here is 'modāmo dāiva.' According to Ādv. V. 14, 7-8 pratipad and annara consist of three verses and pragaṭha consist of two or three verses. A pragaṭha is called Bārhata when the two verses are in Bṛhat and Satobhātī metres and it is called Kakubha when there is a combination of verses in the Kakubh and Satobhātī metres.

recited by the hotṛ (Āp. XIII. 8. 2) and at the end of the recitation of that śastra it is offered. Then a cup for Mahendra is taken. The stotra for Mahendra is called Prṣṭha,<sup>2616</sup> and is chanted at this time, being sung in Ratha ntara melody (Lāṭ. II. 9. 7, Āśv. V. 15. 2-3). Then follows the Nīṣkavalya śastra by the hotṛ. After the Māhendra cup is offered, the pratiprasthātr, nestṛ and unnestṛ take up three grahas (cups) called Atigrāhya respectively for Agni, Indra and Sūrya (Āp. XIII. 8. 7-9). Then three Ukthya cups are offered as in the morning pressing. Then three Prṣṭha-stotras<sup>2617</sup> are chanted,

2616. The Rg. verses of the Rathantara sūman are (VII. 32.22-23):  
 अग्नि त्वां शूर नोनुमोऽदुग्धा दध धेनुवः । ईशानमस्य जगतः स्वर्दुग्धमीशानमिन्द्र तुसुयोः ॥  
 न त्वावीं अन्यो दिव्यो न पार्थिवो न जातो न जनिष्यते । अपामन्तो मपवसिन्द्र वाजिनो  
 मय्यन्तस्ता दधामहे ॥ These two are respectively in the Bṛhati and Paśkti metres and together constitute a Bārhatā Pragūtha. Vide Jai. IX. 2. 25-28 and Sabara thereon. In chanting these to the Rathantara melody they are to be made into three, by repeating the 4th pāda of the first with the first half of the 2nd verse and the last of this with the latter half of Rg. VII. 32. 23. The Wai Ms. writes it as follows:  
 हुम् । ओमित्वां शूर नोनुमो वा । ॐ मादुग्धो दध धेनुव ईशानमस्य जगतः सुवा २ ३  
 दधामहे । ओ ईशानमो २ ३ इन्द्रा ३ । सुसु २ ३ ४ पा ओवो ६ होवा ॥ अम् ॥  
 ईशोवा । ओ नामिन्द्रमुसुयो न त्वावीं अन्यो दिव्यो न पा २ ३ विवो । न  
 जातो नो २ ३ जो ३ । नो विवा २ ३ ४ तावो ६ हावो । अम् ॥ नो जोवा ।  
 ॐ तो न जनिष्यते अपामन्तो मपवसिन्द्र वा २ ३ विवो । मय्यन्तस्ता २ ३ हा ३ ।  
 वामा २ ३ ४ हो ओ वा ६ हो उवा । अम् ॥ The Wai Ms inserts after जगत्,  
 विविवा, मपवसि certain slokas in which the letter m occurs several times e.g.  
 ओ वामासु भोमि भमे भमभी ओ भममममममः । (after जगत्). This is probably  
 in accordance with लाव्यापनभौत VII. 11. 6-8. ताण्ड्य VII. 6. 11 says that  
 अद् is the निधन of रयन्तर ; vide ताण्ड्य VII. 7. 1 and 3 for उवा and वति-  
 वार of रयन्तर. The Ms. in the Bombay Asiatic Society's library places  
 the letter 'ra' wherever in the other two there is a vertical stroke and  
 it has no figure over 'him' and 'om.' There are a few other differences  
 also (not noted here). In the B. I. edition (vol. III. p. 85) the scheme  
 is a good deal different as the following (only the first verse is taken)  
 will show: अग्नि त्वां शूर नोनुमाः । अदुग्धां आयि । वाँ ३ पार्थिवो ३ वाः ईशान-  
 मस्य जगतः नुक्नु । वाँ २ ३ ४ मै ही । ईशाना २ ३ ४ मो । दैनु ६ ओवा २ ३ ।  
 ऐ ३ । सुयोवा ॥

2617. The 2nd पृष्ठस्तोत्र is वामदेव, Rg. IV. 31. 1-3, Sāmaveda II. 1. 1. 12 (Benfey) and S. V. vol. III. pp. 87-89; the 3rd is नोपस, Rg. VIII. 88. 1-2, Sāmaveda II. 1. 1. 13 and S. V. vol. III. pp. 91-92; the 4th is कादेव, Rg. VIII. 66. 1-2, Sāmaveda II. 1. 1. 14 (Benfey) and S. V. vol. III. pp. 101-102.



each followed respectively by the śāstras recited by the *maitrā-varuṇa*, *brāhmaṇācchamsin* and *acchāvāka*. This closes the mid-day pressing of soma.

The evening pressing commences with the taking of the *Āditya* cup (a cup the deity of which is *Aditi*). In the third pressing the Vedic texts are to be uttered in the highest tone (*Āśv. V. 17. 1*). The procedure in this pressing resembles that of the mid-day pressing (*Sat. V. 3. p. 915*). The *adhvaryu*, the sacrificer, the *pratiprasthātṛ*, *agnidhra* and *unnetr* enter the *havirdhāna* shed by the eastern door and the wife enters by the western door (*Kāt. X. 3. 2-3*). The doors of the *havirdhāna* shed are shut when there are many persons sitting inside the *vedi* (*Āp. XIII. 9. 2, Sat. IX. 3. p. 915*). The *adhvaryu* takes into the *Āditya* cup a part of the remnants of the soma from the cups for the joint deities. In the middle or western part of the *āditya* cup he adds curds and then again takes the whole of the remnants of the soma from the cups for the joint deities (that has been poured in the *ādityasthālī*). He stirs the contents of the cup with the *upādhūsavama* stone used in crushing the soma stalks and mixes them well together. He then takes out the stone and places it among the stones used for crushing soma stalks. The *āditya* cup is not placed down, but is covered with *darbhas* or with the right hand of the *adhvaryu*, who comes out after the doors of the *havirdhāna* are opened, takes it to the *uttaravedī*, stirs the contents with *darbhas* in such a way that a few drops fall down out of the cup. After the usual *praiṣa* and the other procedure the *adhvaryu* throws the *darbhas* on the *āhavanīya* and offers the contents of the *āditya* cup into fire. At the time of offering the contents and also immediately after doing so he does not look at the offering but looks elsewhere (*Āśv. V. 17. 3*). He does not partake of the remnants of soma in the *āditya* cup but keeps it with the remnants of soma therein among the several vessels. He puts on the *ṛjṣa* (the dregs of soma stalks) that is left after the two pressings the stalks (*amśu*) that are in the *adābhya* vessel and the *upādhūsupātra* and silently extracts soma juice therefrom. In the *agnidhra* shed the sacrificer's wife prepares by churning '*āsīr*' (milk mixed with soma) and enters the *havirdhāna* shed by the western door. The *yajamāna* enters by the eastern door, spreads on the mouth of the *pūtabhṛt* trough the strainer and pours thereon along with his wife the *āsīr* with four mantras (*Tai. S. III. 2. 8. 4-5*). He



fills the āgrayana cup from four streams (the fourth being from the remnants of soma in the ādityapātra), while in the mid-day pressing there are only three streams (Sat. IX. 3. p. 918, Āp. XIII. 10. 11). In this pressing no turban is given to the grāvastut priest. Then the Viprud-dhoma is performed. The Ārbhava<sup>2618</sup> pavamāna is then chanted on the lines of the Mādhyandina pavamāna.

The *havis* prepared from the various limbs of the (savanīya) paśu sacrificed in the morning is then offered (Āp. XIII. 11. 3, Āsv. V. 17. 4). After the Idā is partaken of by the hotr, the purodāśa (cake baked on 12 potsherds, Sat. IX. 3. p. 920) is offered to Indra and the rest of the procedure up to the laying down of the Nārāśansa cups is followed. Then soma of the third pressing is offered by the adhvaryu from the hotrcamasa and by the camasādhvaryus from their camasas and as elsewhere the priests and camasādhvaryus partake of the remnants. After the Nārāśansa cups are laid down each of the priests who drink soma from camasas takes from the softest part of the purodāśa three small balls (or pills), places them on the ground to the south of his own camasa and they then offer them to their own father, grand-father and great-grand-father with the appropriate mantras<sup>2619</sup> (Āp. XIII. 12. 9, Āsv. V. 17. 5). They mutter the namaśkāra mantras (vide note 2438 above) and the sacrificer utters the Śad-dhotr mantras (Āp. XIII. 12.

2618. The third pressing is connected with the Rbhus as the praiśa of the adhvaryu shows: *तृतीयस्य सवनस्यर्द्धमनो विभुमनः पशुमनो वाजवतः सविदु-  
वतो ब्रह्मसविदो विश्वदेव्यावतस्तीर्णो आसीर्वन इन्द्राय सोमाग्निर्यज्ञान्येष* (Sat. IX. 3. p. 921, Āp. XIII. 12. 2). The Rbhus are three viz. Rbhu, Vibhva and Vāja (Rg. I. 161. 6 and IV. 33. 3, IV. 34. 1) and their exploits are narrated in Rg. I. 20, I. 110 and 111, I. 161, Rg. IV. 33-37 &c. The Ait. Br. (28. 4) narrates the myth that the Rbhus were mortals but were made immortal by Prajāpati and were given a share in the third pressing. It is therefore that the first stotra in the third pressing is called Ārbhava-pavamāna. This स्तोत्र is constituted by Rg. IX. 1. 1-3, IX. 108. 1-2, IX. 106. 1-3, IX. 101. 1-3, IX. 75. 1-3—Sāmaveda II. 1. 1. 15-19 (Benfey) or S. V. vol. III pp. 105-107, 115-116, 121-123, 131-133, 165-169.

2619. Vide note 2435 for the mantras. Āsv. and Lṣṭ. II. 10. 4 say the mantra is 'अत्र पित्रो मातृपश्वं यजामाणाः पित्राजमिति', Kāt. X. 5. 11 notes that the procedure of Piṇḍapitryajña from piṇḍadāna to smelling the piṇḍas is observed but without water and (in X. 5. 12) gives it as his opinion that it is really the yajamāna's ancestors that are offered pieces of the purodāśa and not those of the camasādhvaryus.



10-11) which are in Tai. Ār. III. 4. Then the Sāvitra cup is offered ( Āp. XIII. 13. 1, Āśv. V. 18. 1 ). The Vaiśvadeva cup is thereafter filled from the Pūtabhṛt trough, but there is no stotra chanted for this cup; the vaiśvadeva śāstra however is recited by the hotṛ ( Āśv. V. 18. 5-13 ). Then rice ( caru ) is boiled for being offered to god Soma. The adhvaryu wears the sacred thread in the prācināvita form, cuts off to the south of the āhavanīya one oblation from the boiled rice with his right hand and another with the mekṣapa, crosses to the north of the āhavanīya, and with his face to the south offers in the southern part of the āhavanīya fire the oblations of rice, the yājya being 'tvam soma pītṛbhiḥ samvidānah' ( Rg. VIII. 48. 13 ). Ājya is poured on the remnants of the caru in the pot, the adhvaryu sees his face in the clarified butter ( Āśv. V. 19. 4 ), anoints his eyes with the ājya by means of his thumb and ring-finger and then hands over the pot of rice ( with ājya therein ) to the three udgātṛ priests, who see their reflections in the ājya and if they cannot see their reflection ( which is an evil omen ) then more ājya is poured and two mantras are repeated ( Āśv. V. 19. 5, one being 'bhadrām karpēbhiḥ' Rg. I. 89. 8 ) and then again they look for their reflection in the ājya. The āgnidhra carries lighted roots of darbhas to the several dhispyas and establishes them thereon as fires and the adhvaryu pours ājya taken afresh in a pot over them while the darbhas are glowing ( Āp. XIII. 14. 5-6, Sat. IX. 4 p. 929 ). He keeps some ājya in the pot, takes the cup called Patnīvata,<sup>2620</sup> fills it from the soma in the Āgrayanasthālī, mixes in it the ājya that remains after pouring over on the dhispya fire-brands and offers it into the northern part of the fire. Jai. ( in III. 2. 33-37 ) lays down several propositions about this cup viz. that it is offered only to Agni Patnivat and not also to Indra-Vāyu and other joint deities ( though the soma in the āgrayanasthālī had in it the remnants of the contents of the grahas for joint deities ), that, though the mantra in offering it contains the word Tvastṛ ( ' O! Agni Patnivat! drink soma joined with god Tvastṛ ' ) that cup of soma is offered only to Agni Patnivat and not to Tvastṛ also and

2620. The Patnīvata cup is offered to Agni Patnivat. The yājya verse repeated in a low voice by the āgnidhra ( according to Āśv. V. 19. 7 ) for it is Rg. III. 6. 9 देविदेवो सरपं वाङ्मवाङ् नानारपं वा विभवेो वाङ्मवा । पत्नीवसविमवे वीथ देवानमुत्तमना वह माद्वस ॥. According to Āp. XIII. 14. 8, Sat. IX. 4. p. 930, the text uttered with avāhita is : अग्नौ देव पत्नीवसवो देवेन त्वंवा सोमं विव स्वाहा । ( वाङ्. से. VIII. 10, त्रै. से. I. 4. 27. 1 ).



that, though Rg. III. 6. 9 (the yājñ verse) contains a prayer about the thirty-three gods, the Pātnivata is not to be supposed to be offered to them also. The adhvaryu then issues various directions to the several priests (Āp. XIII. 14. 11, Sat. IX. 4. p. 930). The āgnidhra sits on the lap<sup>2621</sup> of the neṣṭr and partakes of the remnants of the Pātnivata cup (Āsv. V. 19. 8, Kāt. X. 6. 24), while so sitting. He washes that cup on the mārjāliya and keeps it on the khara. The camases of the hotṛ and others are filled by the unneṣṭr in such a way that no soma is left, the two jars of soma are wiped with the *daśās* and they are all kept with mouths turned downwards. The adhvaryu starts the udgātr priests on their chant of Yajñāyajñīya stotra (Āp. XIII. 15. 3), which is the principal stotra of the Agniṣṭoma (Sat. IX. 4. p. 931 calls it 'Agniṣṭoma Sāman'). All those priests who are to chant the stotra and the choristers cover their heads together with the ears.<sup>2622</sup> Those who come as sight-seers into the sadas should join in the chant as choristers (Āp. XIII. 15. 6). When the udgātr makes the hinkāra of the yajñāyajñīya stotra he looks at the sacrificer's wife who is brought by the neṣṭr near the udgātr. When the nidhana (*finale*) of the first verse is being sung the wife removes the garment from her right thigh and with her face to the north pours the *pāṇnejant* water on her thigh up till the *prastāva* of the third stotriya of the first *parvāya*<sup>2623</sup> (so as to leave no water in the jar). The wife retires to her shed when the udgātr asks her to go or when he has looked at her thrice and she has poured water thrice (Kāt. X. 7. 5-6). While the chant proceeds the sacrificer repeats the *saptahotṛ* mantras (note 2393 above). The Yajñāyajñīya sāman is Rg. VI. 48. 1-2 = Sāmaveda

2621. Āp. XIII. 15. 1 and Sat. IX. 4. p. 931 do not apparently like this sitting on the lap of the neṣṭr and so give an option 'नोपस्य आसीत वसुपस्य आसीत क्लीबः स्यात्' । सत्याषाढः.

2622. According to Āp. XIII. 15. 5 it is optional to cover the ears. According to Sat. IX. 4. p. 931, all persons whether priests or sightseers that are in the sadas cover their heads and ears and the yajamāna may do so or not.

2623. पञ्चावलीपरस्य द्विहोतुर्न वति परनीमुद्रातेष्वेत । निधनं वति परनी दक्षिणमुद्र-  
नविधिष्वेत । सुतोवाचं सतोवाचं प्रसुताचं सर्वं वसुद्वर्कं निनयेत् । तातदापनञ्जीत  
II. 10. 15-17 and द्वाद्यापन VI. 2. 15-17; उपरि दूरमुद्रादेवाचक्षणागामविष्कर्म ।  
अङ्गितमुद्रापरवा जायत इति निज्ञापने । अश्व. XIII. 15. 11. Vide also तातदापना,  
III. 7. 8-14 for this.



II. 1. 1. 20 (Benfey) and S. V. vol. III. p. 175-177.<sup>2624</sup> After this comes the recitation of the Āgimāruta śāstra (Āśv. V. 20. 6) which is to be done in the *druta* (quick) mode of recitation.<sup>2625</sup> While the *hotr* recites Rg. X. 9. 1-3 (the hymn beginning with 'āpo hi sthā'), which is part of this śāstra he touches water separately at each verse, the other priests touch him, they all remove the covering from their heads,<sup>2626</sup> the *hotr* utters the *āhāva*, the *adhvaryu* utters the *pratigara* after splashing water. There are *āhāvas* when the four verses of Rg. VI. 47. 1-4 are being recited in the Āgimāruta śāstra. According to Sat. IX. 4. p. 932 the *āhāva* at the beginning of the first

2624. The verses of the Yajūryajūiya śāman are: यज्ञायज्ञो वो अग्नये गिरागिरा च दक्षसे । प्रप्र वयममृतं जातवेदसं प्रियं मित्रं न वसिषम् ॥ ऊजो नपांते स हिनायमस्त्युदोशेन हव्यदातये । भुवद्वाजेऽन्विता भुवद्दृष्टव उत व्राता तनूनाम् ॥ (अ. VI. 48. 1-2). The first is in the *Bṛhatt* metre and the 2nd in *Satobṛhatt*. These two verses are to be turned into three. The śāman is as follows (from Wai Ms.). हेम् । यँज्ञो ५ यज्ञो ३ वो ३ प्रोयोद । ओ मादरा इरा वो ३ दोक्षो ३ सौद । पैत्री इ वयममृतं जाता २ ३ वोदुम्माद । दो ३ सोम् । प्रोयं मित्रा २ मुना २ सिषांते । वो ३ २ ५ ॥ प्रोयोम् । ओ मादरा २ छे ३ शो २ सो ३ धोमजो नपांते स २ सौदिनांया २ ३ सोदुम्माद । सोदोयुः । दोशेन हव्यदा २ तैवांते । वो ३ २ ५ ॥ दोशे । ओ मादराया ३ दोता ३ यौद । भुवद्वाजे २ अन्विता भू २ ३ वोदुम्मायि । वो ३ सोद उत जाता तनू २ नौते । वो ३ २ ५ ॥ The Poona Ms everywhere has वा २ ३ २ ५ and reads प्रागानि in the first line, दोक्षो ३ सौद, मानिवा, वोदुम्माद, तनू २ नौते. The Bombay A. Society's Ms. reads वि almost in every place where इ occurs in the other Ms. For the change of गिरागिरा च into इरा इरा च vide *नाष्टव्याख्यान* VIII. 6. 10. In the B. I. edition the first verse is set down (vol. III. p. 177) as follows: यँज्ञोऽग्नये । होदोवोदोमौद । ओदरादरा । वो ३ दोक्षो ३ सौद । पैत्री इ वयममृतम् । जाता २ ३ वो । हेम्माद । दो ३ सोम् । प्रोयमित्र २ मुना २ २ सिषांते ॥ Rg. VI. 48. 1-2 are a *varhita* *panas*.

2625. The mode of recitation is of three sorts, viz. *nidhishita*, *madhyam* and *druta* (com. on Āśv. V. 20. 2). These are mentioned in *अष्टाध्यायिभाष्य* XIII. 18 also.

2626. अथवाह्वसंस्तनोतापोहितीया अवाचदैनमन्तालेभेरजपावृणानाः । छात्राणाम् II. 10. 20; the com. says that the head was covered for fear of being scorched by fire when the yajūryajūiya addressed to Agni was being chanted. It is appropriate that when the hymn to waters is reached the covering of the head is removed. Vide *Āp.* XIII. 15. 13.



verse has a response which is 'madā modaiva modā modaiva (or-daivom).<sup>2627</sup>

When the last verse (paridhāntiā) of the Āgnimūṛta śāstra is being recited (or at one of several other stages, according to Āp. XIII. 16. 2-5 and Sat. IX. 4. p. 933) the pratiprasthātṛ brings into the hotṛ-camasa the soma contained in the dhruva graha and the adhvaryu offers the soma contained in that camasa and the camasādhvaryus offer the soma in their cups and the priests partake of the remnants. When the upayāja homa with reference to the animal killed in the morning is performed and the paridhis are cast into the fire, he takes the Hāriyojana cup.<sup>2628</sup> The unnetṛ brings into it all the soma contained in the āgrayana-sthālī and mixes therein plenty of fried barley grains, places the cup on his head, comes out of the havirdhāna shed, steps backwards and forwards several times. Then the contents are offered to Indra (the tyāga by the yajamāna is 'idam Indrāya harivate') and the remnants are brought to the sadas for being partaken by the priests and the sacrificer. They distribute the remnants into other vessels, drink the fluid only smacking their lips, press the fried grains between their teeth so as to extract and take in all juice out of them and spit out of the vedi the masticated fried grains and sip water. According to some (Kāt. X. 8. 5) the priests only smell the fried grains. They throw chips of the tree from which the yūpa was made into the āhavanīya each with 'thou art the expiation (means of removal) of the evil caused by gods, men, pities &c.' (Vaj. S. VIII. 13., Tai. S. III. 2. 5. 7 quoted in Āp. XIII. 17. 9). They partake of the thick cheese-like layer on curds with 'dadhikrāvno' (Rg. IV. 39. 6) in the āgnidhra shed (Sat. IX. 4. p. 935, Āp. XIII. 18. 1). They cast into the jars containing remnants of Ekadhānā waters green dārvā

2627. Kāv. V. 20. 6 has स्वाहुक्कितानिमिति चतस्रो मरुदे आह्वानं मदानो द्वेभ मोदानो द्वेभोमिर्यातां प्रतिमरो; *anp.* XIII. 15. 14 says 'स्वाहुक्किताने मयुर्ना उत्ताम-मिर्यभिज्ञाथोभवतोमोदं प्रतिमर्याति मदानोद इव मोदानोद इत्येता आहवात्'. This last appears to be corrupt. The footnotes in Band. VIII. 15 show how uncertain the mss. readings are. Sat. IX. 4. p. 932 explains आहवात् as स्वाहुक्कितानिमितिनाह्वानो आहवात्.

2628. This cup is called Hāriyojana because it suggests the yoking of the horses of Indra for his return after being present at the soma offerings throughout the day. 'हरिर्मिन्दुपते स्वस्थाने प्रति यमनायेन्द्रस्येति हरिरोजन् इन्द्रस्तस्येन्द्रस्यहो हरिरोजन्' com. on Sat. IX. 4. p. 934; 'हरिर्मिन्दुपते प्रतिममनायेन्द्रस्येति हरिरोजन्' इन्द्रः' com. on *anp.* XIII. 17. 1.



grass, squeeze that grass well, impart to the water a sharp flavour ( by the juice of the *dūrvā* ), pour the water into ten *camasas*. Each priest smells his *camasa* ( and those who have none smell the one nearest to them ) to the west of the *cātvāla* or in the place ( called *āstāva* ) where the *Bahispavamāna* was chanted ( Āp. XIII. 17. 9, Kāt. X. 8. 7, Sat. IX. 4. p. 935 ) and pour the water down into the *cātvāla* pit ( Sat. IX. 4 p. 935, or inside the *vedi* according to Āp. XIII. 18. 1 ). All priests wait upon the *āhavanīya* with the *mindā* mantra ' *yanma ātmano mindābhūti* ' ( whatever fault has been mine, Agni has mended it ' &c. Tai. S. III. 2. 5. 4 ). The priests then discharge themselves from the vow made at the *Tānūnaptra* ceremony. Then the *Patnīsamīyājas* are performed as in the animal sacrifice ( Āp. XIII. 18. 3 ). The *adhvaryu* offers with the *jūhū* nine *samīṣṭayajus* offerings in a continuous stream, standing inside the *vedi*. Then he performs the *prāyaścittas* for actions like spilling soma drops about and offers a *savanāhuti* ( i. e. an *ājya* offering indicating the completion of the *Agniṣṭoma* ). The *adhvaryu* issues a direction to the *matrāvaruṇa* to urge the priests to come out of the sacrificial shed and the latter do so.

Then follows the *Avabhr̥tha* ( the final purificatory bath ). The procedure of this is an *īṣṭi*. Jaimini, however, in X. 7. 47-50 lays down that the *avabhr̥tha* is a special rite and therefore all that takes place in the *darśapūrṇamāsa* *īṣṭi* does not follow as a matter of course. A fuel-stick is laid on fire, a *veda* bunch is made, *kuśa* is strewn round the fires ( that is *paristarāṇa* ), the necessary *yajñapātras* are placed with mouths downwards. No *idhma* is brought and some do not even prepare the *vedi*. Only four ladlings of *ājya* are taken in all the ladles ( *śruc* ). The *nirvāpa* is only for a cake to *Varuṇa* on one potsherd ( Āp. XIII. 19. 3 ). There are no *pranītā* waters ( Sat. IX. 5. p. 938 ), and no girding up of the wife ( vide above p. 1040 for it ). The *ājya* in the ladles and the grains taken out for *puroḍāsa* are placed on the shoulder ( north corner on eastern side ) of the *uttaravedi*. The sacrificer takes out from its pit the post of *udumbara* ( *audumbari* in the *sadas* ), places it on the *hida* and board used in extracting soma juice and all other utensils except the four *sthālis* viz. the *āgrayāṇa*, *ukthya*, *āditya-sthālī* and *dhruvāsthālī* ( vide Tai. Br. I. 4. 1 for these four *sthālis* of clay ) that are smeared with soma in the space between the *cātvāla* pit and the *utkara* or on the northern shoulder of the *vedi* on the large stool ( *āsandi* ) used for soma.



The yajamāna casts away the antelope skin in the cātvalā pit (other ways of disposal are also mentioned in Āp. XIII. 19. 8-9). When starting for avabhṛtha he offers clarified butter with 'O! Fire, that givest life &c.' (Tai. S. I. 3. 14. 4), a second oblation with the mantra 'avabhṛtha, nicumpuṇa &c.' (Vaj. S. VIII. 27).<sup>2629</sup>

A third oblation of ājya is made to Rudra (Āp. XIII. 20. 1) with 'namo Rudrāya' (Tai. Br. III. 7. 9). When starting from the vedi or from near the cātvalā with faces to the north they recite Rg. I. 24. 8 (Tai. S. I. 4. 45. 1). The adhvaryu issues a direction to the prastotr to chant a sāman. The sāman chanted is called 'avabhṛthasāman' (Lat. II. 12. 1). It is 'agniṣṭapati' (vide Sat. Br. IV. 4. 5. 8 and Drāhyāyana śr. VI. 4. 1). When the *nidhana* of the sāman is being sung, all the priests, the yajamāna and his wife thrice repeat that *śaale*. They do so a second time when they have traversed half of the distance to the reservoir of water and a third time when they reach the water (Āp. XIII. 20. 4 and Sat. IX. 5. p. 941). The same procedure is followed for the Varuṇa purodāśa as in Varuṇapraghāśa for niṣkāśa. The dregs of soma are thrown into water with the branch of the udumbara tree and curds are poured over it. All utensils smeared with soma are thrown into water (Āp. XIII. 21. 12, Kāt. X. 8. 24). Jai. (IV. 2. 19-22) says that this casting into water is merely the final disposal (*pratipatī*) of these utensils and the *śruti* passage 'they approach the water for the final bath with whatever is smeared with soma' does not lay down any subordinate matter about avabhṛtha. The girdle of the yajamāna and the yoktra, the jāla (net on the head of the wife) and the antelope skin of the wife are dipped in water. The yajamāna invokes the water with 'devirāpaḥ' (Tai. S. I. 4. 45. 3) and enters. The deep silent waters of flowing rivers are to be preferred, but in the absence of such waters any water reservoir will do (Kāt. X. 8. 19). The yajamāna and the wife enter water, splash water on their heads (but do not dip them into water), rub each other's back. A handful of kuśa is thrown into the water and this handful in the water serves as the āhavanīya for all āhutis in avabhṛtha.

2629. The mantra in Vaj. S. is अवधूत निचुम्पुण निचैवरासि निचुम्पुणः । अव देविर्देवकृतमनोऽपासितमव मर्षैर्नर्त्यकृतं दधराणो देव निपत्यादि । Āp. XIII. 19. 10 following Tai. Br. II. 3. 6 reads निचकुम्पुण for निचुम्पुण. Vide Lat. II. 12. 9, where this mantra is used at the time of sprinkling oneself with water after the bath.



The *prayājas* and *anuyājas* are offered as in *darśapūrṇamāsa* (except to God Barhiṣ). Jai (XI. 2. 30-34) lays down that not only is the principal offering of *purodāsa* offered into water but also all subordinate ones like *āghāra*s. A portion of the *purodāsa* for *Varuṇa* is offered therein. The rest of the *purodāsa* is offered to *Agni* and *Varuṇa*, which becomes the *Svistakṛt* offering in this case (Kāt. X. 8. 27, Sat. IX. 5 p. 944). The *unnatṛ* at the direction of the *adhvaryu* leads all out of the water (the *yajamāna* or *hotṛ* being the first). The *yajamāna* and his wife put on fresh garments and come out. The cloth with which soma was enveloped is worn as a turban by the *yajamāna* and that in which soma stalks were tied is worn by the wife and both the pieces of cloth are donated later on in the *Udavasānti*yā *īṣṭi* to the *adhvaryu* (Āp. XIII. 22. 3-4). The priests, the *yajamāna* and the wife hold each a fuel-stick of *udumbara*, mutter the *Mahiyā ṛk* (viz. *apāma somam-amṛtā abhūma*, Rg. VIII. 48. 3), proceed following the *unnatṛ* towards the sacrificial ground without looking back at the water, perform *mārjana* in front of the cow-stable (of the sacrificer) and place the fuel-stick (carried by each) on the *āhavanīya* with 'edhoṣi &c.' (Tat. 8. 1. 4. 45. 3) and wait upon that fire with 'apo anvacāriṣam' (Āp. XIII. 22. 6 quoting Tat. 8. 1. 4. 45. 3). Then follows the *Udayanti*yā (the concluding *īṣṭi*). It is performed in the *prāgvamśa* (and not on the specially prepared *uttaravedi*). The procedure is like that for the *prāyanīya* *īṣṭi* (already described on p. 1140). In the same *sthālī* (pot) in which the *prāyanīya* offering was cooked and to the bottom of which some remnants stick he takes the offering for this *īṣṭi*. The wife again ties round her waist the *yoktra*. *Prayājas* are optional and if not offered no *ājya* is taken in the *jubā*. The *yājyās* and *anuvākya*s of the *prāyanīya* become respectively the *anuvākya*s and *yājyās* of the *Udayanti*yā. The order of deities is different, viz. *Agni* is the first, *Pathyā Svasti* the last for *ājya* offerings (Āp. XIII. 23. 4, Sat. IX. 6. p. 950, Aśv. VI. 14. 3). When the *Udayanti*yā is finished the *anubandhya* rite follows<sup>2630</sup> (Āp. XIII. 23. 6, Sat. IX. 6. p. 951). A barren cow is to be offered to *Mitra* and *Varuṇa*. The procedure is the same as that of *Nirūgha-paśu-bandha*. Some sacrificed three *anubandhya* cows viz. to *Mitra* and *Varuṇa*, to the *Viśve Devas* and to *Brhaspati*,

2630. Often the word is written as अनुबन्ध्या 'पञ्चमसुवचने इति अनुबन्ध्या' com. on Āp. XIII. 23. 1; 'पञ्चमसु पञ्चमनामिसु वचने इति अनुबन्ध्या द्विरे आर्षे।' com. on Sat. IX. 6. p. 951.



but Āp. (XIII. 23. 6, 10 and 14) restricts them to Vajapeya, Rājasūya and sattras. Kāt. (X. 9. 14-15) says that instead of the cow, a bull may be offered or only *payasjū* may be offered to Mitra and Varuna.<sup>2631</sup> Āp. XIII. 24. 10 states that in place of the anubandhyā cow the followers of R̥gveda offered āmiksā to Mitra-Varuna and the offering was made by the hotṛ in front of the havirdhāna shed and all the ceremonies in the archetype iṣṭi up to Idā were performed in that rite. After the anubandhyā (or āmiksā) was offered came the five offerings called Devikā viz. a cake on twelve potsherds to Dhātṛ and four oblations of rice cooked in milk in the four sthālis mentioned above (in which soma had been placed) to Anumati, Rākā, Sinvālī and Kuhū (Āśv. VI. 14. 15, Āp. XIII. 24. 1-3). The yajamāna shaves his hair and moustache near the southern side of the vedi (Āp. XIII. 23. 16). The āhavanīya fire is taken to the north outside the mahāvedi in an earthen-ware vessel and the kuśas strewn on the vedi are burnt thereon and the smoke issuing therefrom is invoked with a mantra (Sat. IX. 6. p. 954), the adhvaryu offers on the fire (of the kuśas) ground barley from his joined hands (Āp. XIII. 24. 16-17). The fires are then deposited in the arāṇis by repeating 'ayam te yonih' (R̥g. III. 29. 10, Taṭ. 8. I. 5. 2, Vaj. 8. III. 14) as stated in Āśv. III. 10. 5. Having given up the sacrificial ground he again produces fire by attrition to the north of the sacrificial ground and the udavasānīyā iṣṭi is performed.<sup>2632</sup> In this iṣṭi a cake baked on eight or five potsherds is offered to Agni (Āp. XIII. 25. 5, Sat. IX. 6. p. 956). In this iṣṭi (Āśv. VI. 14. 24) everything is done as in the punarādheya, but the mantras are muttered inaudibly in all cases except the last anuyāja. A bull is the fee or as much gold as will purchase a bull. Instead of this iṣṭi an offering of ājya was made by some (Āp. XIII. 25. 7-8) from the juhū in which twelve ladlings were made with sruva with 'idam vispur' (R̥g. I. 22. 17).

2631. In modern times no cow is sacrificed, but only āmiksā is offered instead. Among the actions forbidden in the Kālī age is the slaughter of anubandhyā. 'यथा नियोजयन्तो नो नाहुः सन्ध्यायनयोऽपि वा । तथो-  
द्धारिभिरापोति वैव संजति सति' quoted by the Mit. on Yaj. II. 117.

2632. 'उद्वसन्निष्ठे इति उद्वसन्निष्ठा' com. on Āp. XIII. 25. 3; 'उद्वस-  
सानार्था इति उद्वसन्निष्ठा' com. on Sat. IX. 6. p. 956. उद्वसन्निष्ठ is the  
counter-part of अद्वसन्निष्ठ. When at the beginning the sacrificer enters  
upon the holy ground sought from the king it is अद्वसन्निष्ठ. Vide 'एद-  
मन्ने द्वेषयन्ने इति एदमन्ने द्वेषयन्ने इति एदमन्ने द्वेषयन्ने' अथ. X. 9. 3 (com. अद्वसन्निष्ठेति  
सदाग्निभिर्वासाधिमनुष्यापायस्वेदित्वर्थः).



Ingenious theories have been advanced by European scholars about the origin of the soma sacrifices. Considerations of space forbid the discussion of this topic here. Those who are interested in these speculations may consult Prof. Eggeling's Introduction to S. B. E. vol. 26 pp. XI-XXIII (where several European works are cited and questions about soma are discussed), L' Agnistoma (pp. 481-490), Prof. Keith's 'Religion and philosophy of the Veda &c.' pp. 331-332 and the works cited there. With the greatest respect for all these learned and industrious European savants it must be said that none of the theories has any great plausibility or carries conviction. The cult of the soma is at least Indo-Iranian and no sure traces are left in the ancient Indian religious books of the origin of that cult. We have simply the institution of the sacrifice before us and all else is imagination and speculation. One important question is the relation of the plant soma to the moon (also called soma as in Rg. X. 85. 1 and 2). The moon is generally called 'mās' or 'candramas' in the Rg. (Rg. V. 51. 15, X. 85. 19, VIII. 94. 2, X. 12. 7, X. 68. 10). In Rg. VIII. 82. 8 occurs the very striking simile<sup>2633</sup> 'Soma that is seen among the (soma) vessels as the moon in waters' and the Atharvaveda (XI. 6. 7) states that the god whom people call Candramas is soma. In several places soma is addressed as *indu* (which certainly means the moon in later literature). Vide Rg. IX. 86. 24, 26, 37, VIII. 48. 2, 4, 5, 12, 13. It is said that soma grew on Mūjavat (Rg. X. 34. 1) and in the Ārjikiya country (Rg. VIII. 64. 11) on the river Suśomā. Even in the Rgveda soma appears to have become mythical. In Rg. IX. 86. 24 soma is said to have been brought from heaven by Suparna (eagle or bird?) and in I. 93. 6 by a Śyena (hawk). Another matter to be noted is that the soma plant had certainly become rare,<sup>2634</sup> if not unobtainable, in the times of the Brāhmanas. The Śat. Br. IV. 5. 10 mentions several substitutes for soma, among which are Phālguna plants having brown flowers,

2633. सो अणु चन्द्रमा इव सोमश्चक्षुः दृश्यते। अ. VIII. 82. 8; सोमो मा देवो दृश्यते वनाद्वाग्धना इति। अथर्ववेद XI. 6. 7. Vide Prof. Keith's remarks on Hillebrandt's views of the identification of the plant with the moon (Intro. to Tal. S. p. CXX).

2634. Vide S.B.E. vol. 26 p. XXIV ff for the identification of Soma with certain plants. Vide S.B.E. vol. 26 pp. 421-422 for the several substitutes for Soma mentioned in Śat. Br. Prof. Keith (Intro. to Tal. S. p. CXIX) holds that the question of the identification of the soma plant cannot really be finally determined.

Dūb plant and greenish kuśas. The Tāndya Br. says 'If one does not secure soma, one may extract juice from pūtikas'.<sup>2635</sup> Jai. (III. 6. 40 and VI. 3. 13-17) states that this passage restricts a sacrificer when no soma is available to pūtikas and prevents the employment of other substances similar to soma and in VI. 3. 31 he declares that pūtikas are the proper *pratinidhi* (substitute) for soma and not any other substance even if it may be more similar to soma than pūtikas, but that if both pūtika and soma are unavailable then another substance similar to soma may be employed. Āśv. (VI. 8. 5-6) states that if soma stalks be not available then pūtika stalks and Phālguna plant should be used or other plants mixed with pūtikas may be employed (and the com. adds that those others are dūrvā, kuśa and the like). In the Deccan the plant that is taken to represent soma when soma sacrifices are rarely performed is called 'rāṇśera' (in Marathi) which grows in the hills of the Deccan.

2635. अग्नि सोमं न विन्देत्तुः पृथीकानभिपुष्पपुष्पेदि न पृथीकानर्जुनानि च । ताण्ड्य  
IX. 3. 3.



## CHAPTER XXXIV

### OTHER SOMA SACRIFICES

The sūtras speak of seven forms (*samsthās*) of soma sacrifices. These seven forms are Agniṣṭoma, Atyagniṣṭoma, Ukthya, Śodaśin, Vājapeya, Atirātra and Aptoryāma (according to Kat. X. 9. 27, Āśv. VI. 11. 1, Lāt. V. 4. 24). The first of these has been described in some detail above. Owing to restrictions of space only a few words can be said about the other soma sacrifices. All sūtras do not state the same number of soma sacrifices. Āp. XIV. 1.1 and Sat. IX. 7. p. 958 expressly say that Ukthya, Śodaśin, Atirātra and Aptoryāma are the modifications of Agniṣṭoma and the commentaries of both point out that there were several views on the number of the modifications of the Agniṣṭoma. In the Brāhmaṇas the Agniṣṭoma, Ukthya, Śodaśin and Atirātra are generally mentioned as forms of Jyotiṣṭoma (vide Śat. Br. IV. 6. 3. 3, Tai. Br. I. 3. 2 and 4, which last mentions Vājapeya also).

*Ukthya* or *Uktha*. In this there are three more stotras (called uktha stotras) and śastras (called uktha śastras) to be chanted and recited in the evening pressing, thus bringing the total of stotras and śastras to fifteen (Ait. Br. 14. 3, Āśv. VI. 1. 1-3). Āp. XIV. 1. 2 says that the Ukthya, Śodaśin, Atirātra and Aptoryāma are respectively performed by him who desires cattle, vigour, progeny and cattle, all objects. In the Ukthya an additional victim, a goat (over and above those offered in Agniṣṭoma) is sacrificed for Indra and Agni on the pressing day. Vide Ait. Br. XIV. 3, Āśv. VI. 1. 1-3, Āp. XIV. 1, Sat. IX. 7. pp. 958-959, Haug's tr. of Ait. Br. p. 251 n, S. B. E. vol. 41, pp. XIV-XVI.

*Śodaśin*. In this sacrifice in addition to the fifteen stotras and fifteen śastras of the Ukthya there is an additional stotra and a corresponding śastra called Śodaśin in the *trītiya savana* (both the śastra and the sacrifice have the same name, as the com. on Āśv. VI. 2. 1 says). There is an additional cup in the morning or at all pressings according to some (Āp. XIV. 2. 4-5). It is made of khadira wood and is quadrangular in shape (Sat. IX. 7. p. 960). The stotra for the śodaśin cup is begun to be chanted

about sunset after the *adhvaryu* hands over a piece of gold to the *sāma* singer ( instead of *kuśa* grass, *Āp.* XIV. 3. 1 ). *Soma* is purchased for a cow that is of very small stature and has red-coloured ears. In this rite an additional victim viz. a ram is sacrificed for *Indra*. The fee is a reddish brown horse or a female mule. Vide *Alt. Br.* 16. 1-4, *Āśv.* VI. 2-3, *Āp.* XIV. 2. 3 ff, *Sat.* IX. 7. pp. 959-962, Haug's tr. of *Alt. Br.* p. 255-256n, S.B.E. vol. 41 pp. XVI-XVII for further details.

*Atyagniṣṭoma*. This form is obtained by adding the *soḍaśistotra*, the *soḍaśin* cup and an additional victim for *Indra* to what prevails in the *Agniṣṭoma*; vide S.B.E. vol. 41, p. XVII.

*Atirātra*. This soma sacrifice is referred to even in the *Rgveda* (VII. 103. 7 ). As this sacrifice is not finished in one day but only after the day and night pass away it is called *Atirātra*. *Āp.* X. 2. 4 notes that according to some the *Atirātra* is performed even before *Agniṣṭoma*. The *Atirātra* has 29 *stotras* and 29 *śāstras*. In this the additional *stotras* and *śāstras* are repeated at night in four rounds ( called *paryāyas* ) of three *stotras* and *śāstras*. *Āśv.* VI. 4. 10 points out these 12 *śāstras*. In this sacrifice the *śāstra* called *Āśvina* is recited, but before it six *ahutis* are offered at night. The *Āśvina-śāstra* closely follows the procedure of *prātaranuvāka*, must comprise at least a thousand verses and was to be recited till sunrise ( vide Haug's tr. of *Alt. Br.* pp. 268-269n for description of this *śāstra* ). At twilight is chanted a *stotra* appropriately called *Sandhistotra* ( Haug's tr. of *Alt. Br.* pp. 266-267n ). It is in the *Rathanantara* melody. If the sun did not rise by that time the *hotṛ* was to continue reciting *Rg.* I. 112 and when the sun rose he was to recite *saurya* hymns ( viz. *Rg.* X. 158, I. 50. 1-9, I. 115, X. 37 ). A fourth animal viz. an ewe ( or ram according to some ) is offered to *Sarasvatī* on the pressing day ( *Sat.* IX. 7. p. 963 ). The principal *camasas* in the night are offered to *Indra* *Apīśarvara* ( *Sat.* IX. 7. p. 963 ). A *puroḍāśa* on two potsherds is offered by the *pratiprasthātr* to *Āśvins* ( *Āśv.* VI. 5. 23 and *Sat.* IX. 7. p. 965 ) and a soma cup is offered to the *Āśvins*. *Jat.* X. 8. 6 notes that as a *vedic* passage says 'there is no *soḍaśin* cup in *Atirātra*' and another says there is, the first is a prohibition and there is an option. For details vide *Alt. Br.* 14. 3 and 16. 5-7, *Āśv.* VI. 4-5, *Sat.* IX. 7 pp. 662-665, *Āp.* XIV. 3. 8—XIV. 4. 11, S.B.E. vol. 41 pp. XVII-XX.



*Aptoryāma*—This sacrifice is similar to *Atirātra* of which it appears to be an amplification. Only there are four additional stotras (i. e. 33 in all) and four additional śāstras recited by the hotṛ and his assistants, and there are four camasas in relation to these last respectively for Agni, Indra, Viśve Devas and Vispu (Āp. XIV. 4. 12-16, Sat. IX. 7 pp. 966-967, Śān. XV. 5. 14-18 and Sat. X. 8. p. 1111). According to Āśv. (IX. 11. 1) he whose cattle do not live or who desires to secure cattle of good breed should perform the *Aptoryāma*. Āśv. (IX. 9. 22-23) says that in this the fee is more than a thousand (cows) up to an unlimited number and the hotṛ gets a special gift of a white chariot (plated with silver) to which female mules are yoked. This sacrifice is generally joined with others. The *Tāpīya Br.* (XX. 3. 4-5) states that the rite is so called because by its performance one secures whatever object one desires (from 'ap' to obtain).

*Vājapeya*—(lit. food and drink, or drink of strength or of food or of a race).<sup>2636</sup> Though this rite is said to be a form of *Jyotiṣṭoma* and though it follows the procedure of *Śoḍaśin* (Āp. XVIII. 1. 4) it has so many special features of its own that it may be said to be an independent sacrifice. One characteristic feature is that the number 17 is predominant in this sacrifice (Āp. XVIII. 1. 5, *Tāpīya* XVIII. 7. 5), viz. there are 17 stotras and 17 śāstras, the 17th being the *Vājapeya* stotra and śāstra, 17 animals sacrificed for *Prajāpati*, 17 objects distributed as fee, the *yūpa* (of bilva or khadira wood) was 17 aratnis in length, at the time of enveloping the *yūpa* with a girdle in this rite 17 pieces of cloth were employed for the purpose (Āp. XVIII. 1. 12), it lasted for 17 days (for 13 days *dikṣā*, 3 *upasad* days and one pressing day) or there were 17 *dikṣās* (and then the rite lasted for 21 days). Vide Āśv. IX. 9. 2-3 and Āp. XVIII. 1. 6-7. Another feature was that there were seventeen cups of *surā* (wine) for *Prajāpati* as well as 17 cups of *soma*. Another peculiarity was that there were seventeen chariots to which horses were yoked and a race was run, when seventeen drums that were arranged on the northern *brāhī* of the *vedi* were simultaneously beaten (Āp. XVIII. 4. 4 and 7, *Kat. XIV.* 3. 14) to the west of the *agnidhra* shed.

<sup>2636</sup> Various meanings are assigned to 'Vājapeya'. The *Tai. Br.* I. 342 says 'वाजपेयो वा युवः । वानं ह्येतेन देवा ऐक्षन् । सोमो वै वाजपेयः । ... अर्कः वै वाजपेयः । शारुण्यमन्त्रेण (XV. 1. 4-6) states 'वानं वै देवतः । अर्कं वाजः । वानं वै पूर्वमवाचम् । शारुण्यमन्त्रोवाचम् ।'.



This complicated rite was undertaken by one who desired overlordship (*ādhipatyā*, as *Āśv.* IX. 9. 1 says) or prosperity (*Āp.* XVIII. 1. 1) or *avāntjya* (the position of Indra or uncontrolled dominion). It was performed in the autumn.<sup>2637</sup> Only a *brāhmaṇa* or a *kṣatriya* could perform it, but not a *vaiśya*<sup>2638</sup> (*Kat.* XIV. 1. 1 and *Āp.* XVIII. 1. 1). In the case of a *brāhmaṇa* the reward aimed at must have been the attainment of the position of a super-eminently learned or prosperous man. All the priests, the sacrificer and his wife wear chains of gold, and *Āśv.* IX. 9. 5 adds that the chain worn by the *hotr* has a hundred lotus-like pendants studded with precious stones. The golden chain worn by each priest becomes part of his fee. Besides the three viz. for Agni, Indra and Agni and for Indra (a ram), a barren cow for Maruts and ewe for Sarasvatī and 17 hornless, young and virile goats of one colour (or all of dark colour) for Prajāpati are offered in this rite (*Āp.* XVIII. 2. 12-13, *Kat.* XIV. 2. 11-13). For the 17 cups of wine (called *parihrat*, prepared from several herbs) the *pratiprasthātṛ* prepares a separate mound (*khara*) to the west of the axle of the southern *bavīrdhāna* cart on which the wine cups made of clay are to be kept. The soma cups are to the east of the axle of the cart and wine cups to the west and they are to be kept separate. According to *Kat.* (XIV. 1. 17 and 26) it is the *neṣṭṛ* priest that gets ready the mound and the wine cups. In the midst of the wine cups a golden cup of honey is placed (*Tai. Br.* I. 3. 3, *Kat.* XIV. 2. 9). The wine is purchased ready-made in exchange for lead from a long-haired man at the time when soma stalks are purchased, or the material for making wine is bought, and is entered into the sacrificial enclosure by the southern door and is boiled on the *dakṣiṇa* fire (*Kat.* XIV. 1. 14-17). The *yūpa* has four angles (and not eight as elsewhere) and has no top protruding beyond the *caśāla*, but its top is even and is slightly depressed in the middle. The *caśāla* of the *yūpa* (which is 17 *aratnis* high) is made of wheat flour (*Tai. Br.* I. 3. 7, *Āp.* XVIII. 1. 8, *Kat.* XIV. 1. 23). A race is run in connection with the mid-day pressing in the

2637. शरादि वाजपेयेन स्वाराज्यकामो यजेत : quoted by शबर on जै. X. 2. 64 and X. 7. 51. The *Tai. Br.* I. 3. 2 has च एवं विद्वान् वाजपेयेन यजेत यच्छति स्वाराज्यम् । अग्नेः सवामानां पर्येति । सिद्धमेवेति न्येष्टुं वाच । वाजपेयपात्री वाच वनापतिनामेति । शाण्ड्यब्राह्मण 18. 6. 4.

2638. स वा एव ब्राह्मणस्य चैव राजपुंसस्य च यज्ञः । वै. जा. I. 3. 2; च ब्राह्मणा राजानश्च दुरस्तुर्बीरश्च स वाजपेयेन यजेत । शाण्ड्यायन VIII. 11. 1.



following way (Āp. XVIII. 3. 3 and 12-13). The Tai. Br. I. 3. 2 refers to the race won by Bṛhaspati and connects the Vājapeya with that race. Seventeen chariots are got ready to the east of the āhavanīya with their yokes to the north or east. One of them is the sacrificer's chariot to which three horses are yoked with mantras and a fourth runs along the third but is not yoked. These horses are made to smell the *caru* of wild rice (nivāra) which is meant for Bṛhaspati. To the sixteen other chariots four horses each are yoked outside the vedi but without mantras (com. on Kāt. XIV. 3. 11). A ksatriya (rājaputra according to Āp.) shoots an arrow from the space between the cīvāla and utkara and notes the spot where it falls, from which he shoots an arrow a second time. This is done seventeen times. On the spot where the arrow falls at the 17th shooting, he plants a post of udumbara wood as the goal for the chariot race (Āp. XVIII. 3. 12 and Kāt. XIV. 3. 1-11 and 16-17). When the race starts, the brahmā priest fixes an udumbara chariot-wheel (having seventeen spokes according to Kāt. V. 12. 11) on an axle (or udumbara post navel-high) implanted on a spot between the cīvāla and the utkara (or near the utkara) and ascends on that wheel with 'at the impulse of God Savitṛ may I win vāja (vigour, food or race) with the help of Bṛhaspati, the winner of vāja' (Āp. XVIII. 4. 8, Kāt. XIV. 3. 12 which mentions Vāj. 8. IX. 10). When the wheel is revolved from left to right (it is revolved thrice) the brahmā chants the Vāji-sāman<sup>2639</sup> (Āp. XVIII. 4. 11, Āśv. IX. 9. 8, Lāt. V. 12. 14). According to Lāt. (V. 12. 13) the brahmā only rests his arms on the wheel. The yajamāna occupies the chariot on which mantras were recited and the adhvaryu (or his pupil) also gets into it to instruct the yajamāna to repeat the Vedic formulae he has to utter. Other persons (called vājsert) join in the race and sit in the other sixteen chariots and a ksatriya or vaiśya sits in one of them and the race starts with speed. All the seventeen drums are beaten on the northern śroni of the vedi to urge on the horses. All the horses are made to smell the *caru* of wild rice (nivāra) cooked in 17 pots for Bṛhaspati. The chariot of the sacrificer is in front and the others follow his, but do not overtake it. The adhvaryu makes the yajamāna

2639. The verse to be chanted by brahmā is अग्निर्मर्दा आ वाजं वाजिनो वामदेवस्य सविताः सवे । स्वर्गो अर्चनीयस्तु ॥ This is one of the few verses of the Sāmaveda that are not found in the R̥gveda. If the brahmā cannot chant it, he is to mutter it thrice (Āśv. IX. 9. 9).



recite the formulae of victory such as 'agnirekākṣareṇa' (Vāj. S. VIII. 31-34, Tai. S. I. 1. 11). When the chariot reaches the goal, the chariot is taken to its north and then turned round to the south. All the chariots return to the sacrificial ground and the horses are again made to smell the caru of nivāras and a homa is offered for discharging the drums (dundubhi-vimocaniya-homa). A berry (kṛṣṇala, gold of that weight) is given to each of those that rode the chariots, but that gold is taken back from them and is donated to the brahmā who also receives the golden jar of honey (Kāt. XIV. 4. 17, Āp. XVIII. 5. 5) after it is presented to and taken back from the kṣatriya or vaiśya. The cups of soma are taken up by the priests (the adhvaryu taking the hotr-camasa), and the camasādhvaryus take up their cups; while the pratiprasthātṛ takes up the principal wine cup and the other sixteen are taken up by those who joined in the race. The adhvaryu starts towards the east with the soma cups with 'sam preṇ' (Tai. Br. I. 3. 3), the pratiprasthātṛ to the west with the wine cups and stands near the mārīśīya śhad. After the adhvaryu offers the soma cups, the wine cups are shaken and given to the sixteen persons who took part in the race and they quaff them on the southern śroni of the vedī. According to Kāt. (XIV. 3. 20 and XIV. 4. 16) the kṣatriya or vaiśya who sat in one of the chariots receives all the wine cups. When preparations are made to chant the Mahendra stotra, the nastṛ requests the wife to put on a short undergarment of darbha and the yajamāna wears a silken garment (tārpyaṃ)<sup>2640</sup> inside the garment which he wears as a dīkṣita. A ladder is raised against the yūpa to its north or south (Kāt. XIV. 5. 5) and when the sacrificer climbs to the top of the yūpa a dialogue ensues between the sacrificer and his wife (Kāt. XIV. 5. 6-11, Āp. XVIII. 5. 9-11). The sacrificer addresses 'wife, come, let us ascend to heaven'. The wife responds 'let us ascend'. They engage in this dialogue thrice. According to Kāt. XIV. 5. 8 both husband and wife climb to the top of the yūpa, while according to Āp. (XVIII. 4. 12) only the husband does so who finally says 'out of us both I shall ascend to heaven'. On reaching the top he touches the caśāla of wheat flour and mutters 'we reached the heaven, the gods' (Tai. S. I. 7. 9. 2, Vāj. S. IX. 21). Thence he looks at his house with 'May I live long with my children'

<sup>2640</sup> Vide S. B. E. vol. 41 p. 85 n for various explanations of 'tārpya'.



(Tal. 8, I 7. 9. 2) or in the several directions with Vaj. 8. IX. 22 (Kāt. XIV. 5. 11). Vaiśyas (explained as his children by the com. on Kāt. XIV. 5. 12) throw up to him 17 bags of salt or saltish earth enveloped in leaves of *asvattha* or (according to Āp. XVIII. 5. 16-18) the *adhvaryu*, *brahmā*, *hotṛ* and *udgātṛ* raise up the bags to his face on long poles respectively from the east, south, west and north with mantras (referring to food, *vāja* and winning of *vāja*) He receives them and descends. He plants his right foot on a piece of gold placed over a goat-skin spread in front of the *yūpa* on the ground with its neck to the east and hairy side outside and his left foot on the skin itself and from thence he sits down on a couch placed on the west side of the *uttaravedī*. The offerings of the omentum and other limbs of the animal for *Sarasvatī* and of other animals are made, the wild rice *caru* for *Bṛhaspati* is offered and the priests partake of the remnants as usual. The animals for *Prajāpati* are offered at the time of the mid-day pressing. Before the offering to *Sviṣṭakṛt* of the wild rice *caru* is made water and milk are poured in a vessel of *udumbara* and food of seventeen kinds of grains or of as many as the sacrificer remembers except one is also put therein and seven offerings are made of all this with the *gruṇa* and the *yajamāna* is sprinkled with the rest (Kāt. XIV. 5. 20-24). He does not eat throughout his life-time the food of the one kind of grain that was omitted. The *adhvaryu* declares thrice after taking the name of the sacrificer 'he, so and so, is *samrāt*' (overlord). Āp. XVIII. 7. 18 says that on performing *vājapeya* a man is entitled to use the white parasol. After the performance of *Vājapeya* the sacrificer had to observe certain rules of conduct (vide Lāt. VIII. 12. 1-4, Āp. XVIII. 7. 16-17). He should not like a *ksatriya* (i. e. he may study and make gifts, but should not teach or accept gifts), he should not rise to receive or do *abhiwādana* or carry <sup>2641</sup> errands for or sit on the same couch with a person who had not performed that sacrifice. The *adhvaryu* receives the horses and the chariot in which the sacrificer sat (Āp. XVIII. 3. 10) and receives also all the 17 clothes with which the *yūpa* was enveloped. As to other fees there is some divergence among Āp. XVIII. 3. 4-5, Āśv. IX. 9, 14-17, Kāt. XIV. 2. 29-33 and Lāt. VIII. 11. 16-22. Āśv. says that 1700 cows, 17 chariots to which horses are yoked, seventeen

2641. तसाम्राजनेवपादपदमवरोहीति । अस्यां हि शीघ्रमिदिरचते । तान्मन्त्राणां 18. 8. 12-13.



horses, seventeen animals which men ride, seventeen draught oxen, seventeen carts, 17 slave-girls decked with golden *nīṣkas* round their necks, 17 elephants with golden girths—these constitute the fee in Vājapeya and Āśv. suggests other alternatives. Āp. XVIII. 3. 4 is almost the same but adds seventeen goats and ewes. Lāṭ (VIII. 11. 16-18) is also practically the same as Āśv. but adds several alternatives about cows. In the Kuruvājapeya (variously explained in the com.) cows donated are only 17, in other Vājapeyas 1700 or 17000 cows may be given. Lāṭ. further says that the gifts may be equally divided among all the priests, that the chariot occupied by the sacrificer over which *ṛjins* mantras were recited and the couch with its coverlet are given to the udgātr, the goat-skin with the golden piece is taken by the hotṛ.

It will have been noticed that this sacrifice has several picturesque elements in it. In the race and the drinking bout of seventeen cups there is a popular element. In the climbing to the top of the yūpa by the sacrificer and in the boiled wild rice for Brhaspati there is a symbolism of holiness and eminence.

Āśv. IX. 9. 19 says that after performing Vājapeya a king should perform Rājasūya and a brāhmaṇa should perform Brhaspatisaṃvā, <sup>2642</sup> while Āp. XVIII. 7. 15 recommends the Sautrāmaṇi after it. Kāt. (XIV. 1. 2-8) states various views.

Jaimini in several *adhikaraṇas* deals with the śruti texts about Vājapeya. They may be briefly indicated here. In I. 4. 6-8 he shows that in the sentence 'one desiring to secure overlordship should sacrifice with Vājapeya' the word Vājapeya is the name of a rite (*karmanāmadheya*) and that that sentence does not lay down some subordinate matter (such as what material is to be used) in the model sacrifice and that the word vājapeya does not mean gruel or similar substance. In Jai. III. 1. 18 it is said that the text 'of the Vājapeya the yūpa is 17 aratnis'

2642. According to Jai. IV. 3. 29-31 the Brhaspatisaṃvā is an *atga* of Vājapeya and the sentence वाजपेयेनेष्टुः बृहस्पतिसंवेन यजेत does not lay down a time for the performance of that rite. Vide Tai. Br. II. 7. 1 and Āp. XXII. 7. 5 ff., Āśv. IX. 5. 3 ff. for बृहस्पतिसंवेन which is a kind of Ekāha soma sacrifice and which is to be performed by one who desires overlordship (*ādhipatyā*) or spiritual eminence (*brahmanvarṇasā*) according to Āśv. IX. 5. 3 or by one who desires to be the purohita of a king (Tai. Br. II. 7. 1).



means that the yāpa required for the sacrifice of animals in the Vājapeya is to be 17 aratnis high and not that any other thing like the Śoḍaśipātra was to be 17 aratnis. When the Tai. Br. ( I. 3. 4 ) says that seventeen animals are to be killed for Prajāpati, they are 17 separate yāgas and not one rite ( *kurma* ). When it is said that earu is prepared in milk in seventeen śarāvas ( pots ), the method of taking out handfuls of grains ( as in darśapūrpamāsa ) is not applicable. Jai. says ( in XI. 4. 30 ) that the vessel ( kumbhi ), the śūla and the spit for roasting the omentum are the same for all the victims, that the omentum of the victim for Prajāpati is not sprinkled with the ājya remaining after the prayāja offerings are made ( IV. 1. 33-39 ) and that the chariot which was occupied by the sacrificer is to be specially given to adhvaryu and not any one of the seventeen chariots i. e. there is a restrictive rule about the share in chariots for the adhvaryu, while there is none as to the other priests ( X. 3. 74-75 ).<sup>2642</sup>

The Agnistoma and the other forms of soma sacrifices so far described are ekāha ( one day ) soma sacrifices i. e. in them soma is offered in cups on one day thrice ( in the morning, mid-day and evening ). The sūtras ( e. g. Aśv. IX. 5-11, Baud. XVIII. 1-10, Kāt. XXII ), however, mention and describe several other one day soma sacrifices, such as Bṛhaspatiasava, Gosava, Śyena, Udbhid, Viśvajit, Vratyastoma ( already described above on pp. 345-347 ) which are left out for want of space.<sup>2643</sup>

2643. For details about Vājapeya, vide Tai. S. I. 7. 7-12, Tai. Br. I. 3. 2-9, Taitt. Br. XVIII. 6-7, Sat. Br. V. 1-2, Aśv. IX. 9, Āp. XVIII, Kāt. XIV. 1-5, Lat. V. 12. 8-25, VIII. 11-12, Sat. XIII. 1-2, Vārha. Sr. III. 1 and Hillebrandt's *Rit. Lit.* pp. 141-143, Prof. Keith's *Rel. and Phil.* part 2 pp. 339-340, Introduction to Tai. S. tr. pp. CVIII-CXI, Weber's 'Über den Vājapeya' ( 1892 ), S.; B. E. vol. XLI pp. XXIII-XXV.

2644. The Viśvajit from among the ekāhas is a very striking sacrifice. In this the sacrificer either gives a thousand cows or all wealth after separating the share of the eldest son ( and excepting land and dāśas who serve him as a duty ). Jai. sets out several propositions about this sacrifice in IV. 3. 10-16, VI. 7. 1-20, VII. 3. 6-11, X. 6. 13. After this rite, the sacrificer stays three days at the root of an odumbara tree subsisting on fruits and roots, for three days in a settlement of nīḥḍas ( where he may subsist on nīḥḍas i. e. on rice, āyātaka and the flesh of deer ), for three days among vaiśyas ( *jana*, also explained as ' persons of another gotra ' ) and three days with kṣatriyas ( *samānājana*,

The ahina sacrifices<sup>2645</sup> are those the duration of which is two to twelve days of soma pressing, which always end with an atirātra and which together with the dīksā and upasad days should not extend beyond a month. They should be begun on a Full Moon day. Among them there are groups of sacrifices that last for two days, three days (e. g. Gargatirātra), four days, five days (called pañcarātras of which Pañcāsāradīya is one), ṣaḍaha and so on. Among the numerous rites called ahinas, the Āsvamedha and Dvādaśāha deserve notice. The Āsvamedha will be described later on. The Dvādaśāha is both an ahina and a sattra (Āsv. X. 5. 2). There are several varieties of Dvādaśāha, one being called Bharata-dvādaśāha (Āsv. X. 5. 8., Ap. XXI. 14. 5). The twelve days of the Dvādaśāha as a sattra are constituted by the Prāyanīya (the commencing rite, an Atirātra), Prsthya Ṣaḍaha<sup>2646</sup> (6 days), Chandomas which are Ukthyas (3 days) and a tenth day which is

(Continued from last page)

also expalined as sagotras). For a year he should not refuse what is offered but should not beg. Vide Kāṭ. XXII. 1. 9-32, Lāṭ. VIII. 2. 1-12. The Gosava is a very strange rite. The Tai. Br. II. 7. 5 briefly describes it. One who desires svārājya may perform it and Āp. (XXII. 12. 12-20 and XXII. 13. 1-3) states that for a year thereafter he should be paṇḍvratā (not like cattle) i. e. should drink water like them and eat grass (with his teeth) and approach his mother &c. (probably only as a make-believe). *येनेहा सर्वसरे पशुमनो भवति । उपसहापोदकं पिबेत्पानि चाच्छि-  
न्यात् । उप मातरमिवाहुः स्वसाहस्य सर्वोवात् ।* आय. XXII. 13. 1-3. Another very striking ekāha sacrifice is the सर्वस्वार. This is performed by one who desires to die on performing it and to obtain heaven. When the Ārbhava pavamāna stotra is begun to be chanted in the third pressing, the sacrificer directs the priests to finish the sacrifice and enters fire. This sacrifice is called क्षुनःकर्णोद्भिदोमः. Vide वाङ्मयब्राह्मण XVII. 12. 5, Jaimini X. 2. 57-61 where Sabara appears to quote some vedic texts very similar to Āp. XXII. 7. 21-25 'मरणकामो यजेत वा कामयेताममयता स्वर्गं लोकमियामिति । ... आर्भवे स्तुयमाने औदुम्बरीं प्रतोद्वेगेनपश्येत् वातसा दक्षिणागिराः यावतः संविद्यन्नाह ब्राह्मणः समापयत् मे पञ्चमिति । तदैव संविदते ।'

<sup>2645.</sup> Vide Sat. Br. IV. 5. 4, Āsv. X. 1. 11-X. 5. 13, Āp. XXII. 14ff, Kāṭ. XXIII, Śāh. XVI. 19-30, Lāṭ. IX. 5-12.

<sup>2646.</sup> According to Kāṭ. XII. 3. 1 a prsthya ṣaḍaha is so constituted that the first day is an Agnistoma, the fourth is a Ṣoḍaśin and the rest are Ukthyas, while an Abhiplava ṣaḍaha is so constituted that the first and last are Agnistomas and the first are Ukthyas. There is also a difference between the two as regards the stomas. Vide B.R.E. vol. 26 pp. 402-403 n. 4. For the Chandomas, vide Haug's tr. of. Alt. Br. p. 347 n.



an Atyagnistoma (called Avivākya, on which no speaking or dispute about errors is allowed) and the Udayantiya (concluding rite, which again is an Atirātra). The principal differences between the Dvādaśāha as an ahina and a sattra are: (1) a sattra can be performed only by brāhmaṇas, while a dvādaśāha may be performed by any one of the first three varṇas; (2) the sattra may extend over even long periods (such as a year or more), while a dvādaśāha cannot so extend; (3) in the sattra the distinction of yajamāna and priests does not exist but all are yajamānas and all work as priests, while in dvādaśāha that distinction exists; (4) (as a consequence of the above) in a sattra there are no dakṣiṇās. Kāt. XII. 1. 4 states that wherever in the vedic texts the words 'upayanti' and 'ānta' occur it is a sign of a 'sattra' (and so in that case the rules about sattras will apply) but where the word 'yajate' or 'yājayet' is used it is a sign of an ahina. In an ahina only the last day is an Atirātra, but in a sattra both the first and last days are Atirātras (Kāt. XII. 1. 6).

It is now necessary to say something about a few other striking sacrifices.

*Rājasūya*.—This is strictly not a purely soma sacrifice, but it is a most complex ceremony extending over a very long period (more than two years) and comprising a number of separate iṣṭis (like the one to Anumati), Soma sacrifices (like Pavitra) and animal sacrifices (Kāt. XV. 1. 3). Even the briefest statement of the several rites will occupy many pages. An attempt will be made to indicate only a few salient features.

This ceremony could be performed only <sup>2547</sup> by a ksatriya. There was a difference of view, some holding that it could be performed only by him who had not celebrated the Vājapeya (Kāt. XV. 1. 2), while others held that it should be celebrated after Vājapeya (Aśv. IX. 9. 19). In the Śat. Br. IX. 3. 4. 8 it is said 'by performing the Rājasūya one becomes a king (rājan)

2547. राजा राजसूयेन यजेत । ज्ञात्वा यनमौत IX. 1. 1, वायवायु ( XIII. 3 ) adds सर्वज्ञानो before यजेत. Vide Āp. XVIII. 8. 1, Kāt. XV. 1. 1; राजसूयेन स्वाशान्नज्ञानो यजेत quoted by Śabara on Jai. XI. 2. 12; Śaṅ. XV. 13. 1 after narrating that Varuṇa secured super-eminence, complete dominion and overlordship by performing it states तस्यै एवेतद्यजमानो यज्ञाजसूयेन यजेत सर्वज्ञो राजानो ब्रह्मण स्वाशान्नपमाप्तिपत्यं पर्वति । The word राजसूय is derived by Śabara as 'राजा सन् सूयते तस्माद्राजसूयः । राज्ञो वा यज्ञो राजसूयः' (on Jai. IV. 4.1). Soma is called rājan.



and by the Vājapeya an emperor (*samrāj*) and the position of the king is (obtained) first and thereafter of emperor." On the first day of the bright half of Phālguna the sacrificer undergoes *dikṣā* for a soma sacrifice called Pavitra, which follows the procedure of Agnistoma (Lāṭ. IX. 1. 2, Aśv. IX. 3. 2, Kāt. XV. 1. 6). There was difference of opinion as to the number of *dikṣā* days (Lāṭ. IX. 1. 8, Kāt. XV. 1. 4). The Abhiṣecantiya ceremony which is the principal among the rites of Rājasūya took place exactly a year after the Pavitra sacrifice was commenced (Lāṭ. IX. 1. 4). At the end of the Abhiṣecantiya the sacrificer did not actually enter into water for the final bath (*avabhr̥tha*), but wearing shoes made of boar-skin he repaired from the sacrificial ground (*devayajana*) to the water, put into the water black antelope horn or the foot portion of a black antelope skin and returned wearing shoes of black antelope skin (Lāṭ. IX. 1. 23-24).

There are five offerings commencing the next day after the Pavitra sacrifice, one each on one day. Then on the Full Moon of Phālguna there is an *iṣṭi* to Anumati (a *puroḍāśa* being offered). Vide Kāt. XV. 1. 9 and Āp. XVIII. 8. 10. There is an offering to Nirṛti prepared from the particles of grains that fall to the west of the *śamyā* from the mill-stone when the grains for the *puroḍāśa* to Anumati are being ground. The particles are taken in the *sruva* and a firebrand being lighted from the *dakṣiṇa* fire, the offering is made to the south of the *vihāra* on that fire-brand or on some saltish land. On the full moon day of Phālguna are begun the *cāturmāsya*s (i.e. first the Vaiśvadeva, then after four months Varuṇapraghāṇas and so on). This goes on for one year. Between the *parvats* of the *cāturmāsya*s, the monthly full moon and new moon sacrifices are performed. The *cāturmāsya*s come to an end with the *Sunāsiriya parva* on the first of the bright half of Phālguna. After that several rites follow such as the *Pañcavātiya* in five fires in the four directions and in the middle (Āp. XVIII. 9. 10-11, Kāt. XV. 1. 20-21), the *Apāmārga-homa* (Āp. XVIII. 9. 15-20, Kāt. XV. 2. 1 ff.). Then there are twelve offerings called '*ratnānām*'<sup>2648</sup> *havitr̥ṇi*' performed on twelve days one

2648. The '*ratnānām*' are enumerated somewhat differently in different texts, though some are common to all. Vide Tal. S. I. 8. 9. 1-2, Tal. Br. I. 7. 3, Sat. Br. V. 3. 1. 'रत्नानामेताभिर्हविरिति प्रवर्तते । एते वै राष्ट्रस्य पद्वतारः ।' वै. ऋ. I. 7. 3.



after another in the houses of the 'ratnas' (jewels) viz. of the sacrificer himself, his queens and state functionaries (Kāt. XV. 3 and Āp. XVIII. 10). The deity to whom an offering is made is appropriate to the person in whose house the offering is made and the offerings and fees also differ. The twelve persons (according to Kāt.) are the sacrificer, the commander of the army, the purohita, the crowned queen, the sūta (minstrel?), grāmaṇi (village headman), the kṣattr (chamberlain), saṁgrahitṛ (treasurer or charioteer?), akṣāvāpa (superintendent of gambling), govikarta (hunter?), dūta or pālāgala (courier), parivrkti (the discarded queen) and the deities respectively are Indra, Agni Anikavat, Brhaspati, Aditi, Varuṇa, Maruṭa, Savitr, Aśvins, Rudra (for both akṣāvāpa and govikarta), Agni, Nirṛti (the offering in this case is a caru of black rice husked with the nails). The dakṣiṇās also vary (vide Āp. XVIII. 10, 15-30, Kāt. XV. 3, 16-34). Then follow several offerings. Then comes the Abhiṣecanīya rite which is the central ceremony in Rājasūya and which lasts for five days (one day dīkṣā, three days upasade and one sutyā day of soma pressings). The dīkṣā of Abhiṣecanīya (anointing rite) is performed on the first of Caitra. It is performed on the southern part of the sacrificial ground while the Daśapeya is performed on the northern portion. In the Abhiṣecanīya and Daśapeya the hotṛ must be of the Bṛhugotra (Tāṇḍya Br. XVIII. 9. 2, Kāt. XV. 4. 1, Śān. XV. 13. 2). The Abhiṣecanīya follows the procedure of the Ukthya. Soma is bought for both Abhiṣecanīya and Daśapeya at the same time, but half of it (for Daśapeya) is deposited, after being carried in a cart, in the house of the brahmā priest. Then there are eight offerings of caru called Devasū-haviṁsi viz. to Savitr, Agni Grhapati, Soma Vanaspati, Bṛhaspati, Indra, Rudra, Mitra, Varuṇa. According to Āp. XVIII. 12, 7-8 after these eight offerings the brahmā priest announces to the 'ratnas' that the sacrificer is their king and refers to the tribes or people occupying the country.<sup>2649</sup> Vide Kāt. XV. 4, 15-17 also. At the end of *iṣṭi* in the case of these caru offerings the priest brings waters of seventeen kinds in seventeen vessels of udumbara wood, viz. of the Sarasvatī river, flowing water of a river, water from ripples produced by the entrance of a man or animal, water

2649. अयेनं रत्निभ्य आयेतुवायेष को भरता राजेति । एष वा कुर्वते राजेति कौरावम् । एष वा वज्राला राजेति वाजालम् । एष वा कुक्षपाला राजेति वा कुक्षपालम् । एष को जनता राजेत्यन्वन्तं राजा । सोमोऽस्माकं ब्राह्मणानां राजेति ब्रह्मा जपति । आप. XVIII. 12. 7-8.



from a river drawn against the current, water of the sea, of ocean waves, of whirl-pools, of deep steady reservoirs always exposed to the sun, rain water in sunshine before it falls on the ground, of a lake, of a well, of frost &c. (Kāt. XV. 4. 21-42, Āp. XVIII 13. 1-18). All the waters are poured into a vat of udumbara which is placed near the seat of Maitrāvaruṇa. After the Marutvatiya cup is offered in the Ukthya rite, he spreads to the east of the vessel of water a tiger skin on the western end of which lead is placed. Six homas called Pārtha<sup>2650</sup> are offered (Āp. XVIII 15. 8, Kāt. XV. 5. 34) and then with a gold piece tied in two kuśa blades the water in the big vessel is cleansed (that is utpavāna is performed) and is distributed in four vessels made of palāśa, udumbara, nyagrodha and āśvattha. The sacrificer wears a silken garment (tāṛpya, explained by Kāt. XV. 5. 7-11), a white turban (one end of which hangs from the shoulder) and a mantle. The sacrificer recites the Āvid formulae<sup>2651</sup> (Āp. XVIII 14. 10, Kāt. XV. 5. 21, which refers to Vāj. S. X. 9). The adhvaryu gives a strung bow and three arrows to the sacrificer, who puts a copper piece in the mouth of a long haired man (eunuch) for averting evil (from spirits and snakes?); vide Vāj. S. X. 10. The sacrificer treads upon the piece of lead and brushes it away with his foot and stands on the tiger-skin with a gold piece under his foot and has a fillet of gold on his head. The sacrificer holds up his arms. He strides in the quarters. The sacrificer stands facing the east and the adhvaryu, standing in front of him, first sprinkles him with the holy water contained in the vessel of palāśa, the other priests follow viz. the brahmā sprinkles him from the right with water in udumbara vessel and so on. Besides, the king's brother (Kāt. XV. 5. 30) or another ksatriya (Āp. XVIII 16. 3) sprinkles him with water from the udumbara vessel, a friendly ksatriya from the third vessel and a vaiśya from the fourth (Āp. XVIII 16. 3-5 says a ksatriya sprinkles water from udumbara vessel, a vaiśya sprinkles from behind the king with water from āśvattha vessel and a friend from the common people sprinkles from the north side with water in the nyagrodha

2650. The Śat. Br. V. 2. 5. 4. connects these offerings with Priṭhu Vaiśya (the first consecrated king of men). The mantras are in Vāj. S. X. 5.

2651. In the Tai. S. I. 8. 12. 2 the *Āvid* formulae are interesting and they are : आविषोऽधिर्गृहपतिरिति इन्द्रो ... आविषे वावापृषिरी भूतवसे आविषा देवपतिरिति श्वर्याविषोपमतावापृषावणोस्वा विषसिमन्तादे भवसे अवाप भवत आविषावाप भवसे आनरावापैव वो भवता राजा सोमोस्माके आङ्गानां राजा ।



vessel). These actions are probably symbolic of the consent of all people to the anointing. The sacrificer rubs with the antelope horn over the whole of his body the holy water sprinkled over him (Kāt. XV. 6, 8). According to Kāt. XV. 6, 1-2 at this stage or after the dice play (to be described later) the hotṛ priest sitting on a cushion inlaid with gold recites the story of Śunaḥśepa<sup>2652</sup> for the sacrificer's benefit. Āp. XVIII. 19, 10 places this recital after the dice-play. Āśv. IX. 3, 9 says that the story of Śunaḥśepa is recited to the anointed king after the marutvatiya śāstra in the Abhiśecanīya rite (and before the Nisikevalya śāstra), the king being seated on a golden cushion and surrounded by his son and ministers. The adhvaryu also sits on a cushion inlaid with gold and utters the responses (pratigara) uttering 'om' (as the pratigara) at the end of each ṛk and 'tathā' at the end of each gāthā.<sup>2653</sup> At the end of the recitation the sacrificer donates a hundred or a thousand cows to the hotṛ and to the adhvaryu and donates also their respective cushions. The king takes three strides called Viśpukrama on the tiger-hide. All the remnants of the anointing waters are poured in the palāśa vessel and are handed over by the anointed king to his son with the words 'May my son continue this my work and this my prowess.' Then two homas are offered (called nānavyatisañjantiya) in which at first the son is declared to be the father of his father and then secondly the relationship is rightly put.<sup>2654</sup> Vide Āp. XVIII. 16, 14-15, Kāt. XV. 6, 11. Then there is a symbolic march for the plunder of cows. As in Vājapeya a chariot is made ready, four horses are yoked to it, the sacrificer ascends it, takes the chariot in the midst of a group of hundred or more cows belonging to his kinsmen collected to the north of the āhavanīya,

2652. Vide Ait. Br. 33 for the story. Śāk. (XV. 17, 27) contains (with a very few additions and slight variations) the whole of the Ait. Br. passage on the story of Śunaḥśepa.

2653. संमिषुषः प्रतिगृह्यं तथेति वाचयामः. Āśv. IX. 3, 11, Kāt. XV. 6, 3, Āp. XVIII. 19, 13. For example, he responds with 'tathā' at the end of each of the ten gāthās from ये न्विमं in the Ait. Br. But some of the verses like अहं वृत्ते (Bg. 1. 24, 1 quoted in Ait. Br. 33, 4) are ṛk. There is no pratigara except at the end of ṛk verses and gāthās, when the Śunaḥśepa story is narrated.

2654. As an example may be given this. अथमभिमानुर्जुनस्य पितरेवै विपुत्रयो दुष्टे कुले भवति यथापदं यथादिमि अर्जुनोऽभिमान्योः पितरेवैतदः । om. on Kāt. Vaj. 8, X. 20 refers to this यथापते न त्वदेतान्पश्यो ... तजोत्तरयमनुवय पितानाथय पिता यथे स्वास यजरो रपीजी स्वाहा ।



touches one of them with the string of his bow and says 'I seize these.' Then he restores to the owner as many cows as are collected or more and returns to the sacrificial ground and makes four offerings called Rathavinocaniya. Vide Kāt. XV. 6. 13-23. Lāt. (IX. 1. 14-22) gives a more graphic account that at the time of giving gifts, the king's kinsmen are collected with their wealth, arrows are discharged at them by the sacrificer, they themselves bring back the arrows and declare 'O king, may you be victorious.' One-third of their wealth is distributed among the priests, one-third is given at the time of the Daśapeya to the worthy brāhmanas brought in that rite, one-third is returned to the kinsmen, villages are bestowed on them and they become rājanyas (king's nobles) but not worthy of coronation. Before getting down from the chariot he puts on boar-skin shoes, bows to the earth with 'O mother earth! do not injure me nor may I injure thee' (Vāj. S. X. 23, Tai. S. I. 8. 15. 1). The king then sits on a chair or throne made of khadira that is placed in front of the Agnidhriya shed (Āp. XVIII. 18. 5-8, Kāt. XV. 7. 1-4). The priests and the 'ratnins' take seats round him; the brahmā priest (the purohita or adhvaryu according to Kāt. XV. 7. 11) hands over the sphyra to the king, from whom it passes on to several persons viz. the king's brother, sūta, sthapati, village headman, kinsman (Āp. XVIII. 18. 14-16). According to Kāt. (XV. 7. 13) the kinsmen and the pratiprasthātṛ mark out a place for dice play with the sphyra (according to Āp. XVIII. 18. 16 the superintendent of gambling does so). On the ground so marked a quadrangular hut or shed is erected. Five dice are handed over to the king who is lightly struck by the priests with sticks of sacrificial trees. The king calls as umpires (upaśraṣṭṛ) the saṃgrahitṛ, the bhāgadugha (collector of taxes) and the keatṛ (Āp. XVIII. 19. 6-8). The play is so arranged that the best throw (of the dice) comes to the king and the worst to his kinsman.<sup>2555</sup> It appears that the dice play required golden pieces also beyond a hundred or a thousand in number (Āp. XVIII. 19. 1). According to Kāt. (XV. 7. 25-26) the king actually undergoes the avabhr̥tha bath, while Lāṭyāyana as stated above differs. After the offering of anubandhyā cow and the performance of the udavaśāṇīyā iṣṭi, a cake prepared from a mixture of rice

2555. कुत्तादि वा निवृत्तार्द्धःअवधुतिःच । नञ्जलत्वं कलित् । Kāt. XV. 7. 18-19. कुत्ता and कलित् are throws of dice. It is difficult to find out how exactly dice-play took place. Vide Eggeling's note in S.B.E. vol. 41 pp. 106-107.



and barley and baked on twelve potsherds is offered to Indra and Viṣṇu. For ten days after the Abhiṣecanīya he offers successively on each day offerings called 'samarppām havirmāsi' respectively to Savitr, Sarasvatī, Tvastṛ, Pūṣan, Indra, Bṛhaspati, Varuna, Agnī, Soma, Viṣṇu (Kāt. XV. 8. 1-4, Āp. XVIII. 20. 7 which says they are ten or seven and they begin with Agnī; Āsv. IX. 4. 6 speaks of only seven). Each of these is offered in fire set up in a devayajana to the east of the preceding one and the last of the ten is offered in the shed prepared for the Daśapeya rite (Āp. XVIII. 20. 8-10, Kāt. XV. 8. 2-3). On each of the ten (or seven) istis (of samarppām havirmāsi) he offers to the priests ordinary or golden lotus flowers and on the tenth day he wears a garland made of those flowers. That becomes his consecration (dikṣā) for the next rite, viz. Daśapeya. Jaimini declares (in XI. 2. 57-62) that though soma is purchased for both Abhiṣecanīya and Daśapeya at the same time (vide p. 1216 above), yet in the two ekāhas the whole procedure of soma sacrifices is repeated. A different proposition is stated in Kāt. XV. 8. 10-13 (except as to dikṣā and avabhṛtha which are repeated in both rites). On the tenth day after the Abhiṣecanīya is finished the Daśapeya is performed (Lāṭ. IX. 2. 1, Kāt. XV. 8. 14 says on the 7th day i. e. on 7th of the bright half of Caitra). This rite is so called because in it each of the ten camasas (cups) of soma are partaken of by ten brāhmanas (Āsv. IX. 3. 18, Āp. XVIII. 21. 3). The brāhmanas are the ten rtviks who ordinarily partake of the soma in camasas plus 90 more (called *anuprasarpakas*) who possess special qualifications, viz. whose ten ancestors on the father's and mother's sides were masters of Vedic lore, had rigorously performed their duties and were engaged in holy actions and who had no sexual or marital alliances with non-brāhmanas<sup>2636</sup> (vide Āsv. IX. 3. 19-21, Śaṅ.

2636. Vide note 574 for the passage of Āsv. According to Āp. XVIII. 21. 3-4 and Kāt. XV. 8. 16 the ten ancestors on the father's side only should have been drinkers of Soma. Vide Lāṭ. IX. 2. 5-7. The *वाग्विज्ज्ञो* III. 3. 4. 18 says *येषां दशसु न मीमांसितेन कृत्विजो वसविषथ (वसविषथ ! ) विवा (वि ! ) किं वाग्विज्ज्ञेन कृत्विजो वसविषथ (वसविषथ ! )*. The editor, Dr. Raghunātha Vira, was puzzled by this sūtra. It means (when corrected as shown) that the priests and others who came to drink soma and could not trace ten generations of soma-drinkers entered after reciting a verse out of the verses that begin with the words 'pibā somam' (like Rg. VI. 17. 1 or VII. 22. 1) and the verse 'why do you ask the brāhmana about his father or mother' (Kāṭhaka Śaṅh. 30. 1 or Maitrāyaṇī S. IV. 8. 1). The verse is: *किं वाग्विज्ज्ञेन विवा किं वाग्विज्ज्ञेन विवा*.  
 2637. *येषां दशसु न मीमांसितेन कृत्विजो वसविषथ* :



XV. 14. 8-11). Kāt. XV. 8. 17 gives an option that one need not investigate whether the ten ancestors of each were soma-drinkers, but the one hundred brāhmanas should enter the *sadas* after reciting Vaj. S. X. 30.

Fees are prescribed at many of the constituent rites in Rājasūya, but special fees are mentioned in connection with the Abhiṣecaniya and Daśapeya (Āśv. IX. 4. 2 ff.). At the Abhiṣecaniya Āśv. recommends 32000 cows to each of the four principal priests, 16000 to each of the first assistants of the four, 8000 to each of the next four, 4000 to each of the last group of four (Āśv. IX. 4. 3-5). These come to the huge figure of 240000 cows. Vide Śān. XV. 16. 16-19 also for such large figures. At the Daśapeya 1000 cows are the fee and then there are special rewards for the 16 priests (Āśv. IX. 4. 7-20, Āp. XVIII. 21. 6-7, Kāt. XV. 8. 23-27, Lāt. IX. 2. 9-15) viz. a golden chain, a horse, a milch cow (with calf), a goat, two golden ear-rings, two silver ear-rings, twelve five year old pregnant cows, a barren cow, a round golden ornament (*rukma*), a bull, cotton cloth, a thick hempen piece of cloth, a cart full of barley drawn by an ox, an ox, a heifer, a young three year old bull respectively to udgātṛ, his three assistants, adhvaryu, pratiprasthātṛ, brāhmā, maitrāvaruṇa, hotṛ, brāhmapācchamain, potṛ, nestṛ, acchāvāka, āgñidhra, unnetṛ and grāvastut.

For one year after the avabhṛtha bath in Daśapeya, the king has to keep certain observances (called devavrata in Lāt. IX. 2. 17 ff.) viz. he should not plunge in water for daily bath but should only rub his body with water, should always brush his teeth, pare his nails, should not cut his hair (but may shave the mustache or beard), should sleep in the sacrificial fire-shed on a tiger-skin with its hair upwards, should daily offer fuel-sticks; his subjects (except brāhmanas) should not cut their hair for a year, nor should horses' hair be cut for a year. For a year he should never walk on the ground unless he wears shoes (Kāt. XV. 8. 29).

There are several minor offerings, such as those called pacificabilia in four quarters and in the midst (Kāt. XV. 9. 1-3), twelve *prayuj* offerings at the interval of a month or on two days (Kāt. XV. 9. 11-14, Āp. XVIII. 22. 5-7).

At the end of a year from the Daśapeya took place the rite called Keśavapantiya<sup>2657</sup> which followed the procedure of the

2657. केशवपन्ती इति संज्ञा संपत्तरूपतायां केशानां मस्तिश्वं वपनं क्षिपते । com. on लाट्यापनञीति IX. 3. 1.



Atirātra sacrifice (Āśv. IX. 3. 24) and in which hair grown for a year were cut off. About the exact time of the rite there were different views. The com. on Āśv. says it was performed on some day in the bright half of Vaiśākha, while the com. on Kāt. XV. 9. 20 says that the pressing day of Keśavapanīya fell on the Full moon day of Jyestha. Vide also Lāt. IX. 3. 1-3. Then follow two rites called Vyūṣṭi-dvirātra (dvirātra for prosperity), which were respectively (first) an Agnistoma and (the 2nd) an Atirātra performed at the interval of one month (Kāt. XV. 9. 21-23, Āśv. IX. 3. 25-26). There were several views about the time of their performance (Lāt. IX. 3. 5-9, Āp. XVIII. 22. 14-16). Then one month after the 2nd Vyūṣṭidvirātra (i.e. on Śrāvapa Full Moon day) was performed the rite called Ksatradhṛti (lit. stability of martial power) which followed the procedure of Agnistoma (Āśv. IX. 3. 27, Lāt. IX. 3. 13). Śān. (XV. 16. 10-11) refers to the legend that Kurus lost in each battle because they did not offer the Ksatra-dhṛti rite.<sup>2658</sup> According to Śat. Br. V. 5. 5. 6-9 in place of the Udavasāniyā there was the Traidhatavi iṣṭi in which a cake prepared of barley and rice mixed together was offered. This finished the Rājasūya, but one month after it in the bright half the Sautrāmaṇi iṣṭi was performed. This last is dealt with separately below.

It will have been seen that this complex rite is full of symbolic elements and also popular elements like dice-play.

In the sahbhāparva of the Mahābhārata (chap. 33-35) there is a description of the Rājasūya performed by Yudhiṣṭhira, but it is of the vaguest sort and does not go into any details. Vide Jai. IV. 4. 1-4 (the dice-play has no independent fruit and that it, though held for the cow referred to in Āp. XVIII. 19. 2, is not an aṅga of the abhiṣecaniya only, but really of the whole Rājasūya), V. 2. 13-15 (in the offerings called Devasūhaviṁśai, which are prepared from several kinds of corn, the mortar is one for pounding all the corns one after another), XI. 4. 1-3, XI. 4. 4-7 (the priests chosen at the beginning should continue to work till the end), XI. 4. 8-10 (about the offerings in the houses of the 'ratnins'), XI. 4. 43 (the mantra

2658. अथैवेन कश्चन धृतिना पश्यते। कस्यैवेन रथमारुहेनाग्रिहोमेन। तेनो ह विहोमेन हृदयमन अभितारिण इवे। तस्य ह वाङ्मनोमुपाजयार। न कश्चन धृतिनापद्य हसमेव पतिसमं कुचक्षेवाद्योचनम् इति। तस्य किल तथैवान् पश्येनं योवाच। शांतिपारवन्-  
औत XV. 16. 8-11.

recited at the time of beating corn in the mortar has to be repeated in the *Devasūhavimsī* ); II. 3, 3 ( holds that the *istī* in which *puroḍāśas* are offered to *Agni* and others and in which the fees are various such as gold and which is called *Aveṣṭi* is a separate *istī* and that though in the *Rājasūya* it is performed only by a king, it can be performed independently of *Rājasūya* by a *brāhmaṇa* in a somewhat different order of offerings).<sup>2559</sup>

2559. For details about *Rājasūya*, vide *Tai. S. I. 8. 1-17*, *Tai. Br. I. 4. 9-10*, *Sat. Br. V. 2. 3-5*, *Alt. Br. VII. 13* and *VIII. 1*, *Taṇḍya Br. XVIII. 8-11*, *Āp. XVIII. 8-22*, *Kat. XV. 1-9*, *Ādv. IX. 3-4*, *Laj. IX. 1-3*, *Saṁ. XV. 12 ff*, *Baud. XII* ; *S. B. E.* vol. 41 pp. XXIV ff, vol. 44 pp. XV ff, Prof. Keith's ' *Rel. and Phil. of the Veda* ' part 2, p. 340, and *Intro. to Tai. S.* pp. CXI-CXIII, Weber's ' *Die Königsweihe den Rājasūya* ' ( *Berlin*, 1893 ), which last contains an exhaustive treatment ( pp. 1-158 ) of the *Rājasūya*.



## CHAPTER XXXV

### SAUTRĀMAṆĪ<sup>2660</sup> AND OTHER SACRIFICES

This rite is included among the seven forms of havir-yajñas (Gaut. VIII. 20, Lāṭ. V. 4. 23). It is not a soma sacrifice but is a combination of an iṣṭi with animal sacrifice (Śat. Br. XII. 7. 2. 10). The chief characteristic of it is the offering of surā (wine) in it. In modern times milk is offered in place of surā in the Sautrāmaṇi. According to Lāṭ. V. 4. 20 and Āp. XIX. 5. 1 there are two kinds of this rite, viz. Kaukili and Caraka-sautrāmaṇi (or the ordinary one). Kaukili is an independent rite, while the ordinary Sautrāmaṇi is performed at the end of the Rājasūya (one month after it) and also at the end of the piling of the fire-altar (agnicayana). Lāṭ. V. 4. 21 states that there is chanting of sāmans only in the Kaukili and not in the other variety and according to Kāt. XIX. 5. 1 (com.) it is the brahmā that chants the Sāman to Indra in the Bṛhatti tune (viz. Vāj. S. XX. 30). Āp. XIX. 1. 2. states that in the ordinary sautrāmaṇi the procedure is that of the nirūdhapaśubandha and that (XIX. 5. 2) in Kaukili also the same procedure applies. There are two fires as in Varuṇapraghāsa, but the southern one is not established on a *vedi* (Kāt. XIX. 2. 1 and V. 4. 12). Some held (as is done by Śat. Br. XII. 7. 3. 7) there were two *vedis* behind which two mounds were raised, one for cups of milk and the other for cups of surā. The rite takes four days, during the first three out of which wine is prepared from various ingredients, while on the last day three cups of milk and three of surā are offered to Aśvins, Sarasvatī and Indra and animals are slaughtered for the same three.

In this rite the victims are a reddish-white goat for the Aśvins, an ewe for Sarasvatī, and a bull for Indra Sutrāman (Śān. XV. 15. 1-4, Aśv. III. 9. 2). A brief description of the method in which wine was prepared in the Sautrāmaṇi is given below from the Śat. Br. V. 5. 4, XII. 7. 2, Kāt. XV. 9. 28-30,

<sup>2660</sup> The word Sautrāmaṇi is derived from *sutrāman* (a good protector), an epithet of Indra (vide Rg. X. 151. 6-7). Śat. Br. V. 5. 4. 12 derives it as 'one who was well saved (by the Aśvins)'.

**XIX. 1-2** (and com. thereon). Rice-grains<sup>2681</sup> (or malted rice grains and malted barley or *śyāmāka*) germinated and ungerminated covered in linen cloth are purchased from an eunuch in exchange for lead, wool and fried grain for thread. This purchase takes place on the southern one of the vedis specially prepared for this rite near the peg called *antahpātya* on a hide. The rice grains are cooked in plenty of water and the malted barley grains are powdered and boiled. The water and scum are strained through woollen cloth. The hair of the lion, the wolf and the tiger are thrown into the mixture (this is symbolic of the characteristics of prowess, impetuosity and fury found in those wild beasts). Certain vegetable substances such as myrobalans, ginger, nutmeg (which serve as yeast and are mentioned in the note below), are powdered and boiled in plenty of water. The hot watery scum from the two pots of boiled rice and powdered barley is taken into two vessels and the extract of vegetables is poured in both of them, the mixture being called *māśara*. The boiled rice and barley are also mixed with the extract of powdered vegetables, put in a *kumbhī* (a big jar) along with contents of the *māśara* vessels and the jar is placed in a pit dug to the south-west of the sacrificial hall and kept there for three nights. On the first day the milk of one cow meant for *Aśvins* is poured into the *kumbhī* placed in the pit and powder of *śaspa* is added. The next day the milk of two cows meant for *Sarasvatī* is poured into the *kumbhī* and powder of *tokma* is added. On the third milk of three cows meant for *Indra* is added and also the powder of fried rice grains (*lāja*). To the west of the mound prepared on the southern *vedi* a pit is dug (outside the *vedi* according to com. on *Kāt. XIX. 2. 7.*) on which is spread bull's hide over which a sieve of bamboo is held and the liquid from the large jar is poured over the sieve (called *kārotara*).<sup>2682</sup> The wine thus purified is collected in a

2681. *Kāt. (XIX. 1. 18 ff)* uses the words *क्षप्य* (malted rice or grass), *शोषन* (malted barley), *वज्रहृ* (vegetable substances). The com. on *Kāt. XIX. 1. 20* quotes verses specifying these latter: *सर्जसकृ विक्ला चैव क्षुण्ठी चैव दुर्लभा । चतुर्गानकसंयुक्ता विजला सज्जिक्वती । वैश्रोतका बृहन्मता विजयः क्षेण्व-वाहनी । अश्वगन्धो सप्तपत्रास्य मूलान्पेतानि निर्दिशेत् । वाग्यकं च पयसी च जीरकं कृष्णजीरकम् । द्वे द्विदि दद्या चैव विक्ला श्रीहयो दयाः ।* *Āp. XIX. 5. 4* defines *वज्रहृ* differently.

2682. *Āp. XIX. 5-6* and *Baud. XVII. 31-32* state methods of preparing *sura* which differ in several details, though the principle is the same. It is prepared by fermentation from rice, barley and other corn. So this *sura* would be 'paṭṭi' out of the three varieties mentioned in *Manu XI. 94*.



sata (a vessel of palāśa wood) and it is further purified by means of the hair of the tail of a cow and a horse. Of this purified wine the pratiprasthātṛ fills the cups for being offered to the three deities, viz. the Aśvins, Sarasvatī and Indra. Either one or three cups are filled for each of the three deities (Kāt. XV. 10. 13). This is done after the offering of the omentum and after mārjana. According to Āp. XIX. 2. 9-11 and Kāt. XV. 10. 12 powders of kuvala, karkandhū and badara fruits are added to the wine in the cups and they are offered in the daksina fire (Kāt. XV. 10. 17). There was only one puroṇuvākya, one praiśa and one yājya for all cups.<sup>2662</sup> On the daksina fire a vessel having a hundred holes covered with a hair strainer and gold and containing the remnants of the wine cups was hung by means of a śikya and the trickling drops of wine were offered to pits called Somavat, Barhiṣad and Agnisvāta with Vāj. S. XIX. 52-60. It is to be noted that the remnants of the wine were not drunk by the priests, but were either drunk by a brāhmaṇa hired for the purpose (Āp. XIX. 3. 3) or they were poured over an ant-hill. Āśv. (III. 9. 5-6) says that the priests muttered a verse (which is Vāj. S. XIX. 35) and only smelt the remnants of the wine offered (this is called prāṇabhakṣa). Śān. notes that some teachers recited the puroṇuvākya, yājya and praiśa in an entirely changed form (probably as directly mentioning only surā and not in the phraseology of soma) but it should not be so done, since that is a method fit only for asuras. From this one may plausibly argue that the Sautrāmaṇi was practised among Asuras (non-Aryan people or schismatics) and was adopted by the Vedic Aryans, with appropriate changes. But it is clear that the drinking of surā by priests was condemned even then.<sup>2664</sup> Eggel-

2663. Vide Āśv. III. 9. 3. The puroṇuvākya is Rg. X. 131. 4, the yājya is Rg. X. 131. 5 and the praiśa to the hotṛ to repeat the yājya is: 'होता यजद्विषा सरस्वतीमिन्द्रं सुत्रामाणं सोमाणां सुराणां जुषतां गन्तुं विषन्तु सवन्तु सोमासु सुराणां होतवन्तः।' (Āśv. III. 9. 3.). It will be noticed that surā is referred to in terms of soma. Śān. says 'सर्वाभेदे विद्वतामानवनिः । सद्गुणं न जुषांस्तुते सत्'. According to Śān. the adhvaryu recited Vāj. S. XIX. 34 (= Tal. Br. II. 5. 3) and the pratiprasthātṛ and udgātṛ recite Vāj. S. XIX. 35 as the mantra for smelling surā. Vide Lat. V. 4. 15 also for भक्षमन्त्र.

2664. ब्राह्मणं परिकीर्त्तयितुं चोद्यन्त्य दातारम् । अथ. XIX. 3. 3. This is quoted by Sabara on Jal. III. 5. 15. सरस्वा. (XIII. 8. 28-31) has 'ब्राह्मणं परिकीर्त्तयेन्नो चोद्यन्त्य दातारम् । ... पशून्निहन्त्यापामवसेत् । स्वचं वा विधेत् । सर्वतृतां वा जुहु-वन्तः ।'. Vide note 1892 for a quotation from Tal. Br. to the same effect.



ing ( in S. B. E. vol. 44 p. 246 n ) does not appear to be right so far at least as the sūtra literature goes when he says that the priests drank the remnants of the wine cups ( though the Śat. Br. uses the somewhat doubtful word 'bhakṣayanti' which in the sūtras also means 'smelling' ).

All three animals in the sautrāmaṇi may be goats. A fourth animal was offered to Bṛhaspati under certain circumstances ( Āp. XIX. 2. 1-2 ). Though the omentum of the victims was offered to Aśvins, Sarasvatī and Indra, the paśupurodāśas were offered to Indra, Savitr and Varuṇa ( Āśv. III. 9. 2 ). This rite was performed at the end of Rājāsūya or for one who performs *cayana* or for one who suffers from purging due to excessive drinking of soma beverage or who vomits soma or from the openings of whose body ( except the mouth ) soma flows out. The independent ( *kaukili* ) sautrāmaṇi was performed for a brāhmaṇa who desired prosperity, or for a king who was driven from his kingdom or for one who had no cattle ( Kāt. XIX. 1. 2-4 ). In the beginning and at the end there was a *aru* to Vāiti.

The northern vedi is in extent only one-third of the vedi for a soma sacrifice. When the uttaravedī is being prepared the pratiprasthātṛ takes earth from the cātvāla pit, makes a mound to the south of the uttaravedī, a second mound for keeping wine cups in front of the dakṣiṇa fire, brings fire from the dakṣiṇa fire and establishes it on the mound which is to the south of the uttaravedī. According to Kāt. XIX. 2. 11 ( which is part of the description of the independent sautrāmaṇi ) the adhvaryu purifies on the northern vedi milk contained in a vessel made of reeds ( *vetasa* ) and fills cups of milk, the one for Aśvins being made of āśvattha wood, and those for Sarasvatī and Indra being made of udumbara and nyagrodha. The three cups of milk are offered together by the adhvaryu. After the offering to Vanaspati in the animal sacrifice a couch of muñja cords is placed between the two vedis and the sacrificer sits on the couch which is covered with a black antelope skin with a silver piece under his left foot and a golden one under his right foot. The adhvaryu offers thirty-two cups of *vasā* ( fat ) from vessels made of the hoofs of bulls with Vāj. S. XIX. 80-95. The remnants of fat are contained in a sata ( vessel ) of reeds. The adhvaryu sprinkles over the yajamāna whose body has been rendered fragrant with unguents the liquid from that vessel till it trickles down up to his mouth. The adhvaryu touches the sacrificer who summons his men



and servants calling them by auspicious names (such as *susloka*). The men lift him gradually first up to the knee, then up to the navel &c. The sacrificer alights on a black antelope skin when a 33rd cup of fat is taken, a *sāman* in the *Br̥hat* tune for Indra (*Vāj* S. XX. 30) is chanted by the *brāhmā* priest and the *nidhana* (finale) of it differs according to the *varṇa* of the sacrificer<sup>2664a</sup> and is sung in chorus by all and then the 33rd cup is offered. There is the final purificatory bath as in *Somayāga*. Finally, after the *caru* to *Aditi amikṣā* is offered to *Mitra* and *Varuṇa* and then an animal to *Indra Vayodhas*. *Jaimini* lays down certain propositions about the *Sautrāmaṇi*. In III. 5. 14-15 he states that all the contents of the *grahas* of milk are offered in the fire on the northern *vedi* and of the wine cups into the southern fire and nothing is left out of them for being offered as *Sviṣṭakṛt* offering or for the purpose of *idā*. In IV. 3. 29-31 it is established that when the Vedic text says 'after piling the fire altar one should perform *Sautrāmaṇi*' there is no injunction about the time of performing *Sautrāmaṇi* but what is declared is that the *Sautrāmaṇi* is an *aṅga* (a subordinate constituent) of the principal rite viz. *agnicayana* and in IX. 3. 40-41 it is stated with reference to the same text that the *sautrāmaṇi* is not necessarily performed immediately after *agnicayana* but on the Full Moon day or New Moon day thereafter. In VIII. 2. 1-9 *Jaimini* declares that though the *surā* offered in *Sautrāmaṇi* is spoken of as *soma* and though several actions such as purchase of *surā*, tying in cloth are common to *surā* and *soma*, the general procedure to be followed in *Sautrāmaṇi* is that of *darśapūrṇamāsa* and not of *soma* sacrifice and that *surā* is spoken of as *soma* by way of lauding the offering of wine cups.<sup>2665</sup>

#### *Aśvamedha* (Horse-sacrifice).

This is one of the most ancient sacrifices. *Rg.* I. 162 and 163 show that the horse-sacrifice was in vogue long before the composition of those two hymns. It was believed, as said above

2664 a. *संज्ञयते विज्ञयते मत्पुत्रयते जयते इति सर्वे नियमस्तु यन्मि । संज्ञित्वे विज्ञित्वे मत्पुत्रित्वे विज्ञा इति संज्ञियते । संज्ञित्वे विज्ञित्वे मत्पुत्रित्वे पुत्रा इति वेदपदम् । अष्टाश्वमेधे XIX. 5. 3-5; vide *Laz.* V. 4. 12 for a similar rule.*

2665. Vide for details *Tai. S.* I. 3. 2, *Vāj. S.* XIX and XX, *Tai. Br.* I. 4. 2, I. 8. 5-6, II. 6-7, *Śat. Br.* V. 5. 4-5, XII. 7-8, *Ādv.* III. 9, *Śāh.* XV. 15, *Laz.* V. 4. 11 ff, *Kat.* XV. 9-10, XIX, *Āp.* XIX. 1-10, Prof. Kiehl's *Intro.* to *Tai. S.* pp. CXXII-CXXIII and 'Religion and Philosophy of Veda', part 2, pp. 352-354.



(on p. 982), by the composer of those hymns that the horse when sacrificed went to heaven. A goat was led in front of the horse (Rg. I. 162. 2-3 and I. 163. 12). The horse was decked with ornaments, it was anointed with the *svaru* (I. 162. 9) and it perambulated fire thrice or fire was carried round it thrice (I. 162. 4); cloth and a piece of gold are provided for the dead body of the horse to lie down upon (I. 162. 16). Horse's flesh was cooked in a pot called *ukhā* (I. 162. 13) and offered in fire (I. 162. 19); 34 ribs are mentioned in Rg. I. 163. 18, while 26 ribs are mentioned in other texts with reference to the goat. It appears that *āgūh*, *yāyā* and *vaśatkāra* were uttered in making offerings of the horse's flesh (Rg. I. 163. 15). The horse is identified with *Āditya*, *Trita* and *Yama* (Rg. I. 163. 3).

This rite is described in the Śat. Br. XIII. 1-5, Tai. Br. III. 8-9, in which several ancient monarchs are enumerated who performed the *Āśvamedha*. The Tai. Br. III. 8. 9 identifies the *Āśvamedha* with the kingdom<sup>2566</sup> and states 'he, who being weak, offers an *Āśvamedha*, is indeed thrown away (lit. spilt away). If the enemies (of the king) were to secure the horse, the sacrifice would be destroyed'. The sūtras closely follow the Brāhmanas. The *Āśvamedha* is deemed in the sūtras to be an *ahina* of three pressing days (Āśv. X. 8. 1, com. on Kat. XX. 1. 1., Śaṅ. XVI. 1. 2). A paramount sovereign (*sārvabhauma*) or a crowned king who is not a *sārvabhauma* may perform this sacrifice (Āp. XX. 1. 1, Lāt. IX. 10. 17). Āśv. X. 6. 1 states (probably following the Ait. Br. about the *Mahābhiṣaka* in *Rājāsūya*) that one who desires to secure all objects, to win all victories (including one over his own senses) and to attain all prosperity may perform *Āśvamedha*.<sup>2567</sup> A beginning is made on the 8th or 9th of the bright half of *Phālguna* or on the same days of *Jyestha* or

2566. राज्ञे वा अश्वमेधः । ... परा वा एव सिष्यते नोऽनलोऽश्वमेधेन वज्जते । पद-  
निना अश्वं विन्देरन् वरपेतास्य वज्जः । ऐ. ब्रा. III. 8. 9. The Ait Br. does not de-  
scribe the *Āśvamedha*, but the *Mahābhiṣaka* (called *Aindra*) of the  
*Rājāsūya*.

2567. सर्वाणं कामानाप्स्यन् सर्वा विजिज्ञाविजिगीषमानः सर्वां पृथुकीर्णसिष्यसम्प-  
न्नयेन वज्जते । आश्व. X. 6. 1. स य इच्छेद्देवंपितुः शक्तिवमर्षं सर्वां जिज्ञाविदेतां सर्वा-  
लोकान्निन्देतां सर्वेषां राज्ञां श्रेष्ठजनविदां परमतां नष्टेन साम्राज्यं भोज्ये स्वाराज्ये पार-  
मेष्ठ्यं राज्यं महाराज्यमाधिपत्यमर्षं समन्तापर्वोषी स्वात्कार्त्तनौमः सर्वापुत्र आस्तादा-  
पराधान् पृथिव्ये समुद्रपर्वन्वापा एकराजिति तमेतेनैन्द्रेण महाभिषेकेन शक्तिं शान्तित्वा-  
निषिञ्जेत् । ऐ. ब्रा. 39. 1. The words from साम्राज्यं to एकराजिति are quite  
familiar to all brāhmanas even in modern times.



Asādha according to some ( Kat. XX. 1. 2-3, Lat. IX. 9. 6-7). Āp. holds that it should be begun on the Full Moon of Calira (XX. 1. 4). Rice from four vessels, four *añjalis* and four handfuls is cooked (it is called *brahmaudana*); it is smeared with ghee and given to the four principal priests who are also given one thousand cows each and gold weighing one hundred berries (Kat. XX. 1. 4-6, Lat. IX. 9. 8). Two *isṭis* are performed, the first for Agni Mūrdhanvan and the 2nd for Pūṣan (Āsv. X. 6. 2-5, Kat. XX. 1. 25). The yajamāna cuts off his hair, pares his nails, brushes the teeth, bathes, puts on new garments, wears a golden ornament (*niska*), observes silence. Vide Tai. Br. III. 8. 1 and Āp. XX. 4. 9-14 for these. His four queens well-decked and wearing *niskas* come near the king, the crowned queen accompanied by princesses, the 2nd queen (*vāvāta*, the favourite one) accompanied by daughters of *kṣatriyas*, the third (*parivṛkti*, the discarded one) accompanied by daughters of *sūtas* and village headmen and the fourth (*pālagaṇi*, of low origin) accompanied by daughters of *kṣatriṣ* (chamberlains) and *saṃgrahitṛ*.<sup>2668</sup> The yajamāna enters the fire-hall and sits to the west of the *gārhapatya* facing the north.

Various rules are stated about the horse's colour and other qualities (Śat. Br. XIII. 4. 2. 4, Kat. XX. 1. 29-35, Lat. IX. 9. 4). The horse must be all white with dark circular spots and of great speed, or the front part of its body may be dark and the rest of the body white, or it may have a tuft of dark blue hair. The horse is sprinkled with holy water by the four principal priests standing in the four directions (from the east), each surrounded respectively by a hundred princes, a hundred *ugras* who are not kings, by *sūtas* and village headmen, and by chamberlains and *saṃgrahitṛ* (Āp. XX. 4, Sat. XIV. 1. 31). A dog with four eyes (i.e. having two natural eyes and two depressions in the skin above the eyes) is killed by a man of the *Āyogava* caste or by a voluptuary with the pestle of *śidhraka* wood. The horse is made to enter water and the corpse of the dog is with a loop of reeds made to float under the horse (Āp. XX. 3. 6-13, Kat. XX. 1. 38 ff., Sat. XIV. 1. 30-34). The horse is brought near the fire and offerings are made in the fire till the water ceases to drip down from the horse's body (Kat. XX. 2. 3-5). A girdle made of *mūñja* grass or of

<sup>2668</sup> वा पत्नीनो विदुषमा यजमानस्य सा वाजला राजकुत्री। अन्यचित्ता परिवृत्ती।  
सात्वायनस्मृ. IX. 10. 1-2.



darbbas 12 or 13 aratnis long and smeared with the ājya that remains after being poured over the *brahmaudana* is invoked with the mantra 'imām—agrbhṇan raśanām ṛtasya' (Tai. S. IV. 1. 2. 1, Vaj. S. 22. 2) and the horse is bound with it after taking the permission of the brāhmā priest. The horse, having water sprinkled over it with mantras and after the sacrificer repeats into its right ear the several appellations for a horse (Āp. XX. 5. 1-9), is let off to roam over the country accompanied by four hundred guards with the mantra 'O gods, the guardians of quarters, protect this horse &c.' (Vaj. S. XXII. 19, Tai. S. VII. 1. 12. 1). The guards include one hundred princes deserving to be seated on couches in the presence of the king, wearing armour and the other guards are armed with swords, arrows and thick clubs according to their rank (Tai. Br. III. 8. 9, Āp. XX. 5. 10-14, Kāt. XX. 2. 11). The horse is allowed to roam for a year where it likes and is not made to turn back, but it is prevented from associating with mares or plunging into water for a bath (Kāt. XX. 2. 12-13). While doing their duty of guarding the horse, the guards are to subsist by demanding food from brāhmanas who do not know the procedure of Āśvamedha (or depriving them of it) or on cooked food taken from all brāhmanas; they may stay in the houses of chariot-makers (Āp. XX. 5. 15-18, Kāt. XX. 2. 15-16). Every day during the year that the horse is absent, three *istis* are offered to Savitr in the morning, mid-day and evening, when Savitr is respectively addressed as Satyaprasava, Prasavitr and Āsavitr, (Āśv. X. 6. 8, Lat. IX. 9. 10, Kāt. XX. 2. 6). When the prayāja offerings are made a brāhmaṇa (other than the priests) with a viṣṇu chants three laudatory *gāthās* in honour of the king composed by himself stating 'you donated this, you performed such and such a sacrifice, you cooked food for distribution' (Āp. XX. 6. 5, Kāt. XX. 2. 7). This singing took place thrice a day after the *istī* to Savitr (Śat. Br. XIII. 4. 2. 8-14, Tai. Br. III. 9. 14). A kṣatriya lute player also sang three laudatory songs (Śat. Br. XIII. 1. 5. 6, Āp. XX. 6. 14) referring to the battles fought and victories won by the sacrificer. Every day for a year after the *istī* to Savitr is finished the hotṛ sitting on a golden cushion to the south of the āhavanīya fire recites to the crowned king surrounded by his sons and ministers the narratives called 'Pāriplava' (revolving or recurring legends). When about to commence the Pāriplava the hotṛ makes the summons 'adhvaryo3' and the adhvaryu seated on a golden seat (with four legs) responds with 'ho



hotar' (Āśv. X. 6. 10-13).<sup>2669</sup> The other priests also sit down on cushions or boards and bands of singers holding lutes sit down to the south and sing of the good deeds of the king along with those of his ancestors (Āp. XX. 6. 13). As the king is thus engaged in sacrifices and in listening to the Pāriplava<sup>2670</sup> and to the songs, Āp. (XX. 3. 1-2) notes that, till the Āśvamedha is performed, the adhvaryu becomes the king, as the sacrificer (the crowned king) declares 'O brāhmanas and nobles! this adhvaryu is your king. Whatever honour you (usually pay to me) should be paid to him. May whatever he does be regarded as done by you.' Āśv. (X. 7. 1-10) sets out what the Pāriplava is. Śat. Br. XIII. 4. 3 and Śāh. XVI. 2 also deal at length with the Pāriplava and they agree with Āśv. in most places. For ten days one after another different texts are recited and this goes on for a year in narrative cycles of ten days. On the first day the hotṛ says 'Manu was the son of Vivasvat, men are his subjects' and points at the house-holders sitting down in the sacrificial hall with 'they (men as subjects of Manu) are here sitting down' and then recites some one hymn of the Rgveda saying 'to-day the Veda is that of rks.' On the second day he says 'Yama is the son of Vivasvat, the pits are his subjects' and points to the old men assembled and recites one anuvāka from the Yajurveda. On the 3rd day Varuṇa and the gandharvas (as his subjects identified with fine looking young men) are mentioned and some hymn from the Atharva-veda dealing with diseases and their cure was narrated. On the 4th day the narration relates to Soma, son of Viṣṇu and Apsarasas (identified with beautiful young women), and some

2669. Various methods of response (पतिवत्) are mentioned by Āp. and others. 'उपविष्टेष्वस्वर्षेऽङ्गुल्यस्वर्षु होता मन्त्रपतेः। होऽपि होतरिस्पर्षवर्षुः पति-युजातिः। ओ होतरिणि वा।' आप. XX. 6. 11-12; 'हवै होतरिणि प्रतिपुजातिः।' जाम्ब. XX. 2. 2; होचि होतरिणि सर्वत्र पतिपुजोतिः। जाम्ब. भाष्य 16. 1. 27. Āp. (XX. 6. 7) says that Pāriplava and Bhauvanyava are recited every day for a year.

2670. The following quotations will illustrate the Pāriplava recital. उपमोहनि मधुर्विषयस्वरस्य मधुव्या विज्ञस्त इम आसत इति एतमेधिन उपसमाचीताः सुस्ता-उपविज्ञाचक्षो वेदः सोऽपमिति वृक्ष निमदिह। द्विर्विषयनि यमो वैश्वस्तस्वर पितरो विज्ञस्त इम आसत इति स्वधिरा उपसमाचीताः धुस्तकपादिसति वज्रवेदो वेदः सोपमिपयुवादे निमदिह। आप. X. 7. 1-2. In the Vedāntasūtra (III. 4. 23-24) the conclusion is stated that the ākhyānas (such as that of Prātardāna and Indra in Kaṇṭhaki Up. III. 1, of Janāsruti in Chān. Up. IV. 1. 1 and of Yajñavalkya and his wives in Br. Up. IV 5. 1) in the Upaniṣads are not meant to be recited in the Pāriplava, since only certain legends alone are specified in the texts for that purpose.



hymn containing magic spells from the Āngīrasa Veda; on the 5th the narration relates to Arbuda Kādraveya and serpents (identified with visitors who know serpent lore and poison lore); on the 6th day to Kubera Vaiśravaṇa, his subjects the Raksasas (identified with evil doing *śelakas* and the lore of Piśāca Veda (?). On the 7th the narration relates to Asita Dhānvaṇa, his subjects the Asuras and usurers and some illusion (a trick) from Asura lore, on the 8th day to Matsya Sāmada, his subjects aquatic animals, Puñjīṣṭhas (fishermen) from Matsya country and some Purāṇa passage from the Purāṇa-veda, on the 9th to Tārksya, son of Vīpaścit, his subjects the birds and brahmācārins and some narrative (itihāsa) from the itihāsa-veda; on the 10th day Dharma Indra, his subjects the gods and the young śrotīryas who accept no gifts, and some sāmān from the Sāmaveda. Every day for a year in the evening four oblations called Dhṛti were made in the āhavantya (Kāt. XX. 3. 4). On the first day 49 homas called Prakramas were made in the dakṣiṇa fire with Vāj. 8. XXII. 7-8 (beginning with 'bhīṅkārāya svāhā'). Vide Śat. Br. XIII. 1. 3. 5, Tai. 8. VII. 1. 19. In this way the Sāvitrī iṣṭis, singing, listening to Pāriplava and Dhṛti offerings went on for a year. For a year the sacrificer kept observances as in the Rājasūya (Lāt. IX. 9. 14). Large fees were given to the hotṛ and adhvaryu (Lāt. IX. 9. 12-13 and 16) and to the singers (Kāt. XX. 3. 7).

Several expiatory ceremonies are prescribed (Āp. XXII. 7. 9-20, Kāt. XX. 3. 13-21) if the horse died or suffered from disease. If the horse was carried away by an enemy the sacrifice was destroyed. At the end of the year the horse was brought to a stable and the sacrificer underwent dīksā (initiation). There were 12 dīksās, 12 upasads and three sutyā days (days on which soma was pressed). Vide Śat. Br. XIII. 4. 4. 1, Āśv. X. 8. 1, Lāt. IX. 9. 17. After the dīksā the sacrificer is sung as on a par with the gods and on the pressing days, at the time of avabhṛtha, the udayanīyā iṣṭi, the anubandhyā and the udavaśāntīyā he is spoken of as on a par with Prajāpati.<sup>2671</sup> There are 21 yūpas (stakes) all being 21 aratnis high. The central one is of Rājjudāla (śleṣmātaka) tree. On its two sides are two pine yūpas and on both sides thereafter there are three yūpas

2671. विबुधवर्गो यजमानो संवेत्यति वीजामयजिभो द्वैविमं यजमानं संवाचतेति । एवं सद्योपसृज्यात् । यज्ञापनिनां सुखास्वपुष्योदयनीपादुष्योदयवर्गानीपासिति । आप. XX. 7. 14-16.



each of bilva, khadīra and palāśa (Tal. Br. III. 8. 9, Śat. Br. XIII. 4. 4-5, Āp. XX. 9. 6-8, Kāt. XX. 4. 16-20). Large numbers of animals are tied at all these stakes and slaughtered. Even wild animals like boars and birds are bound and held between the intervals of the yūpas (Āp. XX. 14. 2 ff.). Vide Vāj. S. XXIV for a list of hundreds of animals out of which those from Kapiśāla onwards (Vāj. S. XXIV. 20 ff.) are let off after fire is carried round them (Kāt. XX. 6. 9, Āp. XX. 17. 5). The 2nd among the three pressing days is the most important and is full of several very striking matters (such as the ribald dialogue, the brahmodya &c.). The horse to be sacrificed is yoked to a chariot along with three horses, the adhvaryu and sacrificer occupy the chariot and take it to a lake or reservoir of water, make the horses enter it (Kāt. XX. 5. 11-14). On the horse's return to the sacrificial ground it is anointed with clarified butter by the crowned queen, the favourite queen and the discarded queen in the front, the middle and hind parts of its body respectively. They also respectively tie 101 golden beads on the head, mane and tail of the horse with bhūḥ, bhuvāḥ and svāḥ. They give the remnants of the previous night's offering to the horse with Vāj. S. XXIII. 8. If it does not eat it the remnants are cast into water. Near the yūpa a dialogue takes place between the hotṛ who asks 'who wanders alone' (Vāj. S. XXIII. 9) and 'who was the first to be thought of' (Vāj. S. XXIII. 11) and the brahmā replies with Vāj. S. XXIII. 10 and 12 respectively. The horse is praised by repeating Rg. I. 163 (Āśv. X. 8. 5). A piece of cloth is spread over grass, thereon a mantle is spread and a gold piece is placed thereon and the horse is killed thereon. Before the words 'adhrigo śamidhvam' in the adhrigu praise Rg. I. 162 and Rg. I. 163. 12-13 are to be recited. When the horse is killed, the wives of the king go round it thrice from left to right with 'gaṇānām tvā', thrice from right to left with 'priyānām tvā' and again thrice from left with 'nidhīnām tvā' (all in Vāj. S. XXIII. 19). They fan the dead horse with their garments while braiding their hair on the right side upwards loosening the hair on the left side and strike their left thighs with their right hands (Āp. XXII. 17. 13, Āśv. X. 8. 8). The crowned queen lies down by the side of the dead horse and both are covered by the adhvaryu with the mantle on which the horse lies and she unites with it (Āp. XXII. 18. 3-4, Kāt. XX. 6. 15-16). Then according to Āśv. X. 8. 10-13 outside the vedi the hotṛ abuses the crowned queen in obscene language and



she returns the abuse along with her one hundred attendant princesses and the brahmā priest and the favourite wife enter into a similar obscene abuse. According to Kāt. XX. 6. 18 the four principal priests and the chamberlain enter into an obscene abusive dialogue (given in Vāj. S. XXIII. 22-31) with the queens along with their young female attendants. Vide Śat. Br. XIII. 2. 9 and LAṭ. IX. 10. 3-6. The attendant princesses raise the crowned queen from near the horse with 'dadhikrāvno' (Rg. IV. 39. 6 = Vāj. S. XXIII. 32). The horse is cut up with golden, silver and iron (*lauhī* may mean copper) needles by the crowned queen, the favourite queen and the discarded one with Vāj. S. XXIII. 33-38. They take out the fat of the dead horse in place of the omentum taken from the goat in other sacrifices (Āp. XXII. 18. 10-11, Kāt. XX. 7. 7). The blood of the horse is cooked and offered at the end of the other offerings to *svistakṛt* (Āp. XXII. 19. 10 and Kāt. XX. 8. 8). Before the omentum of the animals meant for Prajāpati is offered there is *brahmodya* (a theological dialogue, where questions and riddles are propounded and answers given) between the priests in the *sadas*. According to Āśv. X. 9. 2-3 at first the hotṛ asks the *adhvaryu* 'who roams alone &c.' (Vāj. S. 23. 45) and the *adhvaryu* replies 'the sun roams alone &c.' (Vāj. S. 23. 46). Then the hotṛ again asks 'what light is like the sun's &c.' (Vāj. S. 23. 47) and the *adhvaryu* replies 'truth is light equal to the sun &c.' (Vāj. S. 23. 48, which however reads 'brahma sūryasamam'). Then the brahmā priest asks *udgātṛ* and he replies (Vāj. S. 23. 49-50), then the *udgātṛ* asks a question and the brahmā replies (Vāj. S. 23. 51-53). Then the four priests come out and each asks the sacrificer who sits facing the east the question 'I ask you the furthest limit of the earth &c.' (Rg. I. 164. 34) and the sacrificer replies 'this *vedi* is the furthest limit' (Rg. I. 164. 35). Vide LAṭ. IX. 10. 9-14 for almost the same questions and answers.<sup>2672</sup> Kāt. (XX. 7. 10-15) mentions Vāj. S. XXIII. 49-62 as the dialogue that takes place at this stage in the Āśvamedha and states that Rg. I. 164. 34 (= Vāj. S. XXIII. 61) is the question propounded by the sacrificer (and not by the priests as Āśv. says). Two *grahas* called *Mahiman* are offered, one before the omentum is

2672. In several sacrifices such riddles were mooted; vide Āśv. VIII. 13. 14 for one in *Dadarātra* which is taken from Ait. Br. 24. 6, and Śat. Br. IV. 6. 9. 20; vide Tai. S. VII. 4. 18, Tai. Br. III. 2. 5 for *brahmodya* and Rg. X. 68. 18 and VIII. 68. 1-2 for questions and answers.



offered and the other after it (Śat. Br. XIII. 5. 2. 23 referring to Vāj. S. XXIII. 2, Āśv. X. 9. 4, Kat. XX. 7. 16-17 and 27). Offerings of the vapā of all animals are made to the several deities of whom Prajāpati is the last. Then the king sits on a lion's or tiger's skin, a piece of gold is placed on his head with Rg. I. 90. 1, a bull hide is held over his head, he is sprinkled with the remnants (samērāva) of the offerings called mahiman and offerings are made to the twelve months, Madhu, Mādhava &c. and seasons Vasanta &c. After the several offerings, on the third pressing day, the sacrificer performs the final purificatory bath. At the end of the avabhṛtha istī, on the head of a bald man, <sup>2673</sup> whose eye-balls are yellowish-brown, who has prominent teeth, who is suffering from white leprosy and who dips into water, an offering is made (three according to Āp. XX. 22. 6) with the words 'to Jumbaka, svāhā' (Vāj. S. XXV. 9). Vide Kat. XX. 8. 16, Śān. XVI. 18. 18 and Sat. XIV. 5. 4. The latter add two important details, viz. that the man should be of the Atri gotra and that he should enter such deep water that it should flood his mouth. The Tai. Br. III. 9. 15 says that the śhuti 'to Jumbaka, svāhā' is the last in Āsvamedha and that Jumbaka means Varuṇa. A hundred cows and a cart to which bulls are yoked are given to him. When the sacrificer comes out of the water after avabhṛtha persons guilty of such grave sins as brāhmana murder plunge into that water and become purified without having performed the penances prescribed for such sins (Kat. XX. 8. 17-18).<sup>2674</sup>

Apart from the gifts provided for many of the subordinate rites performed in the Āsvamedha, Lāt. (IX. 10. 15—IX. 11. 4) prescribes that on the first and last of the three soma pressing days he should donate a thousand cows and on the second day he should donate all the wealth that belongs to the non-brāhmana residents in one district (janapada) out of his realm,

<sup>2673</sup> लतेविःक्षिपत्य कुक्ष्यं विद्धाक्ष्यं मूर्ध्नि जुहोति । एतदेव वनपत्यं कथम् ।  
ते. ब्रा. III. 9. 15.

<sup>2674</sup> Vide note 333 above where Tai. S. (V. 3. 12. 1-2) is cited viz. अति नष्टपुत्रं जीवन्नेवेन वन्दे, Sat. Br. XIII. 5. 1. 1 has the same words. According to Gaut. 22.2, Āp. Dh. 8. 1. 9. 24. 22 and Manu IX. 82-83 if the murderer of a brāhmana, after declaring his crime, bathed in water in which the king took his final avabhṛtha bath, he would be free from that sin. Prof. Eggeling (S.B.E. vol. 44 p. XL. note 1) does not advert to the fact that expiation for brāhmana murder was thus prescribed by the dharmaśāstras.



or he should donate to the hotṛ the wealth in the eastern part of the country conquered by him and the wealth in the southern, western and northern parts respectively to the brahmā, adhvaryu and udgātṛ and their assistants or he should at least donate 48,000 cows to each of the four principal priests, 34000, 12000, 6000 to each of the four groups of three assistants of the principal priests in order. Āśv. X. 10. 10 also says that he should donate the wealth of non-brāhmaṇas in the four conquered quarters except land and human beings. Kāt. (XX. 4. 27-28) contains similar rules.

Even in ancient times this sacrifice must have been rare. The Tai. S. V. 4. 12. 3 and Śat. Br. XIII. 3. 3, 6 both state that the Āśvamedha was a sacrifice which was *utsanna* (gone out of vogue). The Atharvaveda (XI. 7. 7-8) also appears to regard the Rājasūya, Vājapeya, Āśvamedha, the sattras and several other sacrifices as *utsanna*. The origin of the rite is obscure. In it several popular, religious and symbolical elements are inextricably blended and some rites like the queen lying down near the dead horse must be regarded as unaccountable survivals from the heary past. Various theories have been advanced to account for the origin, but there is, as is to be expected, no agreement among scholars. [Vide S. B. E. vol. 44. pp. XVIII-XXXIII, Prof. Keith's Introduction to Tai. S. pp. CXXXII ff. and 'Religion and Philosophy of the Veda' part 2 pp. 345-347 for the several theories of European scholars.]

In the Āśvamedhika parva of the Mahābhārata Āśvamedha is described at some length. It is probable that in the epic only the popular elements and a few of the religious rites were emphasized. In chap. 71. 16 Vyāsa tells Yudhiṣṭhira that the Āśvamedha purifies a person of all sins.<sup>3675</sup> The dīksā took place on the full moon of Caitra (72. 4). The sphyā, kūrcas and utensils were made of or inlaid with gold (72. 9-10.). The greatest warrior of the day, Arjuna, was appointed to guard the horse during its rambles for a year, and he was asked to avoid battle and carnage as far as possible (72. 23-24). The horse was kṛṣṇasāra (marked with dark spots, 73. 8). Arjuna was accompanied by a pupil of Yājñavalkya and many learned brāhmaṇas (73. 18) for the performance of propitiatory rites (śānti). No indication is given as to the number of soldiers

3675. अश्वमेधो हि राजेन्द्र पावनः सर्वपाप्मनाम् । तेनेदुःखं त्वं निपाप्ता वै भविष्य  
नाम संशयः ॥ आश्वमेधिक 71. 16.



that accompanied Arjuna. The horse is said to have wandered over the whole of India from east to south, then west to north. After many fights with opponents Arjuna meets death at the hands of his son Babhruvāhana, king of Manipura, whom he upbraided for meek submission, but is brought back to life by his wife Ulūpi, the Nāga princess (chap. 80). Arjuna spares the lives of the opponents whom he vanquishes and invites them to the sacrifice. The description of the sacrifice follows the general outline given above. But there is hardly any detailed or graphic description of the special features of Aśvamedha and one rather carries the impression that the author does not depict what he has seen but only what he has heard or read. The pravargya (88. 21) and the pressing of soma are mentioned (88. 22). There were six yūpas of bilva, 6 of khadira, two of devadāru and one of śleṣmātaka (88. 27-28). Bull's heads and aquatic animals were built into the fire altar (88. 34). Draupadi was made to lie by the dead horse (89. 2-3). There are several points of difference. The altar is shaped like a Garuḍa (88. 32), the bricks were of gold, and 300 animals were sacrificed. It is said that the vapā of the horse was offered (89. 3), while Ap. (XX. 18. 11) emphatically states that there is no vapā in the case of the horse. Great emphasis is laid on the huge masses of food distributed to all, on the drinking bouts and singing parties and the feeding of the poor and helpless (88. 23, 89. 39-43). Crores of niskas were donated to brāhmanas and the whole earth to Vyāsa (89. 8-10) who returned it to Yudhiṣṭhira for gold to be given to him and to brāhmanas. The Bālakāṇḍa of Rāmāyana (chap. 13-14) contains a more graphic description of the Aśvamedha performed by Daśaratha for securing sons. It expressly refers to the Kalpasūtra (tryabosāvamedhaḥ saṁkhyātāḥ kalpasūtrēna brāhmaṇaiḥ).

In I. A. vol. VIII p. 273 (at p. 278) we find that a general, called Udayacandra, of Nandivarman Pallavamalla (about the 9th century A. D.) defeated Pṛthivivṛāghra, king of Nīṣadha, who had accompanied the horse in his horse sacrifice. In E. C. vol. X. Kolar No. 63 it is stated in an inscription of 757 A. D. that the Cālukya emperor Pulakeśi was purified by his bath at an Aśvamedha. In the very ancient Nanaghat Inscription (A. S. W. I. vol. V. pp. 60-61) an Andhra king<sup>287a</sup> is described as

<sup>287a</sup> In the Bhāgavata-purāṇa XII. 1. 20 the founder of the Andhras is said to have been a vṛṣala and the Matsya (144. 43) says that Śūdra kings will perform Aśvamedha in the Kali age.



having performed the Rājasūya, two Aśvamedhas, Gargatrīṣṭra, Gavāmayana and Āngirasām-ayana.<sup>2677</sup> In the first half of the 18th century Savai Jayasing, king of Amber, performed an Aśvamedha (vide *Īśvaravilāśakāvya* of Kṛṣṇa-kavi, D. C. Me No. 273 of 1884-86 and 'Poona Orientalist,' vol. II. pp. 166-180).

### Sattra

It was shown above ( pp. 1213-1214 ) that the Dvādaśāha sacrifice partook of the characteristics of both ahina and a sattra and a few points of difference between the two were also set out there. Sattras are sacrificial sessions, the duration of which varies from 12 days to a year or more. Their archetype (prakṛti) is the Dvādaśāha (Āśv. XI. 1. 7). Sattras again may for convenience be divided into those called Rātrisattras and those called Sāmivatsarika (carried on for a year or more). Āśv. ( XI. 1. 8-XI. 6. 16 ) and Kāt ( XXIV. 1-3 ) speak of numerous Rātrisattras called Trayodaśarātra and so on up to Śatarātra, state the principles on which these sattras are evolved from the Dvādaśāha, the model, and set out the schemes of all of them. If only one day has to be added then it is the Mahāvratā that is added before the last day called Udayanīya. If two or more days are required to be added then they are added before the Daśarātra ( that forms the central part of the Dvādaśāha and comes after the Prāyanīya day ). In the case of Rātrisattras of many days' duration ṣaḍahas are added (Kāt XXIV. 1. 5-7, Āśv. XI. 1. 8-14); the Daśarātra is never repeated but is only one in the same sattra ( Kāt. XXIV. 3. 34 ). For want of space all the Rātrisattras will be passed over. The Gavām-ayana<sup>2678</sup> ( lit. the course or way of the cows i. e. the sun's rays or days ) is the model of all Sāmivatsarika sattras ( Āśv. XI. 7. 1 and com., Jai. VIII. 1. 8, Kāt. XXIV. 4. 2 ). Several sattras of the duration of one year or more are mentioned in the sūtra texts such as Ādityānām-ayana ( Āśv. XII. 1. 1 ), Āngirasām-ayana

2677. For further information on Aśvamedha vide Tal. S. IV. 6. 8-9, IV. 7. 15, V. 1-6, VII. 1-5; Tal. Br. III. 8-9, Sat. Br. XIII. 1-5, Āp. XX. 1-23, Sat. XIV, Āśv. X. 6-10, Kāt. XX, Lat. IX. 9-11, Band. XV; S. B. E. vol. 44 Intro. pp. XXIV-XXXIII, Prof. Keith's tr. of Tal. S. CXXXIII-CXXXVII.

2678. Vide Tilak's 'Arctic Home in the Vedas' (1903) pp. 200-202 where he quotes a passage from the Ait. Br. ( IV. 3 ) to the effect that 'cows' means 'Ādityas' (months, or days and nights). Vide pp. 193-212 for the significance of Gavām-ayana and its purpose.



Kundapāyinām-ayana (Āśv. XII. 4. 1), Sarpānām-ayana, Trai-vārsika (one for three years), Dvādaśavārsika, Ṣaṭ-trimśad-vārsika, Śatasamvatsara for sādhyas (Āśv. XII. 5. 18) and Sahasrasamvatsara, Sārasvata (performed on the holy Sarasvatī river). A few words will be said only about the Gavām-ayana.

Gavām-ayana which is a Sāmvasarikā sattra (extending over 12 months of 30 days each) consists of the following parts (Tāpdyā XXIV. 20. 1, Āśv. XI. 1. 2-6 and 7. 2-12, Sat. XVI. 5. 18-40, Āp. XXI. 15 ff.):

A. Prāyañya Atirātra (opening day)

Caturvīṃśa day, an Ukthya

Five months, each consisting of four Abhiplava ṣaḍahas and one Prṣṭhya ṣaḍaha (i.e. each month of 30 days).

Three Abhiplavas and one Prṣṭhya

Abhijit day (Agniṣṭoma)

Three Svarasāman days.

} 28 days.

All these together come to six months of 30 days each.

B. The Viṣuvat<sup>2679</sup> or central day (which is Ekaviṃśastoma) on which an Atigrāhya Soma cup is offered to the sun and also a victim.

C. Three Svarasāman days (on which sāmans called Svara are chanted, Tāpdyā IV. 5)

Viśvajit day (Agniṣṭoma)

One Prṣṭhya and three Abhiplava ṣaḍahas

} 28 days.

Four months, each consisting of one Prṣṭhya in the beginning and four Abhiplava ṣaḍahas

Three Abhiplava ṣaḍahas

One Goṣṭoma (Agniṣṭoma)

One Āyusṭoma (Ukthya)

One Daśarātra (ten days)

Mahāvratā day (Agniṣṭoma)

Udayanīya (Atirātra).

} 30 days.

All these in C come to six months.

2679. The Viṣuvat day is like the central ridge of a shed from which on two sides two thatches spread slantingly downwards. In order to imitate the Sun's passage to the north and south, the arrangement shown in A is reversed in C. *अथ विषुवतस्तद्विः । न ह्येतत् पश्चतो नोत्तराय । अथ*, XI. 1. 7-8. For a description of Chandomas vide Haug's tr. of Ait. Br. p. 347 n.

The Gavām-ayana was performed for various rewards viz. progeny, prosperity, plenty (or greatness), high position, heaven (Āp. XXI. 15. 1, Sat. XVI. 5. 14). About the day on which dīkṣā (initiation) for it took place there were several views. The Ait. Br. (19. 4) prescribes that it should be done either in Māgha or Phālguna. Some (Sat. XVI. 5. 16-17, Āp. XXI. 15. 5-6) said that dīkṣā took place four days before the Full Moon of Māgha or Caitra. Vide Lāṭ. X. 5. 18-19, Kāt. XIII. 1. 2-10 for the several days. Jai. VI. 5. 30-37 and Kāt. XIII. 1. 8 favour the view that the dīkṣā should be undertaken four days before the Full Moon day of Māgha (i. e. on ekādaśī day) since the Vedic texts prescribe the Ekāstakā day of Māgha (i. e. 8th of dark half) for the purpose of soma (after 12 days of dīkṣā). In the Gavām-ayana the procedure of the Dvādaśāha as a sattra is to be followed (Āp. XXI. 15. 2-3, Jai. VIII. 1. 17), but some held that in Gavām-ayana there were to be 17 dīkṣās (instead of 12). There are certain general rules about sattras which may be stated here. They are to be performed by many as sacrificers and only brāhmaṇas can perform them (Jai. VI. 6. 16-23, Kāt. I. 6. 14). There are no separate priests (ṛtvij), but the yajamānas themselves are the priests (Jai. X. 6. 45-50 and 51-59, Sat. XVI. 1. 21). A text quoted by Śābara on Jai. VI. 2. 1 says that the persons who engage together in a sattra must be at least 17 and not more than 24 and each of the performers secures the same unseen (or spiritual) reward for which the sattra is performed (Jai. VI. 2. 1-2). There is therefore no *varāṇa* (choosing) of priests and there is no question of remunerating them for their services by several gifts as in Jyotiṣṭoma (Jai. X. 2. 34-38). At the time when gifts are made in other rites, in sattras the sacrificers perform the Dakṣiṇa homas and waving their dark antelope skins they go out with their faces turned northwards by the path by which dakṣiṇas are taken away in other rites (Sat. XVI. 2. 19, Kāt. XII. 2. 18). As no dakṣiṇas are to be donated in sattras agents (called *sannihāras*) are not to be sent for collecting subscriptions (Sat. XVI. 1. 40). The sacrificial utensils (yajñapātras like juhū) to be used in the sattra are specially got prepared for the common use of all, while each keeps his own utensils separate with which he is cremated if he dies in the midst of the performance (Jai. VI. 6. 33-35). Though the general rule is that there is no *pratinidhi* (substitute) for the performer of rites like agnihotra, the sattra is an exception, since if any one of the many performers dies in the midst of a



sattra another person may be substituted by the others in his place (Jai. VI. 3. 22), but he is only an agent secured by payment and the spiritual unseen reward of the sacrifice goes to the performer that is dead (Jai. VI. 3. 23-25). The Tāpdyā Br. IX. 8. 1 states that if one of the performers of a sattra dies after dikṣā, he should be cremated, his bones should be tied in his antelope-skin and placed beyond the mārjālīya shed and his son or other very near relative should be given dikṣā and be associated in the sattra. Only those who have consecrated the three Vedic fires can engage in sattras except in the Śāraṅvata sattra (Jai. VI. 6. 27-32). According to Jai. (VI. 6. 1-11) only those who follow the same procedure can join in the sattra, otherwise difficulty is caused in the case of the Prayājas and the Aprī verses. The second prayāja deity in the case of Vasiṣṭhas and Śunakas is Narāśansa, while Tanūnapāt is the second prayāja deity in the case of other gotras. After stating the view of Gāṇagāri that only those who have the same gotra can join in a sattra, Āśv. (XII. 10. 2-3) states the view of Śaunaka (and it is his view also) that even persons of different gotras may join in a sattra, that where in a particular matter there is a difference of procedure in accordance with the difference of gotra, the procedure should be regulated by the gotra of one (called gṛhapati) of those who join in the sattra. Jai. (VI. 6. 24-26) states the somewhat striking rule that even among brāhmanas those who belong to the Bṛgu, Vasiṣṭha and Śunaka gotras cannot join in a sattra but only those who belong to the Viśvāmitra gotra or who have a similar procedure (about prayājas &c.), since śruti requires that the function of hotṛ in a sattra must be performed by one belonging to Viśvāmitra gotra. If after making a resolve to join in a sattra or if after just beginning a sattra a man gives up the idea, he had to perform by way of penance the Viśvajit rite (Jai. VI. 4. 32 and VI. 5. 25-27).

Though in a sattra all are yajamānas yet one of them becomes the gṛhapati; those actions which only one can perform and which are done in other sacrifices by the yajamāna (except what are saṁskāras like *vapana*) are here done by the gṛhapati alone and others only touch him (e. g. in tying the veda or placing a fuel-stick on fire, Kāt. XII. 1. 9-15). In performing dikṣā a peculiar procedure is followed (Kāt. XII. 2. 15, Sat. XVI. 1. 36, Āp. XXI. 2. 16-XXI. 3. 1). The adhvaryu first gives dikṣā to the gṛhapati and to brahmā, hotṛ and udgātṛ; the pratiprasthātṛ gives dikṣā to adhvaryu, then to maitrāvareṇa.



brāhmaṇācchamsin and prastotr; the nestr gives dikṣā to the pratiprasthātṛ and the acchāvāka, āgnidhra and pratihartṛ; the unnetr gives dikṣā to nestr, the grāvastut, and subrahmaṇya and lastly the pratiprasthātṛ or another brāhmaṇa (who is himself a dikṣita) or a Veda student or snātaka gives dikṣā to unnetr. Each of the wives of all these is given dikṣā along with her husband (Kāt. XII. 2. 16). Every day one of those who join in a sattra guards soma silently and others are allowed to study their Veda and to fetch fuel-sticks (Śat. Br. IV. 6. 9. 7, Kāt. XII. 4. 1 and 3). On the tenth day there is brahmodya<sup>2580</sup> as in Āsvamedha or they engage in the abuse of Prajāpati for having created such pests as bees and wasps and thieves (Āp. XXI. 12. 1-3, Śat. XVI. 4. 33-35, Kāt. XII. 4. 21-23).

While engaged in the sattra the performers have to observe certain rules (Āsv. XII. 8, Drāhyāyana Śr. VII. 3-9 ff). From the day the dikṣānyā īṣṭi is performed in the sattra, the usual duties to pitṛs (such as pindapitr-yajña), to gods (such as Agnihotra) are stopped till the end of the sattra. They have to give up sexual intercourse and must not run, they should laugh covering their teeth (so as not to show them), should not jest with women, should not speak to those who are not āryas, should not plunge in deep water, should give up falsehood and anger, should not climb up trees or enter a boat or chariot. Rules are laid down as to whom to bow to. A sattra should eschew singing, dancing and instrumental music. While dikṣās are going on he should subsist on milk. On pressing days he should partake of the remnants of *havis* only or of fruits and roots and other food fit for *vrata*.

One of the most interesting day is the Mahāvratā, which is the last day but one in a sattra. Several strange and bizarre rites are performed on this day. This day is so called because it is specially meant for Prajāpati who is 'mahān' and mahāvratā means 'anna' (Tāpdyā IV. 10. 2, Śat. Br. IV. 6. 4. 2). In this a mahāvratīya cup of soma is offered in addition to the

2580. The Tāpdyā Brāhmaṇa (IV. 9. 12 and 14) speaks of both brahmodya and the parivādana of Prajāpati 'ब्रह्मोदी ब्रह्मि ब्रह्मवर्चस एव प्रतिविदन्ति । प्रजापतिं परिवदन्त्याप्यर्चयेत् ननु व्याचक्षते वासुदापामैविति ।'. The com. gives several explanations of both. दृग्भाषणमौल (IX. 4. 16-18) says 'प्रजापतिं परिवदन्ति । पातैः कर्मभिरित्येके । अपि वासुदुर्बद्वाचानां किञ्चित् स्यात् ।'.



usual ones and a victim is slaughtered for Prajāpati. In connection with this cup a mahāvratā sāman is chanted followed by the recitation of the Mahad-uktha (great laudation) of the hotṛ. Vide Haug's tr. of Alt. Br. p. 283 n, S. B. E. vol. 43 pp. 282-283 note 5. The chanting of the Prst̥bastotras is started by a brāhmaṇa who plays on a harp (vāṇa) with a hundred strings of muñja grass (Sat. XVI. 7. 7-9, Tāndya V. 6. 12-13). During the chanting the udgātṛ priest sits on a chair of udumbara, the hotṛ on a swing, the adhvaryu on a board and the other priests on seats of grass (Tāndya V. 5. 1-12). A brāhmaṇa in the front part of the sadas and a śūdra at the back alternately belaud and abuse those engaged in the sattra, the former saying they have done well and the latter saying they have not done well (Tāndya V. 5. 13). An ārya and a śūdra engage to the west of the āgnidhṛa shed in a contest for a white circular skin that symbolizes the sun (for whom the Gods and Asuras fought laying claim to the Sun as their own), the fight being so arranged that it culminates in favour of the ārya (Tāndya V. 5. 14-17, Sat. XVI. 7. 28-32). A harlot and a brahmacārin abuse each other on the northern hip of the altar.

Sexual intercourse between a man and a woman (that are strangers to the sacrifice) takes place in a screened shed to the south of the mārjālīya shed (according to Kāt. XIII. 3. 9). This probably is a symbol for indicating creation of the world by Prajāpati to whom the mahāvratā specially appertains. A chariot is made ready to the east of the southern corner of the vedi. A noble or a ksatriya in full armour occupies it, armed with a bow and three arrows. He goes round the vedi thrice and discharges three arrows at a hide but not so as to pierce it through and through (Śāh. XVII. 15).

They beat drums placed on all corners of the vedi and strike a bull-hide spread over a hole dug to the west of the āgnidhṛīya shed, half inside the vedi and half outside (this is called 'bhūmī-dundubhī'). When the priests chant, the wives of the performers act as choristers<sup>2581</sup> to the singing priests (Jai. X. 4. 8, Sat. XVI. 6. 21, Āp. XXI. 17. 15-16) and play on several instruments. Eight servants and maids or slaves and

2581. पल्लोऽपवादिलाभिदवापमवादिग्रमेह सत्यलः कुर्वन्ति सह स्वर्गं लोक-  
मवाप्सिः काण्ड V. 6. 8. The com. explains that अपवादिला is a lute made  
to yield sound by the breath from one's mouth. 'अपवापन्ति पल्लोऽपवाद-  
दिकान्नातुकरीषाः काण्डवीणाः सिन्धोला अलाहकपित्रीर्णवः ।' सत्यवाह XVI. 6. 21.



slave girls, placing water jars on their heads dance thrice round the mārjāliya seat, striking the ground with their right feet and singing popular songs (gāthās) in which cows are lauded as mothers of ghee and which contain words like 'this is sweet' (Sat. XVI. 6. 39-41, Āp. XXI. 19. 17-20 and XXI. 20). These features of the mahāvratā show that it was some folk festival in the hoary past and was welded on to the solemn vedic sacrifices as a relaxation after the weary days and months of sacrifices. The Ait. Ār. (I and V) gives an esoteric turn to the mahāvratā. In one place it summarizes all the popular features of the Mahāvratā.<sup>2682</sup>

On the Udayanīya day three anubandhyā cows are offered to Mitrāvaruṇa, the Viśve Devas and Bṛhaspati (Kat. XIII. 4. 4).

In the Indian Antiquary, vol. 41, Dr. Sham Sastry contributed a series of articles on the Vedic calendar in which he adduced weighty arguments for holding that the Gavāmayana was a symbolic representation of the efforts made to square up the Vedic lunar year with the solar year by adding intercalary days. It is somewhat remarkable and also indicative of the bias of most western scholars that while Prof. Keith in his work on the 'Religion and philosophy of the Veda' refers *ad nauseam* to all sorts of lucubrations by European scholars on the origins of the Vedic sacrifices, about rain spells and fertility rites and similar lore he does not condescend to notice the views of Dr. Sham Sastry or Mr. Tilak, which have far more probability than many of the learned hypotheses advanced by European scholars who appear to be obsessed by the notion that Vedic usages must be similar to practices found in the 19th century among the backward races of Africa, America and Oceania.

Though the sūtras speak of sattras for a hundred or a thousand years, there were writers even in ancient India who thought that such sattras did not exist in fact, at least in historical times. Patañjali states in his Mahābhāṣya that the sattras of a hundred or a thousand years were never attempted in times near to his day and that Yājñīkaś prescribe

2682. अष्टानध्वर्यवः कारयन्ति । एतस्मिन्काले प्रभुतमर्थं दद्यात् । राजपुत्रेण चर्म  
व्याधयन्त्याह्वयन्ति भूमिद्वन्द्वानि दत्तवन्तः साण्डवीणां पुराणानि च वैशुर्मन्त्रं  
संपराक्षणेनैव सामाना निष्कलेनपि सङ्गृह्यते राजनस्तोत्रविषयेन यज्ञिययते । ऐ. आ. V. 1. 5



rules for them following the tradition of sages.<sup>2583</sup> Jaimini also boldly asserts that when the texts<sup>2584</sup> speak of *Viśvasṛjāmyana* for a thousand *samvatsaras* the word *samvatsara* means only a day (Jai. VI. 7. 31-40).

Among the other *sātras* the *Sārasvata* *sātras* are most instructive, since in them many places on the most sacred *Sarasvatī* and other rivers were approached by the sacrificers during the course of the sacrifice.<sup>2585</sup> Vide *Ādv.* XII. 6., *Lāṭ.* X. 15 ff., *Kat.* XXIV. 6. 14 ff.

### Agnicāyana (piling of the fire-altar)

The construction of the fire-altar is a special rite and is the most complicated and most recondite of all *Srauta* sacrifices. The *Śatapatha Brāhmaṇa* devotes five out of its fourteen sections (about one-third of the whole work) to *cāyana* and is the leading work on that subject. Prof. Eggeling in his very learned Introduction (pp. XIV ff) to vol. 43 of the S. B. E. deals with the fundamental conceptions underlying this *śrauta* ritual. According to him *cāyana* was originally an independent rite and was later on incorporated in the system of *Soma* sacrifices. At the bottom of this rite are certain cosmogonic theories. Even in the *Rgveda* we meet with the conceptions that *Hiraṇyagarbha* or *Prajāpati* (*Rg.* X. 121) is the creator of the universe, that creation, destruction and re-construction of the universe are eternal, ever-recurring processes going on from all time and will go on for all time (*Rg.* X. 190. 3, 'dhātā yathāpūrvam-akalpayat'), that *Puruṣa* himself became the sacrificial material (*havis*) and the year and seasons aided in the process of the reconstruction of the sacrificed and dismembered *Puruṣa*. Man himself who is a child of this process must also do his part in the reconstruction of the world. This he can do best by identifying Fire with *Prajāpati* (as in *Śat.* Br. X. 4. 1. 12) and regarding Fire as the Highest Divinity and

2583. दीर्घसप्तमि सर्पसप्तमि सर्पसप्तमि च न चायने कथिदुपि सप्तम-  
रति केवलसप्तमिद्वयोर्धर्म इति कृत्वा सप्तमिः सप्तमिद्वयोर्धर्मः । महाभाष्य vol.  
I. p. 9 on सर्पसप्तमि 'अथुके दीर्घसप्तमि'.

2584. सप्तमसप्तमि दिवससप्तमिः । कात्या. XXIV. 5. 24.

2585. For details about *sātras*, vide *Tai.* S. III. 5. 6, III. 5. 10, VII. 5. 5-7, *Tai.* Br. I. 2. 2-5, *Sat.* Br. IV. 5. 2, *Tanḍya* IV-V, *Āit.* Br. 17-18, *Āp.* XXI, *Kat.* XIII, *Ādv.* XI. 7, *Sat.* XVI, *Baud.* XVI. 13-23, *Śap.* XIII. 12; and S. B. E. vol. 41 pp. XXI ff., Haug's tr. of *Āit.* Br. pp. 279 ff., Prof. Keith's 'Rel. and Phil.' part 2, pp. 350-352.

the source of all life and activity and the periodic performance of sacrifice in fire as his contribution, however small it may be, to the process of re-creation and re-construction. The re-construction of the world by Prajāpati a man can imitate by himself constructing an elaborate structure with bricks. The Śat. Br. in several places brings out these ideas, though in a somewhat esoteric way<sup>2686</sup> (e.g. VI. 2. 2. 21). The tenth kāṇḍa (section) of the Śat. Br. is the *rahasya* (the esoteric doctrine) of cayana. Most of the acts done in the piling up of the altar are a symbolic representation of the process of re-creation and re-construction as will be seen later on. In the Śat. Br. the principal authority on this doctrine of cayana is not Yājñavalkya (who is the dominating figure in the first five sections of that Brāhmaṇa) but Śāṇḍilya who traces that doctrine through a succession of teachers to Tura Kāvaśya who received it from Prajāpati himself (Śat. Br. IX. 5. 2. 15-16, X. 4. 1. 11, X. 6. 5. 9 &c.).

A very brief description of the *cayana* based principally on Kāt., Sat., and Āp. is given below.

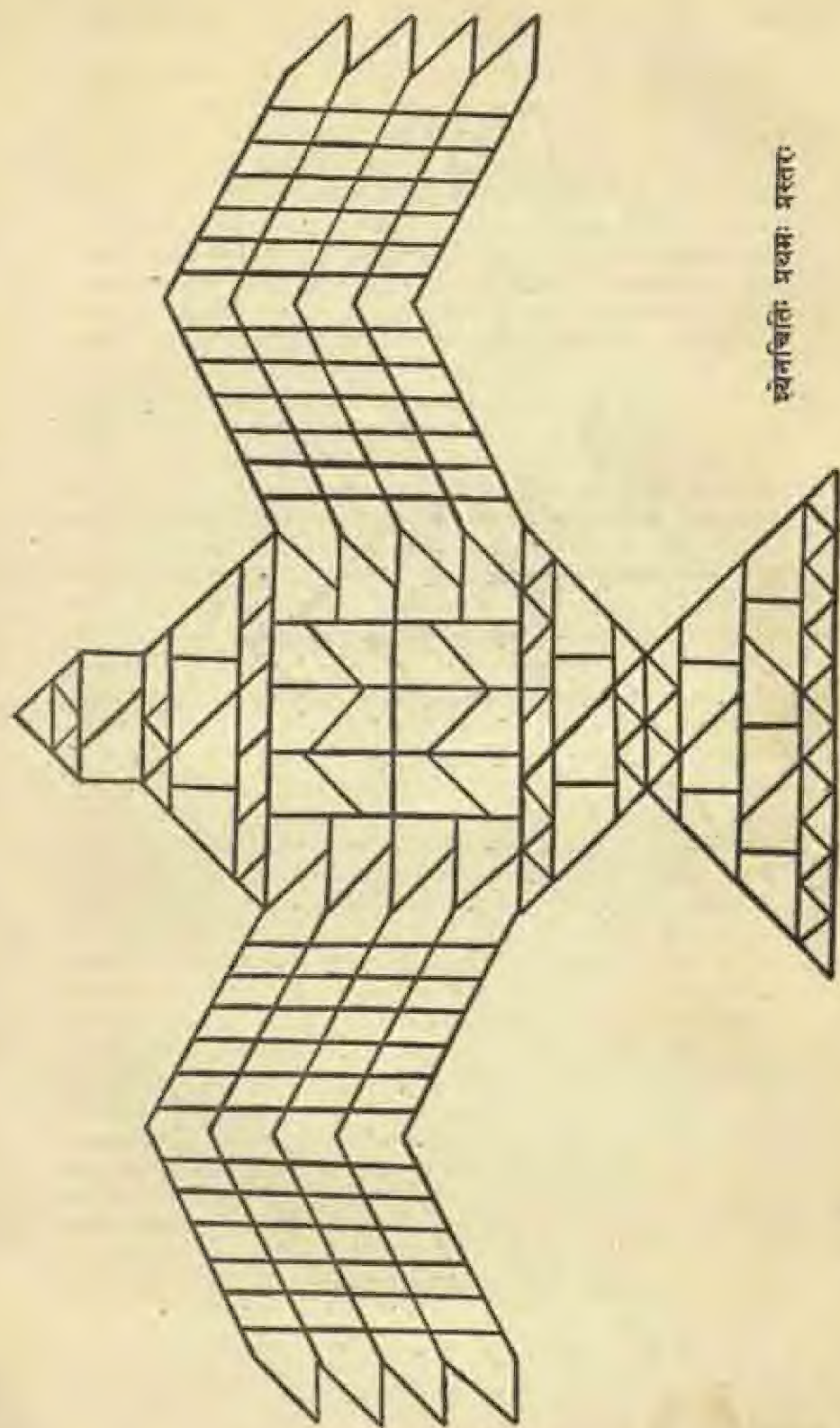
The construction of the fire-altar in five layers is an āṅga of Somayāga. But *cayana* is not obligatory in every soma sacrifice. It must however be performed in the Somayāga called Mahāvratā (which as stated above is the last but one day in Gavām-ayana). When a man desires to pile the fire altar, he first offers after the Full Moon 1stī of Phālguna (i. e. on the first of the dark half) or on Māgha new moon five animals (viz. a man, a horse, a bull, a ram and a he-goat were offered, the man in a screened place).<sup>2687</sup> The heads of the beasts were built up into the altar and their trunks were thrown in water, which was then used for making bricks from clay. Kāt. (XVI. 1. 32) allows an option that instead of killing animals golden or clay heads of these may be used. In modern times when rarely cayana is performed only golden images of the above five are taken. Then on the 8th of the dark half of Phālguna a horse, an ass and a he-goat are taken in procession

2686. यजमानं वा वृत्तवर्तं यजतपतिं तदेव कर्मयामतेऽनिरुद्धो वै यजतपतिः । शतपथ VI. 2. 2. 21.

2687. It appears that the man was not actually killed, but was let off. He was to be a vaiśya or kṣatriya (Kāt. XVI. 1. 17). According to Band. X. 9 the heads of a vaiśya and of a horse killed in battle are taken 'संयमे हतयोश्चरन् वा वैश्वस्य वा क्षिरसीः क्षीयन्त यजमानं यजन्ते । दूर्जितं च वस्ते चाहरन्ति । शतसर्गसिंहः ।' Vide Kāt. XVI. 1. 32 also.



to the south of the āhavanīya fire (the horse leading) with their mouths to the east and the place from where clay is to be taken is reached by the horse. To the east of the āhavanīya a square pit is dug and a ball of clay is put therein which brings the pit on a level with the surrounding ground. At the middle of the distance between the clay lump and the āhavanīya clay taken from an ant-hill is heaped. A spade one cubit long made of some sacrificial tree is kept to the north of the āhavanīya. The ant-hill clay is placed on the lump of earth in the pit with that spade. The horse is made to plant its foot on the clay in the pit. He (the priest) draws three lines with the spade on that lump of clay, spreads black antelope skin to the north of the lump and thereon keeps a lotus leaf on which the lump of clay from the pit is placed and the corners of the skin are tied with a girdle of muñja. He takes up the hide with the clay therein, raises his arms towards the east, holds the bundle over the animals that come back in the reverse order (the goat leading). According to Āp. XVI. 3. 10 the bundle is placed on the back of the ass and brought near a tent. The lump is placed to the north of the āhavanīya in a tent screened on all sides; then he takes the hair of the he-goat and mixes the hair in that lump of clay with water in which palāśa bark is boiled and mixes therewith gravel, iron rust and small stones. From the clay thus mixed the wife of the sacrificer (or the first wife if there are several) prepares the first brick called *Aśdhā*, which is in measure as much as the foot of the sacrificer, is rectangular and has three lines scratched on it. The sacrificer prepares an *ukhā* (fire-pan) from the mixture of clay, which is one span in diameter. According to some three pans are made. He also makes three bricks called *Viśvajyotis*, each having three lines and so marked as to show which is first, second and third. The remaining clay is called *upaśaya* and is kept aside (as it will be required later). The *ukhā* is fumigated with the smoke from seven horse-dung cakes kindled on the dakṣiṇa fire. A square hole is dug with the spade referred to above, therein fuel is put and the bricks and the *ukhā* (with the mouth downwards) are put for being baked and more fuel is added. He removes the coals and ashes and takes out during the day the bricks (four) and the *ukhā*, on which the milk of a she-goat is sprinkled. Thereafter other bricks are made which have three lines on each, which are generally as long as the sacrificer's foot and are baked till they are red.



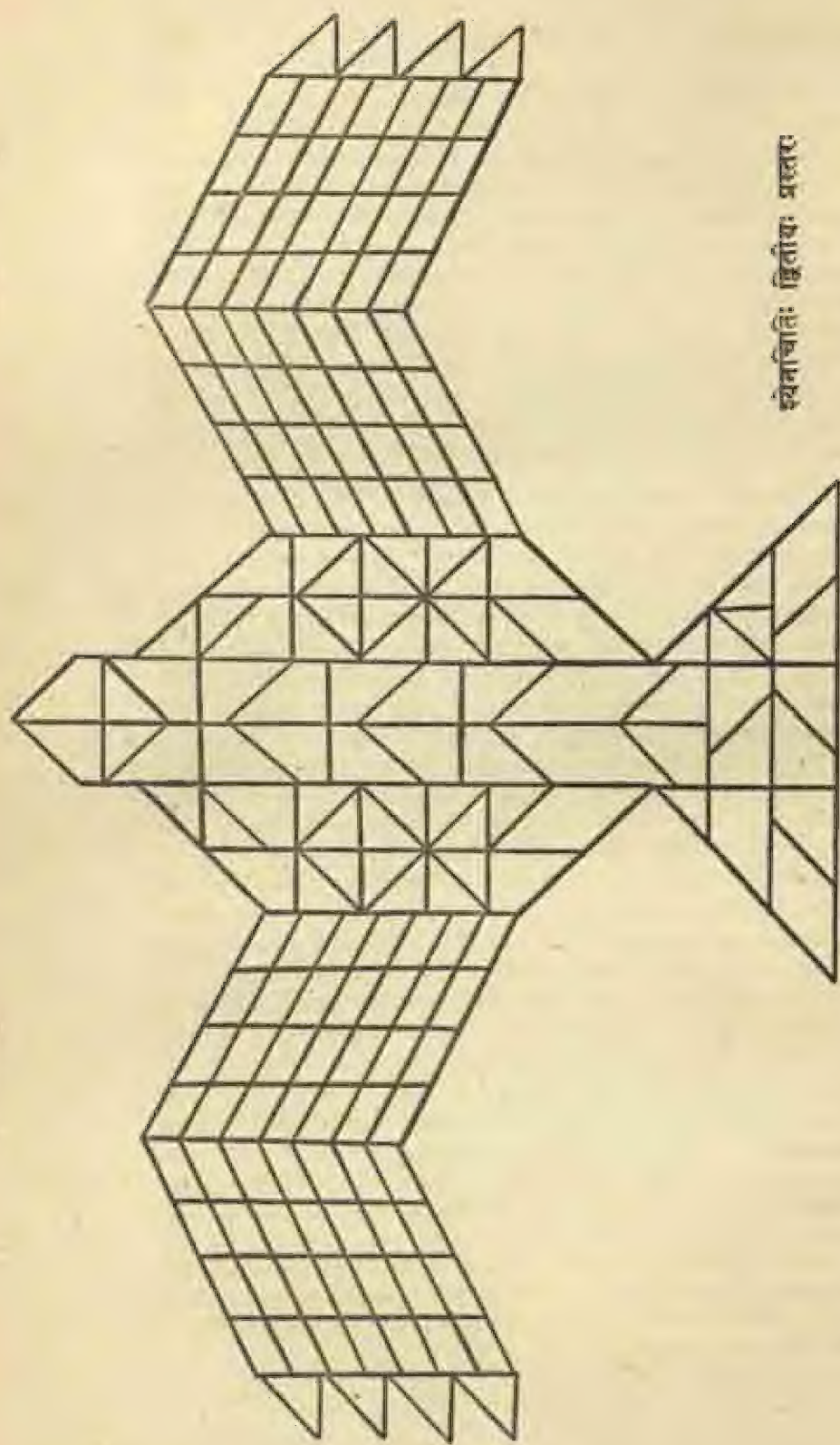
स्येनचितिः मथमः प्रस्तरः











इयमचिः द्वितीयः प्रस्तारः

The *dikṣā* (initiation) for the rite takes place on the *amāvāsya* of *Phālguna*. The *dikṣāpiyā* *īṣṭi* and other usual rites are performed. Either the *yajamāna* or the *adhvaryu* places the *ukhā* on the *śhavanīya* and puts thereon 13 *samidhs* one span in length. The sacrificer wears a golden ornament with 21 pendants reaching up to his navel. The *ukhā* is taken from the *śhavanīya* to the east of the *śhavanīya* and is placed in a *śikya* and fire is put into it. He carries for a year or a shorter period (12, 6 or 3 days according to *Āp. XVI. 9. 1*) this fire placed in the *ukhā*. On alternate days in the year he adores the fire with the *Vātsapra* mantras (*Vāj. S. XII. 18-28 = Rg. X. 45. 1-11*), takes the *Viṣṇu* strides (*Viṣṇukramas*); he also removes the ashes, puts fuel-sticks on the fire in the *ukhā*.

Then follows the building of the altar. The altar has five layers, the first, third and fifth being arranged in the same pattern and the 2nd and 4th being of a different pattern from the 1st, 3rd and 5th. The altar may have several forms such as that of a *droṇa* (trough), a *chariot-wheel*, a *śyena* (hawk), *kaṅka* (heron), *suparṇa* (eagle)<sup>2688</sup> &c. Vide *Tai. S. V. 4. 11*, *Kat. XVI. 5. 9*. The altar requires bricks of several shapes; some are triangular, some are oblong, some are perfectly square, some are oblong plus a triangle (in one). They are not to be placed one over the other as one chooses but are arranged in peculiar ways, some in front, some on the sides and so on. A sound knowledge of geometry and mason craft is required in constructing the altar. Every brick is to be placed after repeating a mantra. The bricks have various names to distinguish them. For example, the bricks called *Yajusmati* are to be used in building the body (of the birdlike pattern, which is the most usual one), but not in building the sides or tail of the layer. The usual mantras in laying down and invoking a brick are two viz. '*tayā devatayā... sīda*' (*Vāj. S. XII. 53*, *Tai. S. IV. 2. 4. 4*) and '*tā asya sūda-dohasāḥ*' (*Vāj. S. XII. 55*, *Tai. S. IV. 2. 4. 4*). *Sat. XI. 8. 18* says that '*tayā devatayā... dhruvā sīda*' is repeated after each brick is deposited. But special mantras are prescribed in several cases e. g. as to the ten *lokampraṇā* bricks the mantra is '*lokam praṇā*' (*Vāj. XII. 54*, *Tai. S. IV. 2. 4. 4*). Some kinds of bricks bear

2688. इषेनचितं चिन्वीत दुर्लभायः । ... ... कङ्कचितं चिन्वीत पः कामनेत शीर्ष-  
पानदुर्मिहोके इयामिति । ... ... अङ्गचितं चिन्वीत अङ्गःसीतं पतिष्ठाकामः । *तै. सं.*  
*V. 4. 11* where several other patterns such as *यजमचित*, *उमयतःप्रयज*, *एक-  
चक्र*, *द्रोणि*, *समूह*, *इन्द्रावचित* are mentioned.



the names of sages (e. g. Vāṭakhilya bricks). Probably they were first used by those sages. There are three bricks which are called *svayam-ātrṇāḥ* (i. e. they are long and thin stones and have natural holes) and which are placed in the centre of the 1st, 3rd and 5th layers and are deemed to represent earth, air and heaven.<sup>2689</sup> *Jai.* (V. 3. 17-20) deals with the respective positions of certain bricks called *citṛiṇī* and *lokamṛṇā*.

On the day of the last *dikṣā* the measuring of the plot to be used as *vedi* takes place. Measurements are made with a rope which is in length twice the height of the sacrificer. A fifth part of the sacrificer's height is called *aratni*, tenth part is called *pada*, each *pada* is divided into twelve *āṅgulas* and three *padas* make a *prakrama* (*Kat.* XVI. 8. 21). The ground for the *uttaravedi* on which the altar is to be constructed is ploughed with an *udumbara* plough and the ropes are made of *mūñja*. Six, twelve or twenty-four oxen are yoked to the plough. He sows on the furrows made by the plough various kinds<sup>2690</sup> of corn (*Āp.* XVI. 19. 11-13 says fourteen kinds, seven being *grāmya* and seven wild). He omits one kind of corn which he has to abstain from partaking throughout life thereafter (*Kat.* XVII. 3. 6-7). If so many kinds of corn cannot be had then in those furrows barley corn mixed with honey is sown. Then clods of earth are put thereon and the ground is made level. Several things are got ready and placed one after another on this ground (*Āp.* XVI. 13. 10 where they are said to be bricks but not of clay). Vide *Sat.* XI. 5. 21 also. The placing of bricks is begun after the first upstand (*Sat.* XI. 7. 2). A lotus leaf is first laid down on the spot where the horse planted its hoof (*Āp.* XVI. 22. 3) and on that leaf the golden ornament worn by the *yajamāna* at the time of the *Vieṇu* strides is placed with the mantra '*brahma jajñānam*' (*Vaj.* S. XIII. 3, *Tai.* S. IV. 2. 3. 2). To the south of that ornament is laid down the golden image of a man with head to the east and face turned to the sky in such a way that the image does not cover the hole pierced in the golden ornament (*disc*) by passing a string with which it was tied round

2689. 'स्वयमातृण्या भवति जायानामुत्सृष्ट्या अपो दुग्धस्य लोकरपातृकपाने' ।  
ते. सं. V. 2. 8. 1. वाचन on ते. सं. IV. 2. 9. 1 explains शर्कराकपानं दुग्धपा-  
नानां मध्ये दुग्धमवलमनारणं वा स्वत एव लिङ्गुका सेवे शर्करा स्वयमातृण्या ।

2690. वा जाया ओषधश्च इति चतुर्विंशतिशोकाविरपति । ..... तिलमाषा क्रीडिपवाः  
मिषह्वययो गोधूमा वेदव्यामाकनीवारा जलिदाश्च गन्धिका आरण्यजा नर्कदका विज्ञेयाः ।  
*आप.* XVI. 19. 11-13.



the neck (the mantra repeated being very significant in the beginning *Hiranyagarbha arose* Rg. X. 121. 1 = Vaj. S. XIII. 4). The sacrificer performs the adoration (*upasthāna*) to the golden man with the three verses 'bow to the serpents' (Vaj. S. XIII. 6-8, Tai. S. IV. 2. 8. 3). One should thereafter never go to the north of the image from the south by passing in front of it (i. e. to the east of it). By the side of the two arms of the golden man he places two sruc (one of *kāśmārya* wood filled with ghee near the right hand and the other of *udumbara* filled with curds near the left) with their tops to the east. A brick called *svayamātrṇā* on which *ājya* is offered and over which the *yajamāna* breaths is handed over to a *brāhmaṇa* who places it in the centre with the help of the *adhvaryu*, the *brāhmaṇa* being looked upon as fire (Tai. S. V. 2. 8. 2). On that brick a *dūrvā* creeper is placed in such a way that its roots are on the brick and its tops hang on to the ground towards the east. Then the brick called *dvīpajus* is laid to the east of the *dūrvā*, two *retahsī* bricks to the east of the preceding, then two *ṛtavya* bricks and then the *Asādhā* brick is placed to the east of the preceding. On all *ṛtavya* bricks *auśās* (mosslike plants) are deposited. About one *aratni* to the south of the *Asādhā* brick and to the east of the *Svayamātrṇā* brick he places a living tortoise with its face to the east on the *auśās* plants (Ap. XVI. 25. 1, Kāt. XVII. 4. 27-28). The tortoise is anointed with a mixture of ghee, honey and curds, is enveloped in moss covered with a net and made motionless by means<sup>2691</sup> of pegs (Ap. XVII. 25. 2, Sat. XI. 7. 42). When depositing the tortoise it is invoked with three verses (Vaj. S. XIII. 30-32) which express the wish that the tortoise may go to the deep waters, that the sun and fire may not torment it by heat, that it may reach heavenly worlds and that divine rain may follow. Even in modern times a tortoise is so built up into the altar. A mortar<sup>2692</sup> and pestle of *udumbara* wood, each one span in length (the mortar being contracted in the middle and the pestle being rounded) are placed about one *aratni* to the north

2691. The tortoise was probably built up into the altar to imitate the action of *Prajāpati*. *Prajāpati* is said to have created the world after assuming the form of a tortoise. Vide note 1716 and p. 718 above. Or this may be a relic of the widespread usage of slaying an animal and burying its body under the foundation of a building, a bridge &c.

2692. The mortar represents the *goni* or womb, the *akbī* represents the belly, and the pestle represents '*śiśna*' (vide Sat. Br. VII. 5. 1. 89).



of the svayamātrṇā brick. A śūrpa also is placed near the above two (Āp. XVI. 26. 5). The ukhā filled with sand, ghee and honey is placed on the mortar and offerings of ājya are made on it with the sruva ladle. The fire in the ukhā is transferred to a hearth with eight bricks in the centre of the fifth layer, on which a second layer of eight bricks (called punaściti) is laid. This fire becomes the gārhapatya for the Fire-altar (Śat. Br. VIII. 6. 3. 7-11, Kāt. XVII. 12. 18-21). Seven pieces of gold are placed on the golden image, the first on the mouth, then two each on the two nostrils, the two eyes and two ears. In the forepart of the ukhā, the heads of the five animals (on which curds and honey are poured and on which 7 gold pieces are thrust) are placed in a certain order. The human head is in the middle, to the north the heads of the horse and ram and to the south the heads of the bull and goat (Kāt. XVII. 5. 13-18, Āp. XVI. 27. 5-19). According to Āp. and Śat. the head of a serpent also may be placed (Āp. XVI. 27. 22, Śat. XI. 7. 63) or only the mantras 'namo astu sarpebbyaḥ' (Vaj. S. XIII. 6-8, Tai. S. IV. 2. 8. 3) may be recited. The various kinds of bricks are heaped in various directions on thick mud spread on the above stated things so as to form the first layer. According to Śat. (XI. 5. 22) each layer consists of only 200 bricks (1000 for all five), when the sacrificer performs the cayana for the first time; he employs 2000 for all layers when he performs it a second time and this number goes on increasing each time he repeats agnicayana.<sup>2692</sup> According to the Śat. Br. (S.B.E. vol. 43 p. 22 n. 1), Kāt. XVII. 7. 21-23 the bricks required for all the five layers are 10800. The time required for piling also varies. Some held that the piling took one year (8 months for the first four layers and 4 months for the last) or all the layers may be laid in a few days. Śat. (XII. 1. 1 ff) and Āp. (XVII. 1. 1-11, XVII. 2. 8, XVII. 3. 1) state that the five layers are laid on five successive days. On each layer thick mud (pūṣa) prepared from the earth (mixed with water) dug out of the cātvalā pit after touching a dark or bay horse that stands to the north is spread with 'preṣṭo divi' (Vaj. S. XVIII. 73, Tai. S. I. 5. 11. 1 quoted by Āp. XVI. 34. 6-7, Śat. XI. 5. ). Each layer and the spreading of mud are carried out each day between the two upasads (morning one and afternoon one). When all the layers are

2692. पापवृत्तिमानामकथं यथायै लोकेषुणा आनुद्वयं सादृशं विन्यसितं । नाभिवृत्ते द्विपादयं द्वितीयम् । .... उत्तरादुत्तरं उपायांसम् । साय. XI. 5. 22.



completed the āhavanīya fire is established on the altar so built. Eight dhiṣṇyas, square or round, have to be constructed with bricks, viz. the āgnīdhriya and 7 others as in *somayāga* (but the number of bricks for each differs). A small round and variegated stone (sāman) is placed to the south of the āgnīdhra's place on the northern part of the fire-altar. A fuel-stick is kindled on the new gārbapatya hearth, taken over the svayamātrṇā brick of the 5th layer and an offering of the milk of a dark cow whose calf is white is made on that fire. Śatarudriya horns is offered to Rudra. On the western corner of the northern side of the Fire-altar which is enclosed by a line of stones on all sides there are three stones, as high as the knee, naval and mouth on which (serving as āhavanīya) 425 oblations are offered to Rudra and his fearful aspects by means of the leaf of the Arka plant (serving as juhū) of wild sesame mixed with gavedhukā. A twig of arka plant is used to clear the leaf of the offerings. The priest faces the north and makes the oblations standing, the mantras being taken from the Śatarudriya section (beginning with 'namaste rudra manyave,' Vāj. S. XVI. 1-66, Tai. S. IV. 5. 1-10). The arka leaf and twig are thrown into fire. The altar is cooled by the āgnīdhra with the water from a jar which is held over the stone referred to above. The stone is thrown to the south of the altar with 'May sorrow go to him whom we hate' (Vāj. S. XVII. 1) and if it is not broken the adhvaryu breaks it into pieces. On a long bamboo, a frog, avakā plants and reed (vetasa) twigs are tied and drawn over the altar from the south hip to the south shoulder<sup>2694</sup> and then they are thrown on the utkara. The Gāyatra, Rathantara and other sāmāns are sung (Śat. Br. IX. I. 2. 35 ff, Kat. XVIII. 3. 1 ff). Then follow numerous offerings, viz. one puroḍāśa to Vaiśvānara and 7 puroḍāśas to the Maruts,<sup>2695</sup> Vasordhārā<sup>2696</sup> (stream of wealth) offerings of ājya from an udumbara sruc, which is finally thrown into the fire, 6 Pārtha oblations as in Rājaseya followed later by six

2694. This is symbolical cooling. All three are suggestive of water.

2695. The 7th puroḍāśa to the Maruts is called 'aranye anṛeya' because the mantra for it 'ugraśca bhīmāśca' (Vāj. S. XXXIX. 7) is to be repeated in a forest.

2696. Vasordhārā is the name of the whole rite in which several hundred offerings are made to Agni with mantras (Vāj. S. XVIII. 1-29, Tai. S. IV. 7. 1-11, Kat. XVIII. 5. 1, Āp. XVII. 17. 8) to secure all powers of the Firegod to the sacrificer.



more after the abhisēka of the sacrificer, the Vājaprasaviya<sup>2597</sup> offerings of the mixture of milk and water with the gruel of 14 *grāmya* and wild corns with an udumbara sruva that is four-cornered like a *camasa* (the sruva being thrown into the fire at the end). With the remnants of Vājaprasaviya offerings collected in a pot he sprinkles the sacrificer who sits on a dark antelope skin spread on an udumbara couch to the north of the tail of the fire altar. A royal sacrificer sits on a tiger skin and a vaiśya on a goat-skin. After this six Pārtha offerings are made followed by twelve Rāstrabhr̥t (supporting the kingdom) homas of ājya with mantras, that contain the words 'vāt' and 'svāha' (Vāj. S. XVIII. 38-43, Tai. S. III. 4. 7).<sup>2598</sup> Then three Vāta (wind) homas are offered catching with his joined hands wind outside the vedi to the east and the three winds thus caught are represented as yoked to the chariot like horses: the mantra being Vāj. S. XVIII. 45, Tai. S. IV. 7. 12. 3 (Kāt. XVIII. 6. 1-3, Āp. XVII. 20. 11).

Then the procedure of Somayāga is followed. One or two special characteristics may be noted. Before the Prātaranuvāka the Fire is represented as yoked after touching the paridhis and repeating three mantras 'I yoke the fire &c.' (Vāj. S. XVIII. 51-53, Tai. S. IV. 7. 13. 1) and then Agni is released from the yoke before the Āgimāruta stotra (i. e. Yajñāyajñīya) in the evening with a mantra (Vāj. S. XVIII. 54, Tai. S. IV. 3. 4. 2). After the anubandhyā paśu-puroḍāśa, messes of boiled rice are offered to Anumati, Rākā, Sinvālī and Kubū and a cake on twelve potsherds to Dhātṛ. At the end of the Udavasantiyā payasyā is offered to Mitra and Varuṇa or he may perform sautrāmaṇi (Āp. XVII. 24. 1, Sat. XII. 7. 14).

2597. The वाजपसवी is one rite in which there are two groups of seven offerings, the first seven with the mantras beginning 'vājasya-mam-prasava' (Vāj. S. IX. 23-29, Tai. S. I. 7. 10) and seven others with the mantras 'vājasya nu prasave' (Vāj. S. XVIII. 30-36 and Tai. S. I. 7. 7). Vide Śat. Br. IX. 3. 4, Sat. XII. 6. 5, Kāt. XVIII. 6. 4-5, Āp. XVII. 19. 1-3. The mantra means 'for the promotion of vigour' (or food) &c.

2598. The first mantra is कृतावाकृतधामनिर्वर्णस्तत्सवीषयोऽस्मरतो हृदो नामः न न हर्षं बद्धं कर्त्तुं पातु तस्मै स्वाहा वाद् नामः स्वाहा. The latter half is repeated in all six verses. One āhuti is made after वाद् and another after स्वाहा. Vide Kāt. XVIII. 5. 16, Sat. XII. 6. 15 II. The first is made to a male deity, and the 2nd to Apsaras variously named.

One who has performed the piling of the fire-altar has to observe certain *vratas* for a year viz. he should not bow to any one, he should not run in the rains, he should not partake of the flesh of any bird, he should not approach a *śūdra* woman. After he performs *agnicayana* a second time, he should approach no woman except his own wife of the same caste, when he has performed *cayana* thrice he should not approach<sup>2599</sup> even his own wife ( vide *Āp.* XVII. 24. 1-5, *Kat.* XVIII. 6. 25-31, *Sat.* XII. 7. 15-17 ). *Jai.* ( II. 3. 21-23 ) declares that the piling of the fire-altar is a *samśkāra* of fire and not an independent *yāga* by itself.

If a man does not prosper in the year after he performs *agnicayana* he may perform *punaściti* ( just as *punarādheya* is performed ). According to *Āp.* XVII. 24. 11 a *punaściti* can be performed for three objects, viz. for prosperity, for Vedic lore or for progeny.<sup>2700</sup>

In performing the innumerable and wearisome details of sacrifices many mistakes must have been committed and therefore the *Brāhmanas* and *Sūtras* prescribe numberless explanations, some simple and others complicated. But this subject will be dealt with in the next volume under *prāyścittas*.

In the next volume a few remarks will be offered on the philosophical side of sacrifices and on the causes whereby they gradually faded into the background and gave place to other religious observances.

2599. The idea appears to have been that the sacrificer was not to disperse the spiritual power acquired by fire-worship, but to conserve it in himself.

2700. For *Agnicayana* vide *Tai. S.* IV. 1-8, V. 2-7, *Tai. Br.* I. 5. 7-8, *Sat. Br.* VI-X, *Āp.* XVI-XVII, *Kat.* XVI-XVIII, *Sat.* XI-XII, *Śaṅg.* IX. 22-28, *Baud. X.*; *S. B. E.* vol. 43, Introduction, pp. XIV ff., Prof. Keith's Introduction pp. CXXV-CXXXI to tr. of *Tai. S.*, Haug's tr. of *Alt. Br.* p. 368 n.





## APPENDIX

OF

### LONGER EXTRACTS IN SANSKRIT

PAGE 202, NOTE 470—अथ यस्य जायामानेवं विन्देत् ऋद्धं कसेन पिबेदहनवासा नैनां वृषलो न वृषत्पुपहन्वात् चिरान्नान्त आप्लुत्य प्रीहीतवपातयेत्।... अधामिप्रातेरेव स्वाहीपाकावृताज्यं चेष्टित्वा स्वाहीपाकस्योपचारं जुहोत्वमये स्वाहा-  
नुमतये स्वाहा देवाय सवित्रे सत्वपसवाम स्वाहेति हुत्वाद्भुत्य प्राश्नाति प्राश्येतर-  
स्याः प्रयच्छति प्रक्षाल्य पाणी उदपात्रं पूरयित्वा तेनैनां शिरभ्युक्षन्मुत्तिष्ठतो विन्ता-  
वसोऽन्यामिच्छ प्रपूर्वां सं जायां पत्या सहोते । अधेनामभिरयतेऽमोहमस्मि सा त्वं  
सा त्वमस्यमोहं सामाहमस्मि कृत्स्वं योरहं पृथिवी त्वं तावेहि संरमावहे सह रेतो  
दधावहे पुंसे पुत्राय वित्तय इति । अधास्या ऊरु विहापयति विजिह्वीया यावापृथिवी  
इति तस्यामर्थं मित्राय मुक्तेन मुक्तं संधाय त्रिरेनामनुलोमामनुमार्ष्टि । विष्णुर्वोनिं कल्पयन्  
वष्टा ह्वापि विंशतु । आसिञ्चतु प्रजापतिर्धाता गर्भं दधानु ते ॥ गर्भं वेहि सिनीवालि  
गर्भं वेहि पृथुष्टुके । गर्भं ते अश्विनौ देवावाचतां पुष्करस्त्रजौ ॥ द्विरण्मयीं अरणी  
याभ्यां निर्मन्थतामश्विनौ । तं ते गर्भं इवामहे दधामे मासि मृतये ॥ यथाग्निगर्भा  
पृथिवी यथा योरिन्द्रेण गर्भिणी । वापुर्दिशा यथा गर्भं एवं गर्भं दधानि तेऽसाविति ।  
बृहदारण्यकोपनिषद् VI. 4. 13 and 19-22. विष्णुर्वोनिं...ततये are Rg.  
X. 184. 1-3 and विष्णुर्वोनिं ... दधानि ते are आप. म. पा. I. 12. 1-3  
and 5.

PAGE 207, NOTE 481—अथ कलु यत्र क च होषवन्त्यादियुमात्रापरं  
सर्वतः स्थण्डिलमुपलिप्थोऽक्षिरव पङ्कलेषा उदगापतां पश्चात्प्रागापते नानान्तयोस्तिलो  
मध्ये तदभ्युत्थामि प्रतिष्ठाप्यान्वाधाय परिसमुह्य परिस्तीर्य पुरस्ताद्दक्षिणतः पश्चादुत्तरत  
इत्युदक्तरथं तूष्णीं पर्युक्षणम् । पवित्राभ्यामाज्यस्योत्पवनम् । अमच्छिन्नाप्रापवनन्तर्गमो  
मादेशमात्रो कुशो नानान्तयोर्गृहीत्वाहुगुहोपकमिष्टिकाम्भ्यामुत्तानाभ्यां पाणिभ्यां सवि-  
तुष्टा प्रसव उत्पुनान्मच्छिद्रेण पवित्रेण वत्तोः सूर्यस्य रश्मिभिरिति प्रागुत्पुनाति सक्त-  
मन्त्रेण द्वितुष्णीम् । कृताकृतमाज्यहोमेषु परिस्तरणम् । तथाज्यमागो पाकपक्षेपु ।  
ब्रह्मा च धन्वन्तरिर्यज्ञशूलववर्जम् । अमुष्मे स्वाहेति जुहुयात् । अमिरिन्द्रः प्रजापति-  
र्विन्धे देवा ब्रह्मेत्यनादेशे । आश्व. गृ. I. 3. 1-8. The मन्त्र with which the  
offering to Agni Sviṣṭakṛt is made is यदस्य कर्मणोऽप्यरीरिचं यद्वा  
न्यूनामिहाकरम् । अमिष्टस्त्विष्टकृद्विद्वान्सर्वं स्विष्टं सुदुतं करोतु मे । अमये स्विष्टकृते  
सुदुतदुते सर्वप्रायश्चित्तादुत्तीर्णां कामानां समर्पयिष्ये सर्वान्नः कामान्समर्पय स्वाहा  
इति । आश्व. गृ. I. 10. 22.



PAGE 218, NOTE 510—उपनिषदि गर्भलम्भनं पुंसवनमनवलोभनं च । यदि नापीयात्तृतीये गर्भमासे तिष्येणोपोषितायाः सरूपवन्ताया मोर्द्धामि द्वौ द्वौ मासौ यवं च दधि मसूतेन प्राशयेत् । किं पिबसि किं पिबसीति वृद्धा पुंसवनं पुंसवनमिति विः प्रतिजानीयात् । एवं श्रीमत्सूतान् । अधास्ये मण्डलागारच्छायायां दक्षिणस्यां नासि-  
कायामजीतामोषधिं नस्तः करोति । प्रजावज्जगद्विपुत्राभ्यां ह्येके । आ ते गर्भो...न रोदा-  
दिति । प्राजापत्यस्य स्थालीपाकस्य हुत्वा हृदयदेशमस्या आलमेत यत्ते सुतीमे हृदये  
हितमस्तः प्रजापते । मन्वेष्टं मां तद्विद्वांसं माहं वीचमयं नियामिति । आन्व. घृ. I.  
13. 1-7. For the text of the two verses आ ते रोदादिति, vide  
note 515.

PAGE 222, NOTE 518—चतुर्थे गर्भमासे सीमन्तोन्नयनम् । आपूर्यमाण-  
पक्षे षडा पुंता नक्षत्रेण चन्द्रया युक्तः स्यात् । अथाग्निमुपसमाधाप्य पञ्चादस्थानहुहं  
चर्मस्तीर्थं प्राग्धीवमुत्तरालोम तस्मिन्नुपविष्टायां समन्वाक्यायां धाता द्वातु द्वायुच इति  
द्वाभ्यां राकामहमिति द्वाभ्यां नेजमेच इति तिसृभिः प्रजापते न त्वदेतान्य इति च ।  
अधास्ये पुग्मेन शलाटुल्लप्तेन श्रेण्या च शलल्या त्रिभिश्च कुशपिञ्जलैश्च सीमन्तं  
व्यूहति मूर्धुचः स्वरोमिति विः । चतुर्धा । वीणागायिनी संशास्ति सोमं राजानं संगवेता-  
मिति । सीमो नो राजावतु मानुषीः प्रजा निविष्टचक्रासावेति वा नदीमुपवसिता  
भवन्ति । ब्राह्मण्यश्च वृद्धा जीवन्त्यो जीवप्रजा यद्यदुपदिशेयुस्तत्तत्कुपुः । कपभो  
दक्षिणा । आन्व. घृ. I. 14. 1-9.

PAGE 229, NOTE 526 (जातकर्म)—जातेऽग्निमुपसमाधायाह आधाप्य  
कंसे पृषदाज्यं संनीय पृषदाज्यस्योपपातं जुहोत्यस्मिन्तद्वहं पुण्यासमेधनाः स्वे गृहे ।  
अस्योपसन्त्यां मा छेत्सीत् प्रजवा च पशुमिश्र स्वाहा । मयि माणांस्त्वयि मनसा जुहोमि  
स्वाहा । धत्तकर्मणात्यरीरिचं यद्वा न्यूनमिहाकरम् । अमिष्टत् स्विष्टकृद्विद्वात् स्विष्टं ब्रुहुतं  
करोतु ना स्वाहेति । अधास्य दक्षिणं कर्णमभिनिधाय वाग्वागिति त्रिरथ दक्षिणमुपुतं  
संनीयान्तर्हितेन जातरूपेण प्राशयति भूस्ते दधामि भुवस्ते दधामि स्वस्ते दधामि मूर्धुचः  
स्वः सर्वं त्वयि दधामीति । अधास्य नाम करोति वेदोत्तीति तदस्य तद्गुह्यमेव नाम  
भवति । अथैनं मात्रे षडाप स्तनं प्रपच्छति यस्ते स्तनः शशयो वो मयोमूर्धो रत्नधा  
वष्टुविद्या मुद्राः । येन विश्वा पुष्पसि वायाणि सरस्वति तमिह धातवे करिति । अधास्य  
मातृमभिमन्त्रयते । इत्यासि मैत्रावरुणी वीरे वीरमजीजनत् । सा त्वं वीरवती नव  
वास्मान्वीरवतोऽकरदिति तं वा एतमाहुरतिपिता । यतामूरतिपितामहो यतामूः परमां यत  
काष्ठां प्रापच्छ्रिया यशसा ब्रह्मचर्चतेन य एवंविदो ब्राह्मणस्य पुत्रो जायते । इति । बृह-  
उ. VI. 4. 24-28.

PAGE 231, NOTE 531—कुमारं जातं पुरान्धेरालम्भात्सर्पितं पुनी क्षिरव-  
निकार्ष क्षिरण्येन प्राशयेत् । य ते दधामि मधुनो धृतस्य वेदं सवित्रा प्रसूतं मघोनाम् ।  
आपुष्पागुप्तो देवताभिः शनं जीव शरदो ह्योके अस्मिन्निति । कर्णयोरुपनिधाय मेधा-  
जननं जपति । मेधां ते देवः सविता मेधां देवी सरस्वती । मेधां ते अग्निर्नो देवावापत्ता

पुष्करजजाविति । अस्तामिमृशति । अस्मा मव परगुर्भव हिरण्यमस्तुतं भव । वेदो वे पुत्रनामासि स जीव शरदः शतमिति । इन्द्र धेष्टानि द्रुषिणानि धेष्टस्मे प्रयन्धि मघवन्मृ-  
जीभिन्ति च । नाम चास्मे द्युः । आन्व. गु. I. 15. 1-4.

PAGE 281, NOTE 653—( उपनयनप्रयोगः )—अलंकृतं कुमारं  
कुशलीकृतशिरसमहनेन वाससा संवीतमैषेयेन वाजिनेन ब्राह्मणं रौरवेण क्षत्रियमाजेन  
वैश्यं यदि वासांसि वस्तीन् रक्तानि वस्तीन् काषायं ब्राह्मणो माजिष्ठं क्षत्रियो  
हारिद्रं वैश्यः । तेषां मेखलाः । ...तेषां दण्डाः । ... समन्वारस्मे ह्रस्वोत्तरतोऽग्निः प्राङ्मुख  
आचार्योपातिष्ठते । पुरस्तात्पश्यद्भुसुत इतरः । अपामजलीं पूरयित्वा तत्सवितुर्वृणोमिह  
इति पूर्वेनास्य पूर्णमवक्षायत्पाणिष्य देवस्य त्वा सविनुः प्रतवेऽश्विनोर्वाहुभ्यां पूष्णो  
इस्ताम्या इस्तं गृह्णात्यसाविति तस्य पाणिना पाणिं साहुष्ठं गृह्णीयात् । सविता ते  
इस्तमयमीदृताविति द्वितीयम् । अग्निराचार्यस्तवासाविति तृतीयम् । आदिष्वमीक्षयेत् ।  
देव सवितरेष ते ब्रह्मचारी तं गोपाय स मा मृतेत्याचार्यः । कस्य ब्रह्मचार्यांसि प्राणस्य  
ब्रह्मचार्यसि कस्त्वा कमुपनयते काय त्वा परिददामीति । पुत्रा सुपासाः परिपीत  
आमादित्यर्धर्चनेनं प्रक्षिणमावर्तयेत् । तस्यार्च्यसो पाणीं स्तुवा हृदयदेशमालभेतो-  
त्तरेण । अग्निं परिसमुह्य ब्रह्मचारीं तूष्णीं समिधमादध्यात् तूष्णीं वै प्राजापत्यं प्राजा-  
पत्यो ब्रह्मचारी भवतीति विज्ञायते । मन्त्रेण ह्येके अग्रे समिधमाहार्यं बृहते जात-  
येदसे । तथा त्वमग्रे वर्चस्व समिधा ब्रह्मणा वयं स्वाहेति । स समिधमाधापाग्निमुप-  
सृश्य मुहं निर्मार्ष्टि अि तेजसा मा समनज्मीति । तेजसा ह्येवामानं समनकीति  
विज्ञायते । मयि मेधां मयि प्रजां मय्यग्निस्तेजो दधातु । मयि मेधां...मयीन्द्र  
इन्द्रियं दधातु । मयि मेधां...मयि सूर्यो ज्ञानो दधातु । यत्ते अग्ने तेजस्तेनाहं तेजस्वी  
भूयासम् । यत्ते अग्ने वर्चस्तेनाहं वर्चस्वी भूयासम् । यत्ते अग्ने इरस्तेनाहं इरस्वी  
भूयासम् । इत्युपस्थाप्य जाम्बाज्योपसंगृह्य भूयात् । अयीहि भोः सावित्रीं भो अनुब्रूहीति ।  
तस्य वाससा पाणिभ्यां च पाणीं संगृह्य सावित्रीमन्वाह पच्छोऽर्धर्चसां सर्वांम् ।  
बधाराकिं वाचयति । हृदयदेशोऽग्न्योर्वाहुगुलिं पाणिमुपदधाति । मम अग्ने हृदयं ते  
दधामि मम चित्तमनु चित्तं ते अस्तु । मम वाचमेकमतो जुषस्व बृहस्पतिष्ठा नियुनक्तु  
मह्यमिति । मेखलामावप्य दण्डं वदाय ब्रह्मचर्यमादिशेत् । ब्रह्मचार्यस्वपोषाण कर्म  
कुरु दिवा मा स्वाप्सीराचार्याधो वेदमधीषेति । द्वादशवर्षाणि वेदब्रह्मचर्यम् । यद्व्याप्तं  
वा । तार्यपातमिक्षेत् । तार्यपाता समिधमादध्यात् । ... तद्वाचापांय वेदवीत तिष्ठेदह-  
शेषम् । आन्व. गु. 1. 19. 8-1. 22-10.

( यर्मनिर्णयमण्डलसंकलितः उपनयनप्रयोगः )

( गणपतिपूजनसंकल्पपुण्याहवाचनामन्तरं ) आचार्यो गोमपादिलिप्ते शुद्धे स्थले  
शुद्धवा चतुर्विंशत्यङ्गुलमात्रं समचतुरस्रं चतुर्ङ्गुलोन्नतं स्थण्डिलं कृत्वा अन्यस्य  
तत्र ओं भूर्भुवः स्वाः समुद्रपनामानमग्निं प्रतिष्ठापयामासि कृत्वाग्निं प्रतिष्ठापयेत् । प्रोक्षितेन्ध-  
नानि निक्षिप्य धमन्वादिना पन्थान्वा अग्ने वैश्वानरं शाण्डिल्य मेघध्वज मम संमुखो  
वरदो भव इति प्रार्थयेत् । अग्निं परिसमुह्य परितार्य वर्चस्य आत्मनोऽप्यतो भूमिं प्रोक्ष्य



तत्र प्रादेशमात्रं दर्भमुष्टिं प्रसार्य तत्राज्यस्थालीं निदधाति । दक्षिणेन हस्तेन दर्भमधो  
प्रताप्य वानहस्तेन गृहीत्वा दक्षिणहस्तेन दर्भाधोः दर्भाविलं संमार्ष्टि दर्भमूलैः दर्भमूलं  
च । पुनर्निष्टप्य प्रोक्ष्य आज्यस्थाल्या उत्तरतो दर्भेषु निदधाति । संमार्गदर्भान्मौ प्रहरेत् ।  
इत्थन्वधनरज्जुं भूमौ निधाप्य वामेन हस्तेनेष्टमादाय दर्भाज्येन त्रिरभिचार्य दक्षिणेन  
हस्तेन गृहीत्वा ओं अयं ते इष्टम् आत्मा जातवेदस्तेनेष्टस्व वर्षस्व चेन्धि वर्षष्य चात्मा-  
न्यजया पशुभिर्मह्यवर्षसेनाज्ञायिन समेधय स्वाहा इति मन्त्रेणाप्राधायाच जातवेद-  
सेष्टम् इदं न ममेति त्र्यजेत् । दर्भाज्यमादाय स्थण्डिलस्य दायव्यकोणमारभ्य आग्ने-  
यीकोणपर्यन्तमक्षयध्वजधाराया आज्याहुतिं ओं प्रजापतये स्वाहा इति जुहोति । प्रजापतय  
इदं न मम इति त्यागः । पुनः दर्भाज्यमादाय नेर्क्षतकोणमारभ्य ऐशानकोणपर्यन्तं ओं  
प्रजापतये स्वाहा इति जुहोति । प्रजापतय इदं न मम इति त्यागः । दर्भाज्येन ओं  
अग्रये स्वाहा इत्यप्रातुत्तरभागे जुहोति । अग्रय इदं न मम इति त्यागः । ओं सोमाय  
स्वाहा इत्यधो दक्षिणभागे जुहोति । सोमायेदं न ममेति त्यागः । अग्निमन्त्रेण कुमार  
आचार्यस्य दक्षिणतः कृताञ्जलिराचार्याभिमुखस्तिष्ठन्नाचार्यं प्रार्थयते ब्रह्मचर्यमाणां  
ब्रह्मचार्यसन्नि-इति । आचार्यः ओं तथासिक्न्याह । तत आचार्यः कुमाराय यज्ञोपवीतं  
दद्यात् । कुमार आचार्यदत्तं यज्ञोपवीतं गृहीत्वा ओं यज्ञोपवीतं परमं पवित्रं प्रजापतेर्य-  
स्तहजं पुरस्तात् । आयुषमपयं प्रतिमुखं शुभं यज्ञोपवीतं बलमस्तु तेजः । इति मन्त्रेण<sup>१</sup>  
धारयेत् । तत आचार्यः कुमारमाह । ओं सविताचार्यस्तव अनुकनामम् । इति । ओं मम  
हृदये<sup>२</sup> हृदयं ते अस्तु । मम चित्तं चित्तेनान्वेष्टि । मम वाचमेकमना जुषस्व । बृहस्प-  
तिस्त्वा निपुनकृ मह्यम् । इति च । अर्धेन सूर्यमुदीक्षयति । ओं तच्चसुर्देवहितं<sup>३</sup> पुरस्ताच्छु-  
क्रमुच्यत् । पश्येम शरदः शतं जीवेम शरदः शतं नन्दाम शरदः शतं मोदाम शरदः  
शतं भवाम शरदः शतं शृण्वाम शरदः शतं प्रभवाम शरदः शतमर्जीताः स्वाम शरदः  
शतं ज्योक् च सूर्यं द्यौः । इति । तत आचार्यः सवितारं प्रार्थयते । ओं सूर्य एष ते  
पुत्रस्तं ते परिदामि इति । अथ कुमारं देवताभ्यः परिददाति । ओं प्रजापतये स्वा  
परिदामि । देवाय सवित्रे स्वा परिदामि । अद्वन्धस्त्वौषधीभ्यः परिदामि । दावा-  
वृथिवीभ्यां स्वा परिदामि । विन्धेभ्यस्त्वा देवेभ्यः परिदामि । सर्वेभ्यस्त्वा मृत्येभ्यः परिद-  
दाम्यरिष्टये । इति । तत आचार्यः स्वासन उपविश्य स्वदक्षिणस्थकुमारैणान्वारुध्य  
आहुतिचतुष्टयं जुहोति । ओं भुः स्वाहा । अग्रय इदं न मम । ओं भुवः स्वाहा । वायव्य  
इदं न मम । ओं स्वः स्वाहा । सूर्यायेदं न मम । ओं प्रजापतये स्वाहा । प्रजापतय इदं  
न मम । इति । ततः कुमारोर्ध्वं परिसमुह्य वर्षुस्वामो समिधमादध्यात् । ओं अग्रये<sup>४</sup>  
समिधमाह्वार्यं बृहते जातवेदसे । तथा त्वमग्रे वर्षस्व समिधा ब्रह्मणा वयं स्वाहा । इति ।

१. आश्व. सू. १. १०. १९; त्रिरण्य. सू. १. ९. ११

२. चौधपदमष्टक २. ५. ७.

३. आश्व. सू. १. २१. ७; त्रिरण्य. सू. १. ५. ११; पारस्करबृह ९. २.

४. वाज. सू. ३९. ९४; तै. आरण्यक ४. ४९. ५.

५. अतपध्या ११. ५. ४. ३-४; पारस्करबृह ९. २.

६. आश्व. सू. १. २१. १; त्रिरण्य. सू. १. ५. ९.

पुनः परितनूहनपर्वस्ये कुर्वात् । ततो दक्षिणमाह्वं पाणिमज्जो निष्टप्य तेन स्वमुखं निर्माह्वि । ओ तेजसा<sup>७</sup> मा समनज्जाति । अधाग्निमुपतिष्ठते । ओ मयि<sup>८</sup> मेघा मयि प्रजा मय्यग्निस्तेजो दधातु । मयि मेघा मयि प्रजा मयीन्द्र इन्द्रियं दधातु । मयि मेघा मयि प्रजा मयि सूर्यो धाजो दधातु । ओ यत्ते अग्ने तेजस्तेनाहं तेजस्वी भूयासम् । यत्ते अग्ने वचस्तेनाहं वचस्वी भूयासम् । यत्ते अग्ने इरस्तेनाहं इरस्वी भूयासमिति ।

अथाचार्यो द्रव्यो आज्येन स्विष्टकृतं जुहोति । ओ यदस्य<sup>९</sup> कर्मणोत्परीरिचं यद्वा न्यूनमिहाकाम् । अग्निष्ट्व स्विष्टकृद् विद्वान् सर्वं स्विष्टं सुदुतं करोतु मे । अमये<sup>१०</sup> स्विष्टकृते सुदुतकृते सर्वदुत आदुतीनां कामानां समर्पयित्रे स्वाहा । अमये स्विष्टकृते इदं न ममेति त्यागः । इध्मबन्धनरज्जुमग्नावभ्याधाप संस्त्रावं जुहोति । ओ विन्नेभ्यो देवेभ्यः स्वाहेति । विन्नेभ्यो देवेभ्य इदं न ममेति त्यागः । कुमारेण सह तिष्ठन्मुपतिष्ठते ओ<sup>११</sup> च मे स्वरश्च मे यज्ञोप च ते नमश्च । यत्ते न्यूनं तस्मै त उप यत्तेऽतिरिक्तं तस्मै ते नमः । यद्वा मेघा यशः प्रज्ञा विद्या बुद्धिं शिष्यं बलम् । आयुष्यं तेज आरोग्यं देहि मे हव्यवाहन इति ।

ततः स्थण्डिलादुत्तरतः प्रशस्ते स्थल आचार्य उपविशति । कुमार आचार्यस्य पादयोः शिरसा मणम्य कृताञ्जलिस्तिस्रह्णं प्रार्थयते । सावित्री भो अनुगृहीति । आचार्यः ओ तथा इत्युक्त्वा आत्मनः पुरस्तात्कुमारं स्वाभिमुखं कृतब्रह्माञ्जलिमुपवेश्य गायत्र्या गायिनो विन्वामिन्न कपिः सविता देवता गायत्री छन्दः । ओ भूर्भुवः स्वः । तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ॥ इति सावित्री-मन्त्रं<sup>१२</sup> त्रिवारमुपदिशति ।

अथ यतोपदेशं कुर्वात् । ब्रह्मचार्यसि<sup>१३</sup> । अग्निः शुच्यस्व कर्मं कुरु । दिवा मा स्वाप्सीः । सत्यं वद<sup>१४</sup> । धर्मं चर । स्वाध्यायप्रवचनाभ्यां न प्रमदितव्यम् । मातृदेवो भव । पितृदेवो भव । आचार्यदेवो भव । राष्ट्रदेवो भव । बलमुपास्तेति ।

ततः कुमारः पूर्वाभिमुखस्तित्त्वा मेधामन्त्रो<sup>१५</sup> पठति ।

मेधा देवी जुषमाणा न आगाद्विन्वाचीं मद्रा तुमन्तस्वमाना ।

त्वया जुष्टा जुषमाणा दुरुक्तात् वृकद्वदेन निदधे सुर्वराः ॥

त्वया नृप कविर्भवति देवि त्वया ब्रह्म गतधीरुत त्वया ॥

त्वया जुष्टश्चित्रं विन्दते वसु सा नो जुषस्व द्रविणेन मेधे ॥

७. आम्ब. सू. १. ११. ५.

८. तै. सं. १. १. १. ५; १. ५. १. ५.

९. आम्ब. सू. १. १०. ५२; हिरण्य. सू. १. १. ७.

१०. आपस्तम्बीयमन्त्रपाठ १. १८. ११; आम्ब. सू. १. १०. २९.

११. आम्ब. ओ. १. ११. १५.

१२. जट. सं. १. ६९. १०. तै. सं. १. ५. ६. ५; राज. सं. १. १५.

१३. शतपथब्रा. ११. ४. ५.

१४. तै. उपनिषद् १. ११.

१५. तै. आरण्यक १०. १५. १.



ततः पिता अमेः पश्चादुपविश्य स्वदक्षिणतः पत्नीं तद्वक्षिणतश्च ब्रह्मचारिण-  
मुपवेश्य कर्मसमाप्तिं सोदकं ब्रूयात् । अनेनोपनयनारूपेण कर्मणा भगवान् परमेश्वरः  
प्रीयताम् । ओं तत् सत् । इति । द्विराचामेत् ।

ततः कुमारी ब्राह्मणान्त्रमेत् । ब्राह्मणाश्च ओं ब्रह्मचर्येण<sup>११</sup> तपसा राजा राष्ट्रं  
हि रक्षति । आचार्यो ब्रह्मचर्येण ब्रह्मचारिणमिच्छते ॥ ब्रह्मचारी ब्रह्म भोजनं विभर्ति  
तस्मिन्देवा अग्निं विश्वे समोताः । प्राणापानौ जनयन्नाद् व्यानं वाचं मनो हृदयं मल  
मेधां । इति मन्त्रैराशिषं दत्त्वा मन्त्राक्षतान् दद्यात् ।

PAGE 314, NOTE 746 (धर्मनिर्णयमण्डलसंकलिता संख्या) —आचमन-  
प्राणापानयोरनन्तरं श्रीपरमेश्वरप्रीत्यर्थं प्रातःसंध्योपास्ति (सायंसंध्योपास्तिमिति वा  
यथाकालं) करिष्य इति संकल्पं कुर्यात् । (ततः अर्घ्यमदानम्) ओं भूर्भुवः स्वः ।  
तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् । श्रीसूर्यायदमर्च्यं दत्तं न  
मम । इत्युक्त्वा सूर्याभिमुखं जलमुत्क्षिपेत् त्रिवारम् । (तदनन्तरं जपः) ओं भूर्भुवः  
स्वः । तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् । इति दशरुत्वो  
जपेत् । (ततः सूर्योपस्थानम्) पूजनेक्यै यम सूर्यं प्राजापत्यं ध्यूहं रश्मीन् समूहं  
तेजः । एते रूपं कल्याणतमं तस्ते पश्यामि । वोसापसौ पुरुषः सोऽहमस्मि । (अभिवाद्-  
नम्) । अमुकपवरान्वित-अमुकगोत्रोत्पन्नाः अमुकवेदस्य अमुकशास्त्रा-अमुकसूत्राभ्यामी  
अमुकशर्माहमभिवाद्देवे भोः । अनेन संध्योपासनाख्येन कर्मणा भगवान् श्रीपरमेश्वरः  
प्रीयताम् । ओं तत्सत् ।

Page 455, NOTE 1075—(साविण्डव) —असविण्डां समानः एकः विण्डो  
देहो यस्याः सा सविण्डा न सविण्डा असविण्डा नाम् । सविण्डता च एकशरीरावयवान्वयेन  
भवति । तथाहि पुत्रस्य पितृशरीरावयवान्वयेन पित्रा सह । एवं पितामहादिभिरपि  
पितृद्वारेण तच्छरीरावयवान्वयात् । एवं मातृशरीरावयवान्वयेन मात्रा । तथा माता-  
महादिभिरपि मातृद्वारेण । तथा मातृवसृमातुलादिभिरप्येकशरीरावयवान्वयात् । तथा  
पितृव्यपितृव्यस्त्रादिभिरपि । तथा यस्या सह यस्या एकशरीरारम्भकतया । एवं भ्रातृ-  
भार्याणामपि परस्परमेकशरीरारम्भ्यैः सहैकशरीरारम्भकत्वेन । एवं यत्र यत्र सविण्डशब्द-  
स्तत्र तत्र साक्षात्परंपरया वा एकशरीरावयवान्वयो बोधितव्यः । ... अवरयं चैक-  
शरीरावयवान्वयेन साविण्डत्वं वर्णनीयम् । 'आत्मा हि जज्ञ आत्मतः' इत्यादिभ्युतेः । तथा  
'प्रजामनु प्रजायसे' इति च । 'स एवार्थं विक्रयः प्रत्यक्षेणोपलभ्यते' इत्यापरत-  
स्यवचनाच्च । तथा गर्भोपनिषदि 'एतत् वाट्कोशिकं शरीरं त्रीणि पितृतस्त्राणि  
मातृतोऽदिधन्नायुमज्जनः पितृतत्त्वज्ञातकधिराणि मातृतः' इति तत्र तत्रावयवान्वय-  
प्रतिपादनात् । ... असविण्डमित्यत्रैकशरीरावयवान्वयद्वारेण साक्षात्परंपरया वा साविण्डव-  
मुक्तं तच्च सर्वत्र सर्वस्य यथाकथंविदनादौ संसारे संभवतोत्यतिप्रसङ्ग इत्यत आह ।  
पञ्चमासतमादूर्ध्वं मातृतः पितृतस्तथा । मातृतो मातुः संताने पञ्चमादूर्ध्वं पितृतः पितुः

संताने सप्तमादूर्ध्वं सापिण्ड्यं निवर्तत इति शेषः । अतश्चायं सपिण्ड्यशब्दोऽवयवशक्त्या सर्वत्र वर्तमानोऽपि निर्मल्यपक्कनादिशब्दवन्निवर्तविषय एव । तथा च पित्रादयः षट्सपिण्डाः पुत्रादयश्च षट् आत्मा च सप्तमः । संतानमेदेयि षतः संतानमेदस्तनादाय गणयेद्या-वत्सप्तम इति सर्वत्र योजनीयम् । तथा च मातरमारभ्य तत्पितृपितामहादिगणनायां पञ्चमसंतानवर्तिनीं मातृतः पञ्चमीत्युपवर्त्तते । एवं पितरमारभ्य तत्पित्रादिगणनायां सप्तमपुरुषसंतानवर्तिनीं पितृतः सप्तमीति । मिताक्षरा on या. L. 52-53.

PAGE 490 NOTE 1144—The 49 pravara groups among which the hundreds of gotras enumerated in the Baud. Śr. (pravaraśraṇa 1-54) are assigned are given below, being arranged alphabetically from the first name in the group. The sections of the pravaraśraṇa (in Dr. Caland's edition) have been indicated in each case. Brief foot-notes are added showing only the important divergences in the texts of Āśv. Śr. (XII. 6. 10-15), Āp. Śr. (24. 5-10) and Satyāsādhya-śrauta (21. 3). It should not be forgotten that the Mas and printed editions present various forms of the same name.

प्रवर

गोत्र

- 1 आगस्त्य-दार्ढ्यपुत्र-याज्ञबाहेति यज्ञबाह (अगस्ति)-बौ. 51.
- 2 आगस्त्य-दार्ढ्यपुत्र-सोमबाहेति सोमबाह (अगस्ति)-बौ. 50.
- 3 आगस्त्य-दार्ढ्यपुत्रैध्रवाहेति अगस्ति-बौ. 49.
- 4 आङ्गिरस-गौतम-कारेणुपालेति कारेणुपालि गौतम (आङ्गिरस)-बौ. 15.
- 5 आङ्गिरस-गौतम-वामदेवेति वामदेव (आङ्गिरस) बौ. 16.
- 6 आङ्गिरस-गौतम-शारद्वतेति शारद्वत गौतम (आङ्गिरस)-बौ. 11.
- 7 आङ्गिरस-गौतमौशनसेति औशनस गौतम (आङ्गिरस)-बौ. 14.
- 8 आङ्गिरस-गौरकुत्स-त्रासदस्ववेति विश्ववृद्ध-बौ. 20.
- 9 आङ्गिरस-बाईस्पत्य-भारद्वाजेति भारद्वाज (आङ्गिरस)-बौ. 17.
- 10 आङ्गिरस-बाईस्पत्य-भारद्वाज-वान्दन-मातवचसेति रौक्षायण  
(भारद्वाज)-बौ. 18.

2 and 3. Āśv. says that Agastya have optionally these two प्रवर, while Āp. and Sat. state that they have only one प्रवर viz. Āgastya or three, viz. No. 3.

8. Āśv. and Āp. agree but Āśv. reads गौरकुत्स.

9. Āp. (24. 6) and Sat. agree. According to Āśv. this is the प्रवर of भारद्वाज and अग्निवेश.

10. Āśv., Āp. and Sat. say that this is the प्रवर of रौक्ष, but Āp. and Sat. add that optionally they are द्विप्रवर viz. आङ्गिरस-बाईस्पत्य-भारद्वाज-मातवचसेति.



- | प्रवर   | गोत्र                         |
|---|-------------------------------|
| 11 आङ्गिरस-बाह्वृषस्य-भारद्वाज-शैब्य-गार्ग्येति }<br>आङ्गिरस-शैब्य-गार्ग्येति } | गर्ग ( भारद्वाज )-<br>बौ. 19. |
| 12 आङ्गिरस-भार्ग्वश्व-मौद्गल्येति मुद्रल-बौ. 25.                                |                               |
| 13 आङ्गिरस-वैश्व-रथीतरेति रथीतर-बौ. 24.   |                               |
| 14 आङ्गिरस-साङ्गकृत्य-गौरिबीतेति संकृति-बौ. 23.                                 |                               |
| 15 आङ्गिरसाजनीध-काण्वेति कण्व-बौ. 21.   |                               |
| 16 आङ्गिरसामहृष्यचौकक्षयेति कपि-बौ. 26.   |                               |
| 17 आङ्गिरसाम्बरीष-यौवनाभ्येति हरित-बौ. 22.                                      |                               |
| 18 आङ्गिरसायस्य-गौतमेति आयास्य गौतम ( आङ्गिरस )-बौ. 10.                         |                               |
| 19 आङ्गिरसौचय-काक्षीवत-गौतम-कौमण्डेति कौमण्ड गौतम<br>( आङ्गिरस )-बौ. 12.        |                               |
| 20 आङ्गिरसौचय-काक्षीवत-गौतम-दीर्घतमसेति दीर्घतमस् गौतम<br>( आङ्गिरस )-बौ. 13.   |                               |
| 21 आत्रेयार्चनानस-गविष्ठिरेति गविष्ठि ( अत्रि )-बौ. 29.                         |                               |
| 22 आत्रेयार्चनानस-गौर्वतिथेति मुद्रल ( अत्रि )-बौ. 30.                          |                               |

11. Āśv. agrees but has the order भारद्वाजगार्ग्यशैब्येति and allows optionally three pravaras viz. आङ्गिरसशैब्यगार्ग्येति, while Āp. gives the प्रवर as आङ्गिरसगार्ग्यशैब्येति and also, according to some, भारद्वाजगार्ग्यशैब्येति.

12. Āśv. and Āp. agree, but give another optional प्रवर according to some, viz साङ्गर्भामर्ग्यशैब्यमौद्गल्येति.

14. According to बौ. this is the प्रवर of संकृति and 16 others, while Āśv. reads it as आङ्गिरसगौरिबीतसाङ्गकृत्येति, states that optionally the प्रवर is साङ्गकृत्यगौरिबीतसाङ्गकृत्येति and mentions only संकृति and four others as having this प्रवर.

15. Āśv. agrees, but states that according to some the प्रवर is 'आङ्गिरसचौकक्षयेति'; Āp. states this as the प्रवर of अजनीधः कण्वः.

16. Āp. reads 'आङ्गिरसामहृष्यचौकक्षयेति,' आश्व. 'आङ्गिरसामहृष्यचौकक्षय-  
सेति,' सरवाषाढ 'आङ्गिरसामहृष्यचौकक्षयेति'

17. Āśv. agrees, but according to बौ. the Haritas have 19 subdivi-  
sions, while आश्व. mentions only हरित, कुत्स, पिङ्ग, सङ्ग, वर्म, भीमवय as  
having this प्रवर group and adds that according to some the प्रवर is जाम्बा-  
वाम्बरीषचौवनाभ्येति. Āp. accepts this option of प्रवर.

18. This is the प्रवर of गौतम according to Āśv. and of आयास्य गौतम  
( a subdivision of आङ्गिरसवय ) according to Āp. and Sat.

20. According to Āśv. the प्रवर of दीर्घतमस् is आङ्गिरसौचयदीर्घतमसेति.

21. Āp. and Sat. agree, but Āśv. reads 'आत्रेय-गविष्ठिरपीर्वतिथेति.'

- |   |                        |                            |
|---|------------------------|----------------------------|
| प्रवर   | गोत्र                  |                            |
| 23 आग्नेयार्चनान्त-बाहुतकेति  | बाहुतक (अग्नि)-बौ. 28. |                            |
| 24 आग्नेयार्चनान्त-स्यावाभ्येति   | अग्नि-बौ. 27.          |                            |
| 25 काश्यपावस्तार-नैधुवेति   | निधुवकश्यप-बौ. 41.     |                            |
| 26 काश्यपावस्तारैवेति   | रेनकश्यप-बौ. 42.       |                            |
| 27 काश्यपावस्तार-शाण्डिलेति<br>काश्यपावस्तारासितेति<br>काश्यपावस्तारदैवलेति<br>शाण्डिलासितदैवलेति | } शाण्डिल-बौ. 43.      |                            |
| 28 काश्यपावस्तार-वासिष्ठेति<br>काश्यपावस्तारासितेति   |                        | } लोकाक्षि (कश्यप)-बौ. 44. |
| 29 गार्त्समदेति (or शौनकेति)  |                        |                            |
| 30 भार्गव-च्यावन-अप्रवान-और्व-जामदग्न्येति  |                        | वत्स (भृगु)-बौ. 3.         |
| 31 भार्गवच्यावनाप्रवानौर्व-वैदेति   | विद (भृगु)-बौ. 4.      |                            |
| 32 भार्गवच्यावनाप्रवान-आर्हिषेण-भनूवेति   | आर्हिषेण (भृगु)-बौ. 5. |                            |
| 33 भार्गव-बाह्व्य-देवोदासेति  | मित्रघु (भृगु)-बौ. 7.  |                            |
| 34 भार्गव-वैतङ्ग्य-सावेतसेति  | यस्क (भृगु)-बौ. 6.     |                            |

24. Āśv., Āp., Sat. agree.

25. Āśv. agrees, but आप. and Sat. give this as the प्रवर of काश्यपा (without qualification).

26. Sat., Āp. and Āśv. agree, but Sat. reads और्येति.

27. According to Āśv. काश्यपावस्तारासितेति is the प्रवर of काश्यपा in general and the प्रवर of शाण्डिल is either शाण्डिलासितदैवलेति or काश्यपासितदैवलेति. Āp. and Sat. state that Śaṇḍilas have either two pravaras ages viz. देवलासितेति or three viz. काश्यपदैवलासितेति.

29. According to Āśv. the Śunakas have either one pravaras viz. Gṛtsamada or three pravaras भार्गव-शौनहोत्रगार्त्समदेति. Āp. and Sat. state that the Gṛtsamada Śunakas have only one pravaras 'Gṛtsamada' (and there is no option).

30. Āśv., Āp. and Sat. say that this is the प्रवर of जामदग्न्यवत्स (under भृगुगण); Āśv. states that अजामदग्न्यवत्स are त्रिप्रवर viz. भार्गवच्यावनाप्रवानेति and Āp. Sat. also give an optional प्रवर of three sages according to some, viz. भार्गवौर्वजामदग्न्येति.

31. Āśv. reads वैदु and विद.

32. Āśv., Āp., Sat. agree, but Āp. and Sat. state that according to some आर्हिषेण are त्रिप्रवर, viz. भार्गवाहिषेणार्येति.

34. Āp., Sat. say this is the प्रवर of वीतङ्ग्य that have यस्क, बाधुल, मौन, मौक as subdivisions according to Āp. and read सावेदुस. Āśv. states this is the प्रवर of यस्क-बाधुल-मौन-मौक-शाकैराक्षि-सावि-साधवि-शालङ्कायन-जैमिनि-देवत्यावजानी &c.



प्रवर

शोध

- 35 भार्गव-देव्य-पार्थेति देव्यपार्थवाष्कल ( ऋगु. )-बौ. 8.  
 36 वासिष्ठेति वसिष्ठ-बौ. 45.  
 37 वसिष्ठमैत्रावरुणकौण्डिन्येति कुण्डिन ( वसिष्ठ ) बौ. 46.  
 38 वासिष्ठ-वाकथ-पाराशर्येति पाराशर ( वसिष्ठ )-बौ. 48.  
 39 वासिष्ठ-ऐन्द्रप्रमद-आभग्दूतवेति उपमन्यु ( वसिष्ठ )-बौ. 47.  
 40 वैश्वामित्रकात्याकीलेति कत ( विश्वामित्र )-बौ. 35.  
 41 वैश्वामित्र-दैवरातौदलेति कुशिक ( विश्वामित्र )-बौ. 31.  
 42 वैश्वामित्र-दैवश्वस-दैवतरसेति श्वोमतकामकायन ( विश्वामित्र )-बौ. 33.  
 43 वैश्वामित्र-पोरणेति पूरण and वारिधापवन्त ( विश्वामित्र )-बौ. 40.  
 44 वैश्वामित्र-माधुच्छन्दस-धानंजयेति धनञ्जय ( विश्वामित्र )-बौ. 36.  
 45 वैश्वामित्र-माधुच्छन्दस-अजेति अज ( विश्वामित्र )-बौ. 37.  
 46 वैश्वामित्र-रौक्षक-रेणवेति रौक्षक and रेणव ( विश्वामित्र )-बौ. 34.  
 47 वैश्वामित्रापमर्षण-कौशिकेति अपमर्षण कुशिक ( विश्वामित्र )-बौ. 38.  
 48 वैश्वामित्राष्टक-लोहितेति लोहित ( विश्वामित्र ) बौ. 32.  
 49 वैश्वामित्रेन्द्र-कौशिकेति इन्द्रकौशिक ( विश्वामित्र )-बौ. 39.  
 शण्डिलसासित-देवलेति शण्डिल कश्यप-बौ. 43. Vide No. 27 above.  
 शौनकेति शुनकपातंसद ( ऋगु. )-बौ. 9. Vide No. 29 above.

35. According to Ādv. this is the प्रवर of Śaitas ( शैतान ) and of देव्य पार्थस ( no subdivisions named ) according to Āp. and Sat.

36-38. Ādv., Āp. and Sat. agree, but they say that the Parśāras ( among Vasiṣṭhas ) have the प्रवर stated in 38, while Āp. and Sat. further state that according to some Vāsiṣṭhas have three प्रवर viz. वासिष्ठेन्द्र-प्रमदाभग्दूत ( No. 39 ). Ādv. and Āp. state that Kuṇḍīnas have the same प्रवर as No. 37. Ādv. says that the प्रवर of उपमन्यु is वासिष्ठमद्विक्किन्दुप्रमद.

39. Sat. agrees but reads प्रमदाभग्दूत इति

40. Ādv., Āp., Sat. agree, but Sat. reads = कात्याकीलेति.

41. Ādv., Āp., Sat. agree.

42. Ādv., Āp. agree.

43. Āp. and Sat. agree, but Ādv. states that their प्रवर is वैश्वामित्रदेवरात-पोरणेति.

44. Ādv., Āp., Sat. agree, but Āp. remarks that the Mādhuśchand-ānas are Dāhnañjayas.

45. Ādv., Āp. agree, but both read = माधुच्छन्दसःशयेति.

47. Ādv., Āp., Sat. agree.

## PAGE 527 NOTE 1230 (विवाहविधि)-आन्व. पृ. I. 7. 3-22—

पश्चादग्नेर्दृष्टमश्नानं प्रतिष्ठाप्योत्तरपुरस्ताद्वक्त्रं समन्वारक्यायां हुत्वा तिष्ठन्मन्त्रमुच्यते । माहमुर्या आसीनाया गृणामि ते सौमगत्वाय इत्यन्तिष्ठन्गृणमेव गृहीत्वाद्यदि कामयीत पुमांस एव मे पुत्रा जायेरन्निति । अङ्गुलीरेव स्त्रीकामः । रोमान्ते इत्तं साङ्गुष्ठमुमयकामः । प्रदक्षिणमग्निमुदकुम्भं च त्रिः परिणयञ्चपति । अमोहमस्मि सा त्वं सा त्वमस्यमोहं द्यौरहं पृथिवी त्वं सामाहमुक्त्वं तावेह विवहावेह । प्रजां प्रजनयावेह संप्रियो रोचिष् सुमनस्यमानो जीवेव शब्दः शतमिति । परिणीय परिणयिष्यमानमारोहयति । इममश्नानमारोह्यतेव त्वं स्थिरा भव । सङ्ख्यं वृतनायतोऽमितिष्ठ वृतन्वत इति । कथञ्जलावुपस्तीर्य धाता आतृस्थानो वा द्विर्लोगानावपति । त्रिर्जामदन्वताम । ऋषिध्यायं इविः । अवसं च । एषोऽवदानधर्मः । अर्यमणं नु देवं कन्या अग्निमयक्षत । स इमां देवो अर्यमा पेतो मुञ्चातु नामतः स्वाहा । वरुणं नु देवं कन्या अग्निमयक्षत । स इमां देवो वरुणः पेतो मुञ्चातु नामतः स्वाहा । पूषणं नु देवं कन्या अग्निमयक्षत । स इमां देवः पूषा पेतो मुञ्चातु नामतः स्वाहेत्यविच्छिन्दत्यञ्जलिं सुचेव जुहुयात् । अपरिणीय शूषपुटेनाभ्यासं तूर्णी चतुर्थम् । ओषोष्य हेके लाजान् परिणयन्ति तथोक्तमे आहुती न संतिपततः । अथास्यै शिले विमुञ्चति यदि कृते भवतः । ऊर्णास्तुके केशपक्षयोर्वेदं भवतः । म त्वा मुञ्चामि वरुणस्य पाशादिति । उत्तरामुत्तरया । अयेनामनराजितायां दिशि सप्त पदाम्भ्यस्तुक्तामवसीष एकपयूर्जे द्विपदी रायस्योपाय त्रिपदी मायोभ्याय चतुपदी प्रजान्वः पञ्चपदृतुम्बः षट्पदी सत्ता सप्तपदी भव सा मामनुवता भव । पुत्रान्निन्दावेह बहून्ते सन्तु जरदृष्ट इति । उभयोः संनिधाय शिरसी उदकुम्भेनावसिच्य । बाह्वण्याश्च वृद्धायां जीवपत्न्या जीवप्रजाया जगार एतां राशिं नयति । भुवमस्त्यतीं सप्तकर्षीनिति दृष्ट्वा । वार्षं विसृजेत जीवपत्नीं प्रजां विन्देयेति ।

## PAGE 543 NOTE 1258 (मधुपर्क). आन्व. पृ. I. 24. 5-26—

दधाने मध्वानीय । सर्पिषां मध्वलाभे । विष्टः पादमर्त्यमाचमनीयं मधुपर्को गौरित्येतेषां त्रिष्टिरेकैकं वेदयन्ते । अहं वर्धं तजातानां विद्युन्नामिव सूर्यः । इदं तमाधितिष्ठामि यो मा कश्चाभिदासतन्निधुदगमे विष्टर उपविशेत् । आक्रम्य वा । पादौ मक्षालापयीत दक्षिणमग्ने बाह्वण्याय प्रयच्छेत् । सव्ये रुद्राय । प्रक्षालितपादौऽर्घ्यमञ्जलिना प्रतिगृह्य । अथाचमनीयेनान्वाचामति अमृतोपस्तरणमसीति । मधुपर्कमाह्वयमाणमोक्षेत् मित्रस्य त्वा चक्षुषा प्रदीक्ष इति । देवस्य त्वा सर्पितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो इत्याभ्यां प्रतिगृह्णामीति तदञ्जलिना प्रतिगृह्य मधुं वाता कृतायत इति तृचेनवेत्तपानामिक्रया बाह्वगुहेन च त्रिः प्रदक्षिणमालोच्य वसवस्त्वा गायत्रेण छन्दसा भक्षयन्तिवति पुरस्तादग्निमार्ष्टि । रुद्रास्त्वा जेष्टमेन छन्दसा भक्षयन्तिवति दक्षिणतः आदित्यास्त्वा जागतेन छन्दसा भक्षयन्तिवति पश्चात् विन्वे त्वा देवा आनुष्टुभेन छन्दसा भक्षयन्तिपुत्तस्तः मूनेभ्यस्त्वेति मण्वाञ्जिरुद्राय । विराजो दोहोसीति प्रथमं प्राश्नात् । विराजो दोहमभावेति द्वितीयं मधि दोहः पद्याये विराज इति तृतीयम् । न सर्वम् । न तृप्तिं गच्छेत् । माह्वण्यावोदह्वुच्छिष्टं प्रयच्छेदलाभेऽस्तु । सर्वं वा । अथाचमनीयेनान्वाचामति अमृतापिधानमसीति । सव्यं पथाः अर्नीये अंते अयतामिति द्वितीयम् । आचान्तोदकाय गां वेदयन्ते । हुतो मे पाप्मा पाप्मा मे इत इति जपित्वा



कुरुतेति कारयिष्यन् । माता रुद्राणां दुहिता वसूनामिति जपित्वोमुत्सृजतेत्युक्तश्चन्द ।  
नामांस्तो मधुपर्को भवति ।

PAGE 633 NOTE 1484—अथ अमुके मासि अमुके पक्षेऽमुकतिथौ  
अमुकगोत्रा श्रीमती अमुको देवी अरुन्धतीसमाचारत्वपूर्वक-स्वर्गलोकमर्हयमानसमान-  
वाधिकरणफलोत्तमसंस्थाश्चावच्छिन्नस्वर्गवास्तमर्तुसहितमोदमानत्व-मातृपितृश्वशुरकुलत्रय-  
पूतत्व-चतुर्दशेन्द्रावच्छिन्नकालाधिकरणकाप्सरोगणस्तूयमानत्व-वतिसहितकीदृमानत्ववाह्य-  
कृतप्रमित्तप्रतिपूतत्वकामा भर्तृज्वलचित्तारोहणमई करिष्ये इति संकल्प्य अष्टौ लोकपाला  
आदित्यचन्द्रानिलाग्न्याकाशमृगिनलहृदयापस्थितान्तर्धामिपुरुषयमदिनरात्रिसंस्थाधर्मा पूर्ण  
साक्षिणो भवत ज्वलचित्तारोहणेन भर्तृशरीरानुगमनमई करोमि इत्युच्चार्य ज्वल-  
चित्ताग्निं त्रिः प्रदक्षिणीकृत्य ओमिमा नारी ... अनस्तरो अनमीरा ... जलधोनिमग्ने इति  
क्रमेदमन्त्रोक्ते ओमिमाः पतिव्रताः पुण्याः स्त्रियो या याः सुशोभनाः । सह भर्तृशरीरेण  
संविशन्तु विभावसुम् । इति पौराणिके मन्त्रे च ब्राह्मणेन पठिते नमो नम इत्युच्चार्य ज्वल-  
चित्तां समारोहेत् । श्रुतित्व pp. 242-43. When it is अनुमरण the संकल्प is  
'ज्वलचित्ताग्नेशेन भर्तृनुमरणमई करिष्ये' and she says भर्तृनुमरणं करिष्ये for  
भर्तृशरीरा ... करोमि. The लोकपाला and others are said to be wit-  
nesses following the verse 'आदित्यचन्द्रावच्छिन्नलभ' in Adiparva  
74. 30. Vide Max Müller's 'Chips from a German work-  
shop' vol. II. pp. 34-36, Prof. H. H. Wilson's Works vol.  
II. p. 275.

PAGE 699 NOTE 1673—अथ सूना व्याख्यास्यामः । जङ्गमस्थावरादीन्  
प्राणिनः सूदयन्तीति सूनाः । ताः पञ्चविधा भवन्ति । द्रुतावतरणावगाहन-विशोभणविश्ले-  
षणापूतघट्टणपातनादिभिरायां कुर्वन्ति । अग्रेलाविस्पष्टद्रुतगमनाक्रमणादिभिर्द्वितीयायां ।  
आहननघट्टणबन्धनकुहनोत्पाटनादिभिस्तृतीयायां । आक्रमणघर्षणपेवणादिभिश्चतुर्थीयां ।  
आदीपनतापनस्वेदनमजनेपचनादिभिः पञ्चमीयां । ता एताः पञ्चसूना निरपयोमीरहरहः  
प्रजाः कुर्वन्ति । अग्निगुरुशुश्रूषास्वाध्यायेरादितः सूनाचर्य ब्रह्मचारिणः पावयन्ति । पञ्च  
पञ्चभिः पाकपक्षैर्गृहिबानमस्थाः पावयन्ति । पवित्रज्ञानध्यानैर्मिश्रितः सूनादूर्ध्वं पावयन्ति ।  
अनिजैषो दन्तसूनायाः । इति । इदानीं quoted in आह्निकमकरा p. 389. The  
words अथ सूना व्याः ... सूदयन्तीति सूनाः are quoted by स्मृतिच० I.  
p. 208 also. The आह्निकमकरा p. 390 explains 'पथमसूनादूर्ध्वस्त्वेव  
संन्यासिनाः संभवात् । ..... दन्तसूना दन्तश्रवणादिभिर्बीजाङ्कुरादिहिता । तस्य उक्तेन  
शोधनमित्यर्थः । एवं च बीजजोवननिषेधोऽपि दन्तैर्बीजहितादिपर एव । तेन बह्विष्क-  
मभर्बीजादेर्मक्षणे न दोषः । अहङ्कुरिणोहङ्कुरयोग्यस्थावरबीजादेर्मक्षणे परं दोष इति ।'

PAGE 701 NOTE 1679—अथ ब्रह्मयज्ञः । स्वाध्यायो वै ब्रह्मयज्ञस्तस्य  
वा एतस्य ब्रह्मयज्ञस्य बाणेव जुहुर्मन उपमृच्छशुभ्र्या मेधा स्रवः सत्यमवमृद्यः स्वर्गो लोक  
उदुपर्नं यावन्त इ वा इमां पृथिवीं वितेन पूर्णां दृढलोकं जयति त्रिस्तावन्तं जयति भूर्वासं



साक्ष्यं य एवं विद्वानङ्गरहः स्वाध्यायमधीते तस्मात्स्वाध्यायोऽभ्येतव्यः ॥ यथाहृतयो वा एता देवानां यदयः स य एवं विद्वानुचोऽङ्गरहः स्वाध्यायमधीते यथाहृतिभिरेव तद्देवास्तर्पयति त एवं तृतास्तर्पयन्ति योगक्षेमेण प्राणेन रेतसा सर्वात्मना सर्वाभिः पुण्याभिः संपश्चिर्वृत्तकुल्या मधुकुल्या नितुन्स्वया अभिवहन्ति ॥... मच्चाहृतयो इ वा एता देवानां यदनुशासनानि विद्या वाकोवाक्यमितिहासपुराणं गाथा नारातोऽयः स य एवं विद्वाननुशासनानि ... नारातोऽस्तिरित्यङ्गरहः स्वाध्यायमधीते मच्चाहृतिभिरेव तद्देवास्तर्पयति त एवं तृतास्तर्पयन्ति योगः ... । शतपथ्या. XL 5. 6. 3-4 and 8. Compare Aśv. gr. III. 3. 2-3; in Band. Dh. S. II. 6. 8 the passage स्वाध्यायो वे ब्रह्मयज्ञः ... ध्येतव्यः is quoted as ब्राह्मण. 'यद् ब्राह्मणानीतिहासपुराणानि कल्पान् गाथा नारातोऽस्तिर्देवाहृतिभिरेव तद्देवास्तर्पयति त एवं तृता आयुषा तेजसा वर्चसा धिया यशसा ब्रह्मयज्ञेनाप्रायेण च तर्पयन्ति । ते. आ. II. 10. Vide गोमिलरनुति II. 52-60 where these ideas (about the Vedas and others being āhūtis of milk, honey &c.) are put forward.

ब्रह्मयज्ञेन यस्यमाणः प्राच्यां दिशि कामादच्छदिर्दशं उदीच्यां प्रागुदीच्यां बोद्धित आदिष्वे दक्षिणत उपवीचोपविश्य इस्तावनिज्य त्रिरात्रानेद् द्विः परिसृज्य सरुदुपसृज्य शिरश्चक्षुषी नासिके श्रोत्रे हृदयमालम्ब्य ... दर्माणां महदुपस्तोत्रोपस्थं कृत्वा पादासीनः स्वाध्यायमधीवीतापां वा एष ओषधीनां रसो यद्गन्धीः सरतमेव ब्रह्म कुरुते । दक्षिणोत्तरो पाणी पादौ कृत्वा सपवित्राधोमिति प्रतिपद्यत एतद्वै यजुस्त्रयीं विद्यां प्रवेष्ट्वा वागेतत्परममक्षरं तदेतद्व्याभ्युक्तम् । ऊचो अक्षरे ... समासते । इति । अनेव प्रायश्चित्तं भूर्भुवः स्मरित्वाहेतद्वै वाचः सत्यं यदेव वाचः सत्यं तत्प्रायश्चित्तम् । अथ सावित्रीं गायत्रीं त्रिरन्वाह पञ्चोर्ध्वर्चशोऽनवानं सविता धिया प्रसविता धिरसमेवाप्रोत्यधो प्रज्ञातयैव प्रतिपदा छन्दसि प्रतिपद्यते । ते. आ. II. 11 ( a clause praising ācamana &c. has been omitted ). ( ब्रह्मयज्ञ of modern times ) आचम्य प्राणानापम्य ओपरमेध्वर ... इति संकल्प्य दर्मेन दर्मपाणिः प्राङ्मुख एवोपविश्य वामजङ्घोपरिमूलदेशे दक्षिणपादे निधावाधवा वामपादाङ्गुष्ठोपरि दक्षिणपादाङ्गुष्ठं निधायैवमुपस्थं कृत्वा दक्षिणजानुरभे वामकरे उत्ताने मागपाङ्गुलौ प्रागपे द्वे पवित्रे धृत्वा दक्षिणकरेण तथैव संपुटीकृत्य दावागुधिक्षिप्तोः संधिमीक्षमाणो निमीलितक्षो वा ओंकारप्राद्वृत्तीः सरुदुच्चार्य गायत्रीं पञ्चोर्ध्वर्चशः सर्वांमनवानामिति त्रिजनेद् । ततोमिमीळ इति सूक्तं पठित्वा संहिताब्राह्मणपञ्चङ्गानि एकं तगाव्यापरमिति अप्यार्यं सूक्तमुचं वा यथाशाक्ति क्रमशः पठेत् । मन्त्रब्राह्मणादीनि भागशः सर्वाणि यथाशाक्ति प्रतिदिनं पठेदिति केचित् । एवं यतुर्वेदाभ्यासां क्रमशश्चतुर्वेदान् भागशः सर्वानेव वा कथ्येदपूर्वकान्यरेत् । एकैकशास्त्राभ्यासो नु स्थापनामेव । शास्त्राभ्यधनानामेव सूक्तमुचं वा पठित्वैकं यजुः साम चोपनिषदभ्येतिहासपुराणादींश्च पठेत् । पुरुषसूक्तमुक्त्वा नमो ब्रह्मणे नमोस्त्वस्य इति ऊचं त्रिः पठेत् । नात्र कथ्यादिस्मरणम् । विद्युदत्तोन्वादेरायने पाठस्तोत्तरीयविषयः । बर्मेसिन्धु III. पूर्वां p. 299.

PAGE 704 NOTE 1684 (तपण). आन्व. य. III. 4. 1-5. देवतास्तर्पयति । प्रजापतिर्ब्रह्मा वेदा देवा रूपयः सर्वाणि छन्दसि ओंकारो यष्ट-





PAGE 821 NOTE 1943 (अवधायकम्)—अवधायकं पौर्णमास्यां अवधायकम् । अहस्तसङ्क्रान्तं वर्षं कलशं पूरयित्वा दूर्वा च बलिद्वयणी भवे शिष्ये निरुपाति । अहस्तधानाः कृत्वा सौरिपाश्यां अनकि । अहस्तमिते स्थालीपाकं अपचितैककपालं च पुरो-  
डाशं अग्रे नयं ध्रुवा राये अस्मानिति चतसृभिः पस्पृषं हुत्वा पाणिनैककपालं अवधु-  
ताय मौमाय स्वाहेति । अवधुतः स्वादायिपृष्ठो वा । मा नो असंयसुतो अपायेत्येन-  
माशयेनाभिजुहोति । अं नो अवन्तु वाजिनो हवेत्यिषुक्त्वा धाना अजलिना । अमावेभ्य  
इतरा दद्यात् । कलशान् सङ्क्रान्तं दूर्वा पूरयित्वा प्रागुपनिष्कम्बं दूर्वा देवोऽग्रे नितीय सप-  
देवजनेभ्यः स्वाहेति हुत्वा नमस्करोति । ये सर्पाः पार्थिवा ये आन्तरिक्षा ये दिव्या ये  
दिशपास्तेभ्य इमं बलिमहायं लेभ्य इमं बलिमुपाकरोमीति । पदविणं परित्य पश्चाद्बलेक-  
पविश्य सर्पेति सर्पतां सर्पाणामधिपतिरस्यन्नेन मनुष्याश्चापसेऽप्येत सर्पान्यजेन देवा-  
रुचयि मा सन्तं त्वयि सन्तः सर्पा मा हिंसिषुर्धुवां ते परिदामातीति । ध्रुवामुं ते ध्रुवामुं ते  
इत्यमात्यातनुपूर्वम् । ध्रुव मा ते परिदामात्मात्मानमन्ततः । मेनमन्ता व्यवेपुरा परि-  
दामात् । सर्वदेवजनेभ्यः स्वाहेति सायं प्रातर्बलि हरेद्वा अन्यपरोद्वयान् । पसरुवाय हेक  
तावतो बलीस्तद्द्वेरेषोपहरन्ति । आन्व. वृ. II. 1. 1-15.

PAGE 830 NOTE 1959—निवेशनं पुनर्नवीक्यप लेखमस्तीषोऽस्तरजे-  
रस्तमिते पायसस्य जुहुयुरप श्वेतपदा जहि पूर्वैण चापरेण च । सप्त च वाक्यीरिमाः  
सर्पाश्च राजवाभर्षाः स्वाहा । न वै श्वेतस्याभ्यागारेऽहिर्नपात किंचन । श्वेताय वैदावाय  
नमः स्वाहेति । नात्र सौविष्टकृत् । अमर्षं नः वाजापत्येनो मृगादिनामिमोक्षमात्रो  
जपति । शिवो नः शुभना भवेति हेमन्तं मनसा व्यापात् । पश्चादग्रेः स्वस्तरः स्थालीर्नस्त-  
स्मिन्नारविश्व स्थोना धृषिषी भवेति जपित्वा संधिरोस्तामात्वा प्राक्षिप्य उदङ्मुखाः । पश्चा-  
वकाशमितरे । आयात्र आयात्वागन्तरः । मन्त्रविदो मन्त्राक्षरेणुः । संदाय जतो देवा  
अवन्तु न इति श्रिः । एतां पक्षिणामुक्ताः प्रायश्चमुक्ता उदङ्मुखाश्चतुर्धम् । संदाय सोर्धानि  
स्वस्त्वपन्नानि च जपित्वान्नं संस्तर्य ब्राह्मणान्मोजयित्वा स्वस्त्वपन्नं वाचपीत । आन्व.  
वृ. II. 3. 3-12.

PAGE 862 NOTE 2025—

1. बहुनिर्वृत्तुषा दत्ता राजनिः सगरादिभिः ।

पश्य पश्य यदा भूमिस्तस्य तस्य तदा कलम् ॥

1. This occurs in अतिथ्यपुराण IV. 164. 22 (सुखा for दत्ता), in वज्रपुराण VI. 22. 26-27. This is read as राजभिर्वृत्तुभिर्वृत्ता द्वीपते च युवा हुनः । पश्य etc. in E. I. vol. 20 p. 159 (in G. S. 159 l. 6. 478-9 A. D.). In E. I. vol. 15. p. 193 (G. S. 129) 2nd pāda is बहुनिश्चाकृतादिना. This verse is बृहस्पति 28 and बृहस्पति p. 541; it is ascribed to Vyāsa in I. A. VI. p. 363 (śake 500) and p. 9 Gupta Inscriptions (G. S. 199), to Maṇu in E. I. vol. VI. p. 18; vide for other early citations E. I. vol. I. p. 88, vol. II. p. 20, VIII. p. 162, I. A. vol. 19 pp. 16-18, Gupta Inscriptions No. 21 p. 93 (156 G. S.), No. 23 p. 108 (G. S. 191).



2. यदि धर्मतद्वत्त्वाणि स्वर्गे मोदति भूमिदः ।  
आच्छेत्ता चानुमत्ता च तान्मेव नरके वसेत् ॥
3. स्वदत्ता परदत्ता वा यो हरेत वसुधराम् ।  
गवां शतसहस्रस्य हन्तुः प्राप्नोति किल्बिषम् ॥
4. स्वदत्ता परदत्ता वा यो हरेत वसुधराम् ।  
स्वविद्यायां रुमिर्मुत्वा पितृभिः सह मज्जति ॥
5. अमेरपत्वं मयनं सुवर्णं भूर्वेष्णवीं सूर्यसुताश्च गावः ।  
दत्तास्त्रयस्तेन भवन्ति लोका यः काश्चनै गां च महीं च दद्यात् ॥
6. स्वदत्ता परदत्ता वा यत्नाद्वनं युधिष्ठिर ।  
महीं महिमतां श्रेष्ठ दानाच्छ्रेयोनुपालनम् ॥
7. स्वं दातुं सुमहच्छ्रेयं दुःसम्पन्नार्थपालनम् ।  
दानं वा पालनं वेति दानाच्छ्रेयोनुपालनम् ॥

2. Quoted by विश्वकर्म on वा. I. 316, by अपरार्क from विश्वधर्मोत्तर on p. 369, I. A. VI. p. 9, E. I. XI. p. 221 (490 A. D.), E. I. X. p. 53 (455 A. D.), J. B. B. R. A. S. X. p. 365 (dated 532 A.D.) ascribe to Vyāsa. For other early references vide E. I. vol. XIX. p. 16, vol. X. p. 51 and 53, E. I. vol. 21 pp. 16, 18. The latter half is बृहस्पति v. 29. In E. I. vol. 12 p. 135 verses 1, 2, 6, 25 are ascribed to both Vyāsa and Manu. एह. र. p. 517 quotes whole as बृहस्पति's.

3. Quoted as बृहस्पति's in Gr. R. Vide I. A. VI. p. 9. (Valabhi ashrvat 259), E. I. vol. 8 p. 116 (4th pāda is हन्तुः पितृभिः सुहृद्वत्), vol. 8. p. 162, E. I. XI. p. 111.

4. This is बृहस्पति 28, and Aparārka p. 370 from अद्विचद्वाराण (in both स्वविद्यायां and बृहस्पति reads दत्तते). Vide Gupta inscriptions No. 23 (G. S. 121) and No. 26 p. 119 (स्वविद्यायां) in G. S. 174, I. A. VI. p. 363 (śake 500), E. I. VI. p. 45 (G. S. 300), E. I. XIII. 270 and 333. Pargiter in J. R. A. S. 1912 p. 250 points out that verses 1, 2 and 4 occur in Padmapurāṇa VI. 23. 25-30.

5. पद्मपुराण VI. 33. 32 (तेषाममन्त्रं कलमशुवीर्यं) This is वसिष्ठ 28. 16 (except 3rd pāda), बृहस्पति 30, वनपर्व 200. 128, संवत् 77. This occurs in Gupta Ins. No. 81 p. 296, E. I. VI. p. 285 at p. 293 (śake 789), E. I. VII at p. 105, E. I. IX. p. 37 (śake 836). The Sat. Br. (S. B. E. vol. 26 p. 65) says 'Gold is sprung from Agni's seed'.

6. It occurs in अद्विचद्वाराण IV. 164. 38. Last pāda is quoted by विश्व, on वा. I. 320. In some inscriptions it is read as पूर्वदत्ता विद्यातिगो यत्नाद्वनं &c. It occurs in E. I. 17 p. 345 at p. 348 (G. S. 113), E. I. vol 15 p. 133 (G. S. 129), E. I. XI at p. 221, E. I. V. p. 37 (Cedi-Sāhvat 392), E. I. 20 p. 59 (G. S. 199), E. I. VI. p. 265 (śake 789), E. I. VIII. p. 287 (G. S. 199), I. A. vol. VI. 363 (śake 500); Gupta Ins. No. 26 at p. 119 (G. S. 174).

7. E. I. vol. 15. p. 335, E. I. VI. p. 18, E. I. IX. p. 101 (560. A. D.)

8. भिन्ध्याटवीष्वतोयासु शुष्ककोटरवासिनः ।  
रुणसर्पाभिजायन्ते ब्रह्मदेवावहारकाः ॥
9. पानीः दत्तानि पुरा नरेन्द्रेर्दानानि धर्माध्वन्यकराणि ।  
निर्मात्यवान्तप्रतिमानि तानि को नाम साधुः पुनराददीत ॥
10. सवनिताम्बाविभो भूमिपालान् भूयो भूयो वाचते रामचन्द्रः ।  
सामान्योर्ध्वं धर्मसेतुर्गुणां कालेकाले पालनीयो भवद्भिः ॥
11. न दिवं विषमित्याहुर्वहस्यं विषमुच्यते ।  
विषमेकाकिनं इन्ति ब्रह्मसं पुत्रपौत्रकम् ॥
12. आस्कोटयन्ति पितरः प्रवल्गन्ति पितामहः ।  
भूमिद्वीक्षमत्कुले जातः स नम्राता भविष्यति ॥
13. प्रायेण हि नरेन्द्राणां विद्यते नाद्युभा गतिः ।  
पूयन्ते ते तु सततं प्रवच्छन्तो वसुन्धराम् ॥

8. Quoted as ब्रह्मसति\* in *सू. र.* p. 518. It occurs in E. I. vol. 20 p. 52 (G. S. 159), E. I. vol. II. pp. 20-21, E. I. vol. V. 37, E. I. VI. p. 211 (śake 592), and p. 298 (609-10 A. D.), I. A. vol. VI. p. 73 (śake 534), E. I. X. p. 74, E. I. XI. pp. 113-14, E. I. XII. p. 205. In some ins. the reading is ब्रह्मदेवसहस्रारिणः and also देवद्वारं हरन्ति वे. *पविस्वपुराण* IV. 154. 39 is तोषदोनेष्वरपेषु शुष्कः

9. This occurs in E. I. vol. II. pp. 20-21 (Cedi *samb.* 345), II. p. 220 (śake 923), II. 360 (*samb.* 1162), E. I. V. 37 (Cedi *samb.* 592), E. I. VI. at p. 298 (609-10 A. D.), I. A. VI. 73 (śake 534), E. I. VIII. 190 (G. S. 320), E. I. XI. 16, 18 (574 A. D.), E. I. XII. p. 35 (609 A. D.).

10. In some inscriptions the order of the halves is reversed. This occurs in E. I. IX. p. 37 (śake 836), E. I. X. at p. 67 (śake 815), E. I. II. 125 and 320 (śake 923), E. I. IV. p. 153, E. I. VI. p. 97 (śake 1114), E. I. XI. pp. 20, 24 (*samb.* 1186) and p. 141 (1047 A. D.).

11. This is *सतिह* 17. 86, *ब्रह्मसति* 46; *पञ्चपुराण* VI. 33. 45, *चौ. च. सू.* I. 5. 102 (first half). Some ins. read देवसं विषमुच्यते. This occurs in E. I. X. p. 67 (śake 815), E. I. XV. p. 252, E. I. XI. at pp. 812-13 (*samb.* 1176), E. I. XIII. p. 173 (śake 977), E. I. IX. at p. 305 (*samb.* 1148), E. I. XIII. at p. 28.

12. This is *ब्रह्मसति* 17 (with slight variations) and is quoted by *अपराजित* p. 370 as from *विष्णुधर्मोत्तर*. It is also *पञ्चपुराण* VI. 33. 17. It occurs in Gupta Ins. No. 26 p. 117 (G. S. 174) and in Nalhati plate of Ballalāsena, E. I. XIV p. 156 at p. 161.

13. This occurs in Gupta Ins. No 26 p. 117 (G. S. 174).



14. ध्वर्णमेकं गामेकां भूमेरप्येकमङ्गुलम् ।  
इन्नरकमाप्नोति पापदामृतसंप्लवम् ॥
15. भूमिं यः प्रतिगृह्णाति यत्र भूमिं प्रयच्छति ।  
उभौ तौ पुण्यकर्माणौ नियते स्वर्गगामिनौ ॥
16. कालरुष्टां मर्द्दी दद्यात्सचीनां सस्यमालिनीम् ।  
पापत्सर्वकृता लोकास्तावत्स्वर्गे मर्द्दीयते ॥
17. भूमिप्रदानान्न परं प्रदानं दानाद्विशिष्टं परिपालनं तु ।  
सर्वतिसृष्टां परिपाल्य भूमिं नृपा नृगाद्यास्त्रिदिग्ं प्रपन्नाः ॥
18. भूमिदानसमं दानमिह लोके न विद्यते ।  
यः प्रयच्छति भूमिं हि सर्वकामान्ददाति सः ॥
19. चोर्जितं प्रतिगृह्णाति दद्यात्प्रचित्तमेव वा ।  
तावन्मो गच्छतः स्वर्गं नरकं तु विषयं ये ॥
20. अपि गङ्गादितीर्थेषु हन्तुर्गामयवा द्विजम् ।  
निष्कृतिः स्यान्न देवस्वमहस्वहरणे नृणाम् ॥
21. मर्दुशजा परमर्द्धपतिर्वंशजा वा पापादपेनमनसो मुनि भाविनृपाः ।  
ये पालयन्ति मम धर्ममिमं समस्तं तेभ्यो मया विरचितोऽञ्जलिरेव मुनि ॥

14. This is बृहस्पति 39 (with slight variations) and is quoted as धर्म's in बृह. ८. p. 514 (चुनेरप्यर्धमङ्गुलम्). निष्कृष्य on चा. III. 253 quotes this verse but the 2nd half is अपहृत्य द्विजान्प्रेम्बो नक्षिराद् दधते प्रवृत्ता. This occurs in E. I. IX. at p. 305 (sash. 1148), E. I. vol. II. p. 363 (sash. 1196), E. I. XI. at p. 145 (1047 A. D.).

15. This is बृहस्पति 32, वज्रपुराण VI. 33. 35-36, and बृहदारण्यक VII. 164; it is quoted in the Mit. on Yaj. II. 114. It occurs in E. I. II. p. 360 (sash. 1162), VII. 93 (1077 A. D.), E. I. IX. at p. 305 (sash. 1148), XI. p. 30 at p. 24 (sash. 1188) and p. 145 (1047 A. D.).

16. This is बृहस्पति 6, अलिङ्गपुराण (वज्रसर्प chap. 164. 16), वज्रपुराण VI. 33. 6. It occurs in the Chiplun plates of Satyāditya Pulakēḍī II (between 609-642 A. D.), in E. I. III. at p. 52, in E. I. XII. p. 205 (1073 A. D.).

17. This is in E. I. VIII. pp. 287 (G. S. 199), Gupta Ins. No. 25 p. 115 (G. S. 209),

18. This occurs in the Plikira plates of Pallava Simhavarman (E. I. vol. VIII. p. 162).

19. This is Manu IV. 235 and occurs in E. I. vol. II. p. 360 (sash. 1162).

20. This occurs in E. I. XIII at p. 22 (Belgaum Ins. of 1204 A. D.).

21. E. I. vol. XII at p. 153.

22. अदिर्दत्तं त्रिभिर्भुक्तं सद्यश्च परिपालितम् ।  
एतानि न निवर्तन्ते पूर्वराजकृतानि च ॥
23. शङ्खो मद्भासने कर्त्तुं बभूव्य बरवारणाः ।  
भूमिदानस्य विद्वानि कलमेतत्सुरन्दर ॥
24. न तथा सफला विद्या न तथा सकलं धनम् ।  
यथा तु मुनयः प्राहुर्दानमेकं कलौ पुनः ॥
25. भूमिदानात्परं दानं न भूतं न भविष्यति ।  
तस्यैव ह्यजात्यापं न भूतं न भविष्यति ॥
26. पूर्वं पूर्वतरेष्वेव दत्तां भूमिं हरेत्तु यः ॥  
स नित्यव्यसने भग्नो नरके च वसेत्पुनः ॥
27. गण्यन्ते पांसवो भूमेर्गण्यन्ते कृष्टिबिन्दवाः ।  
न गण्यन्ते विधात्रापि धर्मसंरक्षणे फलम् ॥
28. परदत्तां तु यो भूमिमुपहितैस्तददाचन ।  
स चद्रो बालुणैः पाशैः क्षिप्यते पूवशोषिते ॥
29. इति कमलदलाम्बुविन्दुलोला विषमनुचिन्त्य मनुष्यजीविनं च ।  
इति विमलमनोभिरात्मनितेन हि पुरुषैः परकीर्तयो विलोभ्याः ॥
30. वाताघ्रविध्रममिदं वनुधापित्यमापातमात्रमधुरा विषयोपभोगाः ।  
प्राणास्तृणामजलविन्दुसन्ना नराणां धर्मः सखा परमहो परलोकपाने ॥

22. E. I. VI p. 18. (plates of Kadamba Kṛṣṇavarman ascribe it to Manu).

23. This is वृहस्पति 15 (with variations), पद्मपुराण VI. 33. 15 and occurs in E. I. VII. at p. 93 (1077 A. D.), I. H. Q. for 1932 vol. VIII. p. 305 (samb. 1079), E. I. X p. 89 (śake 697), E. I. XIV p. 156 at p. 162. देवादि (दानकण्ड) p. 501 quotes it.

24. This occurs in E. I. vol. II. p. 219, where it and verses 7, 12, 40, 41 are quoted after the remark 'इति पराक्षरवत्सकुत्साक्षिरसनीतममनुपाङ्ग-पल्लवमुनिवचनानुपचार्यः.'

25. The first half is quoted from विष्णुधनोत्तर by अमरार्क p. 368. This and the next occur in E. I. VIII. p. 235, in the Chendur plates of Pallava Kumāra-Vijaya and in E. I. XII. p. 195.

26. E. I. VIII. p. 235.

27-28. Both occur in E. I. VI. p. 97 (Gadag Ins. of Hoysala Viraballakia, śake 1114). वृहस्पति 36 has इते इतरपेक्ष्य मनुद्विन्दुलमेवतः । स .... पारोस्तिर्यङ्गोनिषु जायते a. No. 28 is quoted (with slight variations) in दान-विधाकौस्तुभे p. 41. It occurs in अविष्णुपुराण IV. 164. 33.

29. E. I. VI. p. 285 at p. 294 (śake 789), E. I. VII. 93 (1077 A. D.), E. I. X. p. 89, I. H. Q. for 1932 vol. VIII. p. 305 (samb. 1079),

30. E. I. XI. p. 20 at p. 25 (samb. 1186), E. I. XII. p. 205.



31. अस्मत्कुलं परमुदारमुदारद्विरन्वैश्व दानमिदमत्र नु मोदनीयम् ।  
लक्ष्म्यास्तद्विस्तलिलबुद्बुदचञ्चलाया दानं कलं परयशाप्रतिपालनं च ॥
32. अस्मिन्वंशे द्विजप्रोपि यश्चान्यो नृपतिर्नयेत् ।  
तस्यापि कलमोहं शासनं न न्यतिक्रमेत् ॥
33. यावन्ति तत्त्वमूल्यानि गोरोमाणि च संरूपया ।  
नरस्तावन्ति वर्षाणि स्वर्गे तिष्ठति भूमिदः ॥
34. म्यायेनोपाजिता भूमिरन्यायेनापहारिता ।  
हरन्तो हारयन्तोपि आप्रन्त्यासतमं कुलम् ॥
35. त्रीण्याहुरतिदानानि पापः पृथ्वी सरस्वती ।  
आसतमं कलन्त्येते दोह्वाहनिवेदनेः ॥
36. सर्वेषामेव दानानामेकजन्मानुगं कलम् ।  
झटकक्षितिगोरीणां सप्तजन्मानुगं कलम् ॥
37. तडागानां सहस्रेण अश्वमेधशतेन च ।  
गवां कोटिदानेन भूमिदाता न शृण्वति ॥
38. तत्त्वं चैव हुते चैव यत्किंचिद्रमंसेवितम् ।  
अर्धाङ्गुल्येन सीमाया हरणेन पणश्यति ॥

31. E. I. II. p. 360 (sash. 1162), I. H. Q. 1932 vol. VIII. p. 305 (sash. 1079, reads अस्मत्कुलकममुदारः).

32. E. I. XI. at p. 141 (1047 A. D.), E. I. XI. p. 312-13 (sash. 1176 reads अस्मद्वंशे यद्वा कोपे वा कोपि नृ. .... नृ । एतस्याहं करे लभः &c.), E. I. XII. p. 205 (1073 A. D.).

33. E. I. XI. at p. 312-313 (sashyat 1176), E. I. XII. p. 205 (1073 A. D.). This is संवत् 73.

34. Compare बृहस्पति 35 which is quoted with variations by बृह. र. p. 517. This occurs in E. I. XI, pp. 312-313, E. I. XII. 205; compare पञ्चपुराण VI. 33. 34.

35. First half is बृहस्पति 29. 19 and बृहस्पति v. 18. This occurs in E. I. XI. at p. 312-313 (sash. 1176). पञ्चपुराण VI. 33. 18 is very similar.

36. This is संवत् 78, बृहस्पति 33. This occurs in E. I. XI. at p. 312-13.

37. This is बृहस्पति 38 (वापी कूपसहस्रेण अश्वः), पञ्चपुराण VI. 33. 37 (वापी-कूपसहस्रेण) and occurs in E. I. XIII p. 280-281 (śake 620), E. I. XI pp. 382-383. पराक्षर XII. 51 is वापीकूपतटाकादीर्वाजयेपञ्चैरपि । गवां .... शृण्वति s.

38. This is बृहस्पति 40 (हुते दत्तं लघोपीतं यद् .... अर्धाङ्गुलरश्च &c) and occurs in E. I. XIII. p. 312-3 and is quoted as बृहस्पति's in दानकियाधौतदी p. 41. Vide पञ्चपुराण VI. 33. 38.

39. ऋणहन्ता भूमिहन्ता द्वारविता हि ते त्रयः ।  
एते च नरकं याप्ति वावदिन्द्रश्च चतुर्दश ॥
40. भूमिदानं सुपात्रेषु सुतीर्थेषु सुपर्वाणि ।  
अगाधपारसंसारसागरोत्तारणं भवेत् ॥
41. धवलान्पातपत्राणि दन्तिनश्च नदोद्धताः ।  
भूमिदानस्य पुण्यानि कलं स्वर्गं पुरन्दर ॥
42. देवद्विजगता भूमिं पूर्वभुक्ता हरेत यः ।  
प्रणष्टमरि कालेन तमाद्भुतसंपातकम् ॥
43. मा भूदकलशङ्का यः परदत्तेति पार्थिवाः ।  
स्वदानात्कलमानन्त्यं परदत्तानुपालने ॥

PAGE 901 NOTE 2092—अथाग्री नित्यहोमान्ते विष्णोर्नित्याचां सर्व-  
देवार्चना भवति । अग्निर्वै देवानामवमो विष्णुः परमस्तदन्तरेण सर्वा अन्यः देवता इति  
वाङ्मणम् । तस्मादग्रे परमं विष्णुं प्रतिष्ठाप्य साधेपातहोमान्तेऽर्चयति । षडङ्गुलाद्द्वीनं तद्वपं  
कल्पयित्वा पूर्वपक्षे पुण्ये नक्षत्रे प्रतिष्ठां कुर्यात् । तस्मान्पूर्वं नृतीर्थेऽप्योपासनाधिकुण्डं  
कृत्वा पूर्वपक्षोत्सवोत्सवनादि कर्म कुर्यात् । द्वितीयायां देवां षड्विंशदङ्गुलप्रमाणेर्द्वैः  
कूर्चैर्न वा परिस्तीर्थं परिधीनुर्ध्वसमिधौ निधायोर्ध्वेदेवां यथादिशमिन्द्रादि दिन्देवान्दक्षिणे  
महाणमुत्तरे सोमं च पुण्याद्यैरन्यथं तथैवाचारं जुहोति । दक्षिणः स्वाहा इत्यूनां स्वाहे-  
त्यङ्गहोममतो देवार्थाश्च हुत्वा पुरुषसूक्तं जपन्सुवर्णेनास्त्रमुन्मेषणं करोति । नद्यां तटाके जल-  
पूर्णपात्रे वा ये ते शताद्यैर्वस्त्राणि कुर्यान्वास्तीर्थं विष्णुमुक्तेन देवं वाक्शिरः शाययित्वा-  
धिपासयति । द्वितीयदिवसे स्नात्वा राज्ञो पूर्वकदाचारं हुत्वाष्टौ कलशानाहुत्य पञ्चगव्य-  
पूतदक्षिणीरासतोदककलोदककुर्यादकरलोदकेः पूरयित्वा देवमन्यथं वसोः पवित्रमम  
आपाहीये त्वोर्गे त्वा राज्ञो देवीश्वत्वारि शृङ्गान् सोमो वेनुं चत्वारि वागिदं विष्णुरिति कलशैः  
स्नाययित्वाचोद्विषण्वपवमानैर्गन्धतोयैश्च स्नापयति । अमेरुत्तरस्यां ब्रीहिभिर्वेदिं कृत्वा विष्टरं  
न्यस्य पश्चात्पारशीयं देवमारोप्य पश्चाद्योरुलं कल्पार्चयति । पुण्याहं कृत्वा स्वस्तिमुक्तेन नाममि  
मृश्व स्वस्तिदा विश्वसतिरिति प्रतिसरां षड्विंश पूर्वपक्षे च शाययति । कालविहीनं कुम्भमु-  
त्पतैराधिविरापुषं देवस्य पार्श्वे निधाय प्रणवेनामिमृश्व कूर्वाञ्जलमुवर्णरत्नानि प्रक्षिपेत् ।  
निष्कलं देवं हृदये तथाभावे कल्पानं रकारपनेत्रपाणिपादं श्रीकृष्णाङ्गं चतुर्भुजं पीताम्बर-  
धरं शङ्खचक्रधरं सौम्यसकलं श्याम्बा प्रणमेत् । अग्निं परिपिच्य ह्येवं आस्य दक्षिण-  
पण्थिनामो भूः पुरुषो भुवः पुरुषो भुवः पुरुषो भुवः पुरुषो भुवः पुरुषं नारायणं विष्णुं

39. E. I. XIII. p. 281 (śake 690, reads नरकाच्च निवर्तन्ते पापद्वाराभुतसंहारः),  
E. I. XI. p. 313.

40-41. Both occur in E. I. II. p. 212 (śake 922).

42. This occurs in E. I. vol. XIII. at p. 173 (śake 977).

43. E. I. XV at p. 6 (about 8th century A. D.).



पुरुषं सत्यमच्युतमनिरुद्धं शिष्यं महीमिति नाम्नावाह्यं निषीषं कृत्वान्येन विष्णुसूक्तपुरुष-  
सूक्ताभ्यामतो देवादीश्च शिष्ये जातो मेदिनी देवीति चतुरासत्यं हुत्वा नाम्ना साज्यं चरुं  
जुहुयात् । प्रयाते स्नात्वा प्रणवेन देवमुत्थाप्य शकुनसूक्तं जपन्तश्च कुम्भेन देवमानीय गृहे  
वायव्यां देवायतनेऽभिशाळायां वाचोपतिं रत्नं सुवर्णं वा संन्यस्य विष्णुसूक्तपुरुषसूक्ताभ्यां  
विष्णुं धतिष्ठापयामीति प्रतिष्ठाप्य बिम्बस्य मूर्ध्नि नामो पदे च सुवर्णवर्णैरिति हृदये प्रणवं  
बिम्बस्वेदं विष्णुरिति देवं ध्यायन्कुम्भस्थमाधापं शक्तियुतं कूर्चेनादाय बिम्बस्य मूर्ध्नि  
विष्णुमाधाह्वयामीति संस्त्राधावाहनं करोति । विधिर्नैवाराध्य इविर्नैवेदयति । वैज्ञानसम्मानं  
VI. 10-11.

PAG 1066 NOTE 2384—इडोपहृता सह दिवा बृहतादित्येनोपास्मौ इडा ह्यपता  
ह्यपता सह दिवा बृहतादित्येनेडोपहृता सहान्तरिक्षेण वामदेव्येन वायुनोपास्मौ इडा ह्यपता  
सहान्तरिक्षेण वामदेव्येन वायुनेडोपहृता सह पृथिव्या रथन्तरेणाग्निनोपास्मौ इडा ह्यपता  
सह पृथिव्या रथन्तरेणाग्निनोपहृता गावः सहशिर उप मां गावः सहशिरा ह्यपन्तामुपहृता धेनुः  
सहकपभोप मां धेनुः सहकपभा ह्यपतामुपहृता गौर्धृतपदोप मां गौर्धृतपदी ह्यपतामुपहृता  
दिव्याः सप्त होतार उप मां दिव्याः सप्त होतारो ह्यपन्तामुपहृतः सप्ता भक्ष उप मां सप्ता  
भक्षो ह्यपतामुपहृतेहा वृष्टिप मामिडा वृष्टिर्ह्यपतामित्युपास्मोच्यैः इडोपहृतोपहृतेडोपास्मौ  
इडा ह्यपतामिडोपहृता मानवी धृतपदी मेचावरणी यज्ञदेवकृतमुपहृतं देव्या अप्वयेव उपहृता  
उपहृता मनुष्याः । य इमे यज्ञमन्त्रान्ये च यज्ञपतिं वर्धानुपहृते यावापृथिवी पूर्वेने कृतावरी  
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(N. B.—Full references to works and authors like the Mahābhārata, Manu, Yājñavalkya that are quoted dozens of times have not been given. After the first dozen references the attempt has been given up in such cases. The only exceptions made are about 'Inscriptions', 'Jaimini', and 'Śabara'.

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## ERRATA

A few misprints due to the loss of such loose parts as  
anusvāras have not been specified here, since  
they can be easily detected.)

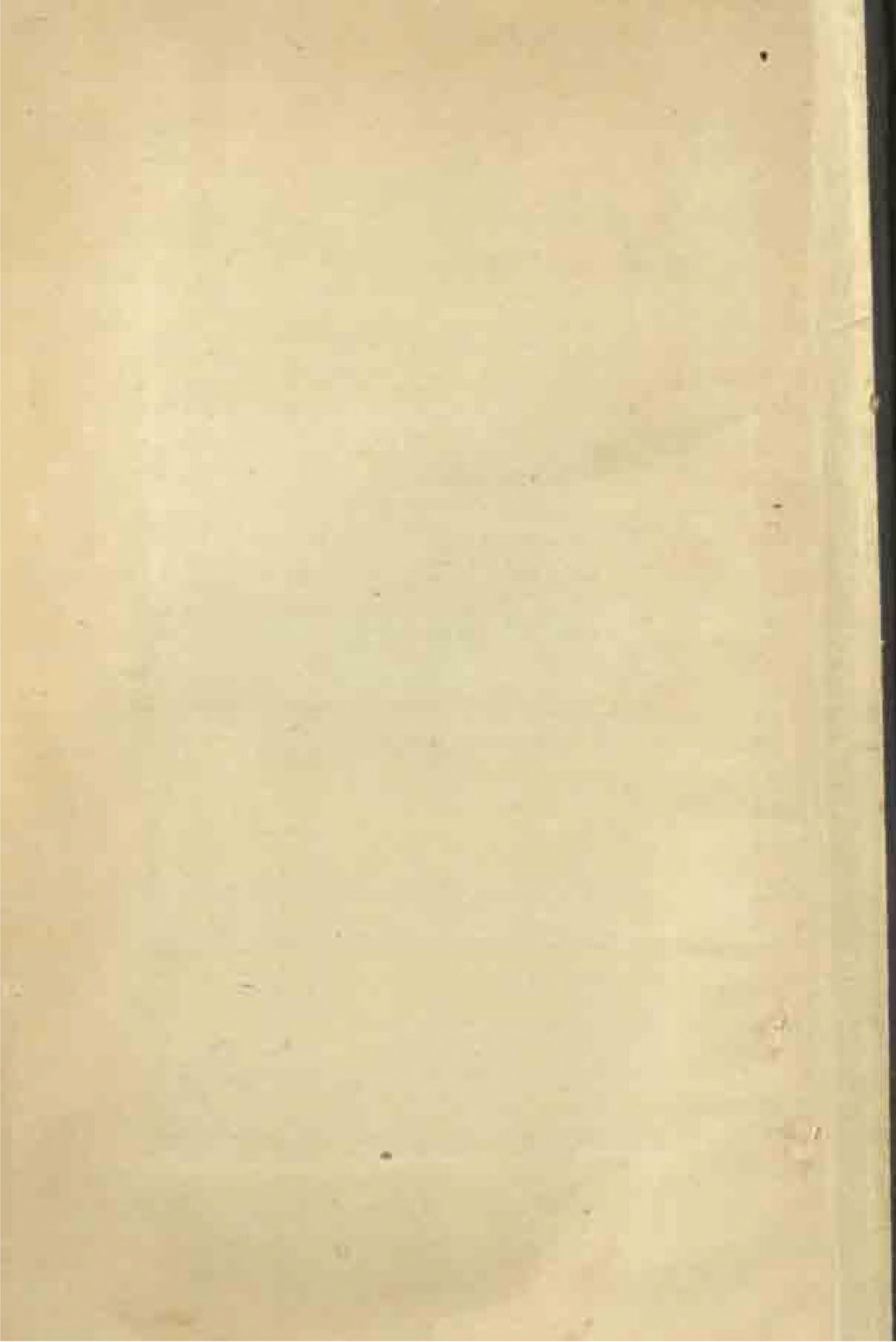
Page	Line or note	
4	note 7	read वृत्तपातत् for वृत्तपतत्
25	note 57	read वृत्तपू for वृत्तपू
54	note 126	read कम्पावा for कम्पापावा
56	note 132	read सवर्णो for सवर्णा
57	line 3	read 'pratlema ones'
58	note 138	read संकरजलीमा for संकरजीताना
61	note 149	read सर्वे for सब
70	note 170	read '172' for '202'
100	line 4	read 'Saudhānaga'
117	note 252	read दुर्वेदा for दुर्वेदा
126	note 276	read अर्थे - भावपते
127	note 345	omit 'for कर्त्तव्य' see note 'Appendix'
152	line 2	read 'krai-vartha' for 'krai-vartha'
"	note 351	read वचनासाध for वचनाध
168	note 391	read 'N. K. Dutt' for 'N. P. Dutt'
172	note 402	read दार्प तत्पुद्गले
186	note 435	read पत्तपतस्वामी तद्व
236	in last line but one	read 'rites' for 'righte'
241	line 6	read 'Phālguna'
249	note 565	read चूडामणिबोदीका-
256	line 13	read 'Raghu' for 'Aja'
"	line 18	read 'Hartlib' for 'Hartile'
271	note 623	read वेदा वा पते
285	note 666	read 'on sutras 6-7 says'
293	note 691	read 'वसिष्ठ 8. 17' for 'वसिष्ठ 8. 9'
308	note 729	read यादेसाभाधिका
322	note 766	read स्वादिपिपितेति
359	note 875 line 7	read वृद्धपतिः
373	line 14	read 'vratāni' for 'vratam'
391	line 31	read 'notes 2218a and 2219' for 'notes 2321-22'
395	note 938	read सुन्दरकाण्ड 59. 35-36
432	note 1025 last line	read नीतभाषमधीक्षिरसा
453	note 1071	read -नारीरामभक्तवा
463	note 1092	read 'III. 4. 6' for 'III. 4. 15'
489	note 1142	read दारीतो for दारतो
"	"	" वाहम्मदी
529	note 1235	read पशुन्यः
559	note 1299	read सवर्णाम्



Page	Line or note	
597	line 20	read 'Yuddhakapja 117. 27' for 'the same kṛpja 116. 28'
646	note 1519 last line	read 'महीपाशिनमन्वर्धनादम्'
649	note 1527	read हिमिपुरीश्वराः
657	note 1556	remove the bracket before <sup>॥</sup> and after 108
733	note 1746	read '102. 30 and 103. 15' for '103. 30 and 104. 15'
757	note 1810	read सप्तसुद्धौ
"	"	" विषयविज्ञानं
761	note 1821	read सुणये भोक्तव्यम् । आधीनं
791	line 13	read 'a kṣatriya'
813	note 1933	read 'would be'
854	note 2015	read सुवर्णं दक्षिणा
870	line 23	read 'of Prayāga'
896	note 2068	read एष एव विधिर्बुद्धः
983	line 9	read 'adhvaryu' for 'hotr'
1009	note 2270	read -द्वेष्ट for -द्वेष्ट
1032	note 2322	read 'asvatiha'
1034	note 2328	read स्तम्भपुत्रो
1040	line 9	read 'styanaswata' for 'astabalt'
1066	note 2383	read अथर्ववन्द्यवत्
1070	note 2393	read 'pratibharti'
1077	note 2408 line 4	read त्वम्
1094	note 2455	read अथर्व उपह्वय
1106	note 2477	read अथे अथने
1185	line 10	read 'succinctly indicates'
1187	line 26	insert 'VIII. 72. 7' after VIII. 72. 8
1191	note 2616	read in line 15 अम् and मयस्विन्द् in line 16
1206	note 2636	read धामं for धामं
1227	line 18	read 'to Aditi'
1253	line 13	read 'navel'







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